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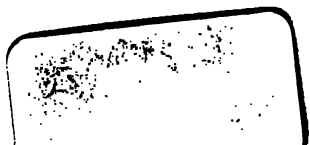
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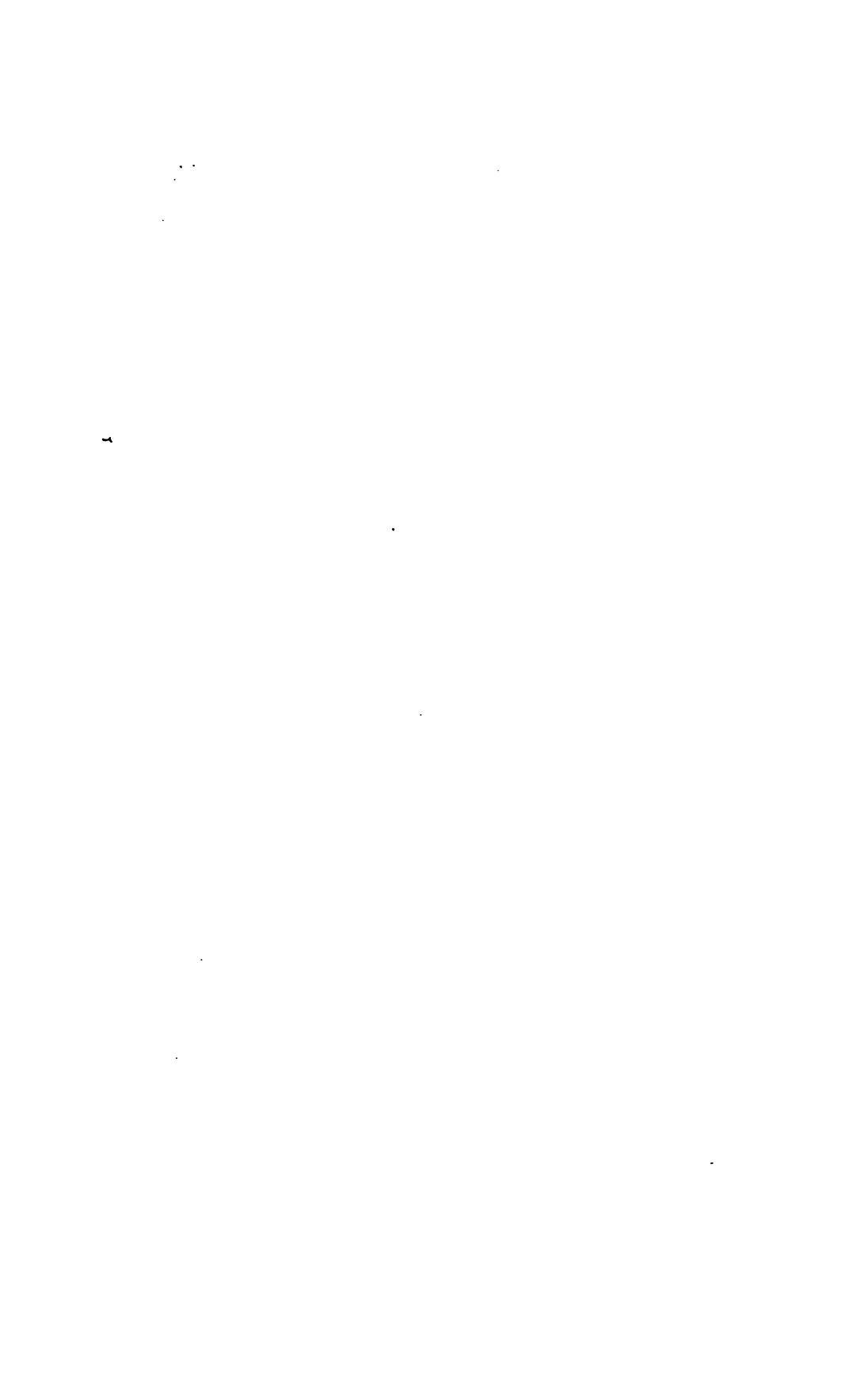
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THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE,

ADVOCATING THE
CONSTITUTION, FAITH, AND PRACTICE OF THE
APOSTOLIC CHURCHES.

"ONE LORD, ONE FAITH ONE BAPTISM:"

EPHESIANS IV. 5.

VOL. XV.—NEW SERIES



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struggled, and, in a number of instances, even *died* to secure. That ground was the one of making Holy Scripture the *sole* authority in all matters of religion; and the maintenance of this priceless principle conferred glory upon our denomination when such men as Booth, Ryland, and Kinghorn stood forth manfully in its defence. But darker times have come over us, and the truculence of the "open communion" system to the infant sprinkling world will tell a sad tale against the Baptists in the approaching struggle with Popery.

With a view of holding this evil in check, at least to some extent the *Primitive Church Magazine* will continue its onward and fearless course, trusting to the blessing of God and the co-operation of the ministers and the churches for future encouragement and success. The closing year has not been without its trials, nor is it wise or pious to expect the coming time to be any better than the past; but so long as the Editor is sustained by the consciousness of serving the cause of God and truth, and has reason to believe that his service is accepted by the churches, so long will his motto be, *Nil desperandum*.

That sooner or later there will come a reaction in favour of New Testament communion is indubitably certain, unless, indeed, a darker alternative should prove to be in store for our country. And this is at least possible, if not even probable, in the future destiny of Great Britain. The most pernicious errors that have ever cursed the church, commenced in a *very slight* departure from gospel simplicity at the first; and when once the precedent is given, it operates with all the force of a torrent in favour of a bad example. Of this, the appalling condition of the Lutheran German churches is a melancholy proof, and nothing more is required to reduce the Protestantism of our beloved land to the same degraded level, than the wide-spread "expediency" of the day in lieu of the Word of God. In less than another generation, unless mercifully prevented, this fatal work will have approached completion.

To preserve the country from this awful fate should be the determined purpose, by the blessing of God, of every reader of the *Primitive Church Magazine*.

Manchester, Nov. 26th, 1858.

PREFACE.

By the good providence of God, the *Primitive Church Magazine* has been permitted throughout another year to continue its advocacy of New Testament principles. From this great duty it has not consciously swerved either to the right hand or to the left, and the Editor has received assurances that the service rendered by it during the year 1858 has not been rendered in vain. For this encouragement he is largely indebted to the numerous brethren and friends who have with such unwearied kindness supplied him with the means of continuing the interest and usefulness of the work, and he would respectfully solicit their valuable assistance in the future.

In the prosecution of the objects for which this Magazine was originated, and has been now for fifteen years so perseveringly sustained, the Editor has been brought into closer contact with the lax principles of the day than it had ever been his lot before. He has possessed far more abundant opportunities than he could have had in any other circumstances, of becoming acquainted with the plausibilities, the loose reasoning, the superficial pleas of an equally superficial liberality, under whose disguises rank error is paraded among the churches as sage religious truth. And after an impartial and a comprehensive survey of these too popular methods of teaching "the commandments of men," he is more than ever convinced of the necessity of such an organ as the *Primitive Church Magazine*, if for no other purpose than that of maintaining a standing protest against the surrender of a known ordinance of God in favour of the gratuitous liberality of the day.

To every true-hearted Baptist it must be a source of deep and constant regret that a large portion of his own denomination have so deliberately abandoned the high vantage ground which their noble forefathers

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Essays, Expositions, &c.

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A HAPPY NEW YEAR.

AND what shall make it happy? What is that condition that shall make the year 1858 the happiest year we have ever passed? As a "new year's" welcome, we beg to offer a few plain thoughts on the elements of that condition that shall make it truly "a happy new year."

I. *If we are in a state of pardon*, it will be a happy new year. There is no happiness upon earth to be compared to that of a pardoned state.

"If sin be pardoned I'm secure,  
Death hath no sting beside."

To a pardoned sinner, the thunders of a broken law, the afflictions of time, and the solemnities of eternity can convey no terror, and threaten no alarm. The past, black as it may have been with sin, is remedied by pardon; and the future, though arrayed in all the awful majesty of inexorable justice, is deprived of dread by the removal of sin. He who enjoys this blessing of God's everlasting love, can look back with gratitude and forward with joy, for both law and gospel unite to assure him, that where sin is removed by pardon, 'there is now no condemnation,' and there can be no future curse. Such a man needs not wealth, or worldly honour, or "the pleasures of sin" to make him happy. Blessed with pardon, he looks up to heaven and can hear the sweet

and matchless assurance addressed to *him*,—"All are your's, and ye are Christ's, and Christ is God's."

II. *If we "walk with God" in daily communion*, it will be a happy new year.

"Heaven begins below" where the soul lives in daily communion with God; and "a happy new year" indeed will that be which brings us into a closer communion with our Father in heaven. It is no vain stretch of the imagination to suppose that, when "Enoch walked with God," that holy man and distinguished saint passed no day without the most intimate communion with his Maker. His heavenly Friend, though invisible, was ever at his side; and as converse flows between earthly companions when they travel by the way, so that eminent patriarch "walked with God" in holy communion about spiritual and everlasting things. And how unutterably sweet will such communion be to the saint of God upon the earth, when he converses with the Infinite Good, and brings his own poverty, weakness, and corruption, to the All-supplying Fountain of grace, strength, and holiness. The very want of the one party invites the approach of the greater with a boundless supply; and when the saint, "with groanings which cannot be uttered," opens his heart to his Divine Father, it is that he may be

"filled with all the fulness of God." And the year that brings its round of days, where each shall witness the spontaneous flowing of the believer's communion with God, will be to him, in the highest and holiest degree, a happy new year.

III. *If our union with Christ, and confiding trust in his glorious work, are clear and undoubted, it will be a happy new year.*

Christ is "the life;" hence the true believer's life is "hid with Christ in God," and can be known *only* to the man who is united to the Son of God. Apart from him, the soul of man is "dead in trespasses and sins." It has no more acquaintance with "life" than a corpse has with the bustle of living society. But what is the principle of union? It is faith, *living* faith in the Saviour, as one from whom *all* Divine life proceeds, and without whom all is dead,—spiritually, morally, and irrecoverably dead. If, then, this union with the source of life is ascertained and demonstrated,—if we *really* feel that spiritually "we live, and move, and have our being" in Christ, then all is right for time and eternity. Our hope in the great future, and our exertions, activity, and *success* in the present world, will concentrate in Christ. He will be our "all and in all." Without him we shall conceive nothing, attempt nothing, and "do nothing;" and, with this conviction upon us, we shall gladly admit that a crucified Redeemer is our life, our strength, our entire existence. Upon this conviction we shall unhesitatingly acknowledge that our justification, our righteousness by imputation, and our victory over Satan, self, and the world, can come alone from Christ, and that he is as vitally necessary to all the aspects of our spiritual life as breath is to our body, or as light is to the eye. If this conviction,—this confidence in Christ, is but reduced to practice, then the present will be to us a happy new year.

IV. *If we resign ourselves to the sole government of the Divine will and abandon our own, then it will be to us a happy new year.*

The year may be one of great trial, temptation, and want;—"the fig tree may not blossom, neither may fruit be in the vines; the labour of the olive may fail, and the fields may yield no meat;" commercial embarrassments may occasion severe privations at home, and distress of

nations may spread perplexity and dismay abroad. Or the glow of health may be reduced, and consuming sickness, or death itself, appointed in its place;—father, mother, sister, brother, son, or daughter, may be snatched from our sight, and removed for ever from our earthly embrace. Yet if, under all these changes, sorrows, and losses, we are prompted by a solid trust in God our Father to exclaim, with a throbbing heart and a plaintive gratitude, "*Thy will be done,*"—even then, in the darkest day, and amidst the deepest waters, it will be a happy new year. There will be seen the golden thread of heaven interweaving its quiet brilliance with the coarse and complicated web of human life; and as the eye of faith shall trace its silent working, there will appear in all its movements the hand of an All-wise, All-merciful God. Watching the motions of that wonder-working hand, the tried and tempted saint will enjoy in its fullest assurance the imperishable truth, that "all things work together for good to them that love God."

V. *If we throw our whole energies into the cause of God and his truth, it will be to us a happy new year.*

To be a "cumberer of the ground,"—to pass year after year until life itself has ebbed away, and leave no trace behind of "the work of faith or the labour of love," is not only the most dangerous, but it is also the most *miserable* condition of man. The beautiful poet of our childhood has described with remarkable accuracy this unhappy character in the well-known lines:—

"And Satan finds some mischief still  
For idle hands to do."

If we are not co-operating with God in the kingdom of his dear Son, then we are the slaves, and servants, and agents, of the wicked one; and no condition of existence short of everlasting perdition can compare in point of misery with the one, where the sole activity is that of evil, and the only work done is that of darkness and sin. But if, inspired with heavenly grace, and prompted to copy Him "who went about doing good," we give ourselves to the cause of God, to his church, his truth, his interests,—if, with revolving seasons, each can declare with honest sincerity, 'I have loved the habitation of thy house, and the place where thine honour

dwellleth," and that in the family, the ministry, the Sabbath-school, or the world at large, we have earnestly aimed to "turn many unto righteousness;" then, in a very high degree the present will be a happy new year. The rolling months will necessarily bring returning labour, and the assured reward of that prayerful, dependent labour, will be the fulfilment of the promise that "in due season ye shall reap if ye faint not." To have been "workers together with God" in the gospel of Christ, to have wrestled by the power of the Holy Spirit, and to have given him "no rest" until "he make Jerusalem a praise in the earth," will be to have employed precious time to the most valuable of purposes, and to have secured, in the noblest of all employments, a happy new year.

VI. *If by a diligent and prayerful use of the Lord's ordinances we are enabled to make our "calling and election sure,"* then it will be to us a happy new year.

The path to heaven is as "the shining light, that shineth more and more unto the perfect day." Where there is no progress there can be no grace, for "the blade, the ear, and the full corn in the ear" are necessary to each other as advancing developments of Divine truth in the heart. Its early stages are in most instances weak and faint, but, progressing onwards, it reaches eventually "the full

assurance of faith." Then, the "calling and election" are sure. The vast interests of future glory are placed from that moment beyond all uncertainty in the convictions of the believer; and while faith maintains this Pisgah elevation, the heavenly Canaan is seen beyond the Jordan, stretching out in celestial beauty into the broad plains of everlasting delight. And should the present year but place our vision upon that favoured eminence, whence we may survey in the past the "waste, howling wilderness," through which we have been so safely conducted, and overlook in the forward distance the golden city with the saints and angels there, beholding their worship before the throne of God and the Lamb, and then be assured that, once the Jordan passed, we are at home for ever and ever,—the year will be itself a foretaste of that glory, and prove the best we have known upon earth.

Let us, then, "gird up the loins of our mind," and labour after this sounder certainty concerning our everlasting future. With Paul, our true wisdom is to "press toward the mark for the prize of the high calling of God in Christ Jesus." Should this be our purpose in the grace of the Holy Spirit, then its attainment will stamp the present above all former ones, as "a happy new year."

S.

#### ARE THE EPISTLES OF THE APOSTLES EQUAL IN AUTHORITY WITH THE WORDS OF CHRIST RECORDED IN THE GOSPEL?

THE enquiry, be it observed, is not whether the personal dignity or authority of the speakers in both cases be equal; for concerning that we cannot have a moment's hesitation. Christ is exalted above all principality and power, and has a name which is above every name, whether in this world or in the world to come, so that before Him every knee must bow.

Nor does our present inquiry so much relate to the comparative clearness and fullness of disclosure in exhibiting the way of salvation; for in this it perhaps might be shown that the discoveries of grace made in the epistles are more full and clear even than those communicated by the Saviour during his personal ministry on earth. This, so far from derogating

from his superiority, manifests his condescension in a stronger and more wonderful manner. As the great Bridegroom of the church, he was willing to put distinguished honour upon her, giving honour to the weaker vessel. (1 Pet. iii. 7.) "Verily, verily, I say unto you," are the words of the Almighty Saviour, "He that believeth on me the works that I do shall he do also; and GREATER works than these shall he do." The Lord Jesus was willing that his apostles should, by the power of the Holy Ghost, convert more sinners in the space of a few days, than were probably converted during the whole of his personal ministry on earth. He well knew that without him they could do nothing, and this he carefully taught them to re-

member. A few hours only before his death he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." (John xvi. 12, 13.) Some of Christ's clearest and fullest disclosures of the way of salvation after his death and resurrection, when he opened the understandings of his disciples, are not recorded in the gospels at all; or, if mentioned, it is with the utmost brevity. Have these most important discoveries been lost to the world? Certainly not: *they survive in the teaching of the apostles.* After the work of redemption was finished, and Christ had ascended on high, and received gifts for men, and sent forth the plenitude of the Holy Spirit, the veil was not merely rent from the top to the bottom, but taken away, so that "we all with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord." We assume it, therefore, as proved, *that the fullest and clearest disclosures of grace and salvation were given forth after the departure of Christ's bodily presence from the earth.*

There can be no degrees in real truth, in so far as truth itself is concerned: that is, *one real truth is as true as another real truth.* But if there can be no degrees in truth viewed abstractedly as truth, there may be assertions which in one sense are true, but not in another. There may be likewise indefinite degrees in the importance of several distinct truths, in their bearing on the interests of ourselves or of others. And all real truths may be expected to have authority in influencing the understanding, in proportion to their intrinsic importance and the amount of evidence by which they are proved. *But the medium or channel by which any truth is conveyed, does not increase or diminish the importance or value of such truth,* provided its accompanying evidence be conclusive. If, for example, information were brought to me that a wealthy individual had left me property to the amount of £1000 per annum; it could make no real difference in regard to the effect of that information on my mind, whether a nobleman or a pauper brought me the information, provided the evidence of the fact were unquestionable, and equal in both cases,

The chief hazard in the communication of truth, is, lest it should be intermingled or encrusted with error or falsehood. Many tales have a basis of fact, but fiction has been wrought up into the superstructure; so that as a whole they can have no claim to belief. Many reports are partially true and partially false: and unless we are competent to separate the true from the false, our belief is properly held in abeyance.

One chief reason why Divine revelation claims our implicit regard and belief is, the ground that we have to conclude that it is free from falsehood and error. What we understand by inspiration\* is, the superintendence of God exercised over the writers of the Holy Scriptures, to preserve them from false and erroneous statements. If such a superintendence was exercised, then we may without hesitation receive their writings as embodying pure truth.

Our argument is with those who admit the Divine authority of Christianity and the Divine authority of all the sayings of Christ recorded in the four gospels.

I. Let it then be remembered, THAT WE HAVE NO SAYINGS OF CHRIST WHICH WERE WRITTEN BY HIMSELF. All the words of the Saviour which have been handed down to us were written by his disciples, and the earliest date of any of the gospels, so far as can be ascertained, is not less than eight years after the ascension of the Saviour; while the last of the gospels—that of John, is supposed to have been written about sixty years after the facts and sayings which it records were done and spoken. As we have no proof that the disciples wrote down the sayings of Christ at the time in which they were uttered, or even took notes of them, we might justly hesitate concerning the correctness of their report after the lapse of

\* This may be deemed too low a view of inspiration, but it is sufficient for our purpose at present. [Mere "superintendence" is unquestionably "too low a view of inspiration." We should never omit from any statement of inspiration the important fact of an *infallible communication*; and this on the sufficiently solemn ground that, when deprived of this dignity, inspiration is reduced to the inferior office of simply "superintending" something *already known*. But inspiration is confined almost exclusively to the communication of truth *not known before*; and this grave particular should always be remembered when treating upon the subject. With this explanation, the able reasoning in the above paper will be better understood.—ED.]

so many years, were we not assured that the Holy Spirit had undertaken to bring all things to their remembrance. Christ had promised to them the gift of the Holy Spirit for this purpose, and not for this purpose only, but *that he might lead them onward into all truth*. By the aid of that Almighty Helper they would be sure to recollect correctly the sayings of their ascended Lord, and, under the guidance of that All-wise Leader, they were equally sure of being conducted onwards with unerring steps in all the paths of truth. In this its first stage our argument therefore stands thus:—If Christ did not give and fulfil this promise to his apostles, we have no sufficient reason to rely on the correctness of their report of his sayings, and, consequently, no infallible guide in Christianity at all; but if he gave and fulfilled the promise concerning the Holy Spirit, then his own sayings are correctly reported by his apostles; and they, being infallibly guided into all the truth, become to us infallible guides into the truth. We conclude, therefore, that the sayings of Christ as reported by the apostles, and the words of truth which the Holy Ghost teacheth, as written by the apostles, are of equal authority.

II. WE MAY BE FURTHER ASSISTED IN FORMING A RIGHT CONCLUSION ON THIS MOST IMPORTANT QUESTION, BY CAREFULLY OBSERVING THE AMOUNT OF AUTHORITY WHICH CHRIST HIMSELF ATTRIBUTES TO THE ANCIENT SCRIPTURES OF MOSES AND THE PROPHETS.

In the outset we may here, perhaps, be met by the objection, that Christ repealed or modified some of the laws given by Moses, and this demonstrates his authority superior to that of the Jewish legislator. That Christ personally was infinitely superior to Moses admits of no question. That he expunged the false interpretations given by Jewish rabbis is true; but that he repealed or even modified any of the Divine laws given by Moses, otherwise than by their fulfilment, is another question, into which at present we cannot enter. But we maintain, that the repealing of a law does not imply greater authority than its first enactment. The British Parliament, in repealing any former act, does not claim an authority in the least superior to a former Parliament, by which the law was passed. Christ plainly acknowledged and maintained the

authority of the Old Testament Scriptures, declaring that one jot or one tittle should not pass away from the law until all was fulfilled. He manifestly recognized the Holy Spirit's teaching by the sacred writers as of paramount authority. Our opponents, we believe, admit that, when any declaration is introduced with "Thus saith the Lord," or, "The Lord spake, saying," &c., it is unquestionably a Divine oracle. But the manner in which Christ quoted the Scriptures proves that he did not deem the oracular authority confined to such declarations merely. Moses, in his farewell address to Israel had taught them that God intended to show them that man doth not live by bread alone, &c., (Deut. viii. 3), and Christ quotes this saying in repelling the tempter as a saying having Divine authority, the same as the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Let anyone that hesitates in regard to the authority which Christ attributed to the ancient Scriptures at large read and carefully examine John x. 34, 35:—"Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken," &c. The quotation here is from Psa. lxxxii, which is a psalm of Asaph, not introduced by any superior claim to oracular authority, a psalm in which the writer asserts the supreme government of God, and warns the rulers of the world, and closes with prayer. Yet this psalm the Lord Jesus very correctly calls *law*, according to the original import of the word. He speaks of it as the word of God, and emphatically asserts its immutable truth and authority as SCRIPTURE WHICH CANNOT BE BROKEN OR ANNULLED. Surely no higher claim could be made in behalf even of those awful words uttered by the Most High out of the dark clouds which enveloped the summit of Sinai, than that they are the law—the word of God, which can never be annulled!

If such is the authority which Christ attributes to the inspired writers of the Old Testament, and to those holy writings which through them the Holy Spirit gave to mankind, can we suppose that Christ, when intending to give the last, the clearest, and fullest manifestation of the Divine character to the whole world, would leave his special agents devoid of that plenary

inspiration and irrefragable authority which he himself claims for the ancient Jewish bards and prophets? Were those men employed to set up the heavenly kingdom—those men of whom Christ affirmed the least to be superior (no doubt meaning, superior in spiritual knowledge) to the greatest among all the Jewish prophets,—were those chosen servants of Christ after all left so deficient of spiritual guidance that their writings can bear no comparison with the writings of Moses and the prophets? There seems an absurdity in the apprehension that the men of the worldly sanctuary and their writings can so far surpass the men of the heavenly sanctuary, and the Scriptures written by THEM.

### III. LET US ENQUIRE CONCERNING THE AMOUNT OF AUTHORITY OR SPIRITUAL POWER WHICH CHRIST CONFERRED ON THE APOSTLES.

If we search for the items of their qualification in establishing and extending the spiritual kingdom of the Saviour, we find,—

1. *He sent them forth as the Father had sent him.* "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John xx. 21.)

2. *He appointed them to be his representatives*—his witnesses upon the earth after his bodily presence departed. "That repentance and remission of sins should be preached in his name, &c. Ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke xxiv. 47—49.)

3. *He promised to them his abiding presence and special aid in times of special need.* "Lo, I am with you alway unto the end of the world." "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." (Matt. xxviii. 20; Luke xxi. 15.)

4. *He endued them with miraculous gifts* of healing and of speaking in foreign tongues. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy

Ghost according to his own will." (Heb. ii. 4.)

5. *He furnished them with the Holy Spirit to become their Guide into all the truth*, charging them, as we have already heard, not to depart from Jerusalem until they were endued with power from on high. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all (the) truth." This promise, so soon amply fulfilled, we must never overlook. (John xvi. 13.)

6. *He gave them authority to execute his laws* by absolving the penitent and excommunicating the hypocritical. "He breathed on them and said, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained." (John xx. 22, 23.)

7. And finally on this matter, *Christ gave them a short but most comprehensive commission*, and then ascended, having informed his faithful apostles they should be baptized in the Holy Ghost not many days hence. "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Matt. xxviii. 19, 20; Mark xvi. 15, 16). Did not Christ by all these qualifications render them safe and infallible leaders in the way of truth? Did he not thus place them on spiritual thrones, as judges of the true Israel, and unerring expounders of his laws? If ever men on earth were fitted to teach the way of the Lord to perfection, surely those men were the chosen twelve.

But we suppose it will be conceded that the apostles were qualified to publish the great facts of the gospel with infallible accuracy. But we would ask, Is preaching the gospel confined to the bare statement of those facts?

J. H.

(To be concluded in the next.)

## GERMAN RATIONALISM VIEWED IN THE LIGHT OF CHRISTIANITY.

*Addressed chiefly to Young Men. Delivered in the Tabernacle, Manchester.*

BY WILLIAM STOKES.

IN examining the subject appointed for this evening, allow me to state that I do not intend to perplex or annoy you by a useless exhibition of the metaphysical subtleties, the startling paradoxes, or the unmeaning verbosity which characterize more or less the whole school of German Rationalists; but my aim will be to exhibit that school in those more prominent features in which it stands opposed to the vital and unchangeable principles of the gospel of Christ. That gospel we are taught to regard both as "the power of God and the wisdom of God;" upon that Divine system depend the hopes of man for a blessed immortality, and to that gospel *alone* are we to look for the instrumentality that shall raise our fallen world to life, to liberty, and to happiness. It is of the first importance, consequently, to preserve that gospel unimpaired; to watch with untiring vigilance every human system that would mar its simplicity and lessen its usefulness, and so to preserve in their original purity its doctrines, its precepts, its spirit, and its design, that we may hand it down to posterity as vigorous and efficient as when the last communication which it contains was made by Him who is "Head over all things to the church." Happy they who thus faithfully discharge their duty to the Saviour and to the world!

It is this view of our combined duty that has led to the selection of the present subject; for if ever the Christian system was in danger from a covert attack—if ever the foe assumed the mask of sincere friendship—if ever error the most pernicious appeared in the garb of a specious plausibility—the present is that period of danger, of false friendship, and treacherous pretence.

The dry intellectualism of Germany has already invaded the most influential departments of our popular literature, and is gradually working its insidious way to the very heart of our theology also. It has in a large number of instances infused its venom into our magazines, our reviews, and our Biblical expositions; and it will

not rest until it has subjugated the pulpit to its undisputed control. It is also tampering to an alarming degree with the devotions of the sanctuary, and threatens to supply us with the means of "teaching and admonishing one another" in a new version of "psalms, and hymns, and spiritual songs," from which the cross of Christ and the Spirit of grace shall be carefully excluded, to make more ample room for creation, providence, reason, and moral virtue. Under the plea of an improved criticism or of a more refined scholarship, it is sapping the foundation of all that is distinctive in the gospel of a crucified Redeemer, and rapidly paving the way for the religion of a cold intellect that abjures the warm affections of the heart. In one word, it is actively at work to introduce a theology in which faith shall have no share, but where dogmatism shall reign triumphant in a region of frigid negations, exalting mere nature and providence to the office of a paramount revelation—where human scholarship shall constitute the oracle of the sanctuary, and the "new creature in Christ Jesus" shall be regarded as the figment of a disordered brain.

Believing this to be a correct description of the chief tendencies of the present period, we deem it an incumbent duty on all who value "the truth as it is in Jesus" to do their utmost to put the Christian church on its guard, and by a timely exposure of the danger, at least to prevent its further spread, should nothing more be effected. It devolves especially on those who assume to be watchmen upon the walls, to sound an alarm as soon as they descry the distant foe. The cry will be raised too late when that foe is once within the gates.

We avow, then, the Christian system, or, in other words, the Divine truths of Christianity as our sole starting-point—the first great principle to which every other must submit. In this avowal we secure no mean advantage, for we have at least a starting-point that all may under-



stand—a first principle about whose character there is no kind of ambiguity. In every question affecting moral existence and human destiny, it is of unspeakable consequence to have a first principle in which we can place unwavering confidence; and this is undeniably the case with the gospel of Christ. Here, therefore, we possess an immense advantage; for while the workings and results of mere reason, and even the deductions of science to a considerable extent, are perpetually changing, the gospel remains immutably the same; and appealing as it does to the profoundest principles of justice and moral rectitude, it can never mislead its confiding followers, nor betray the trust that may be committed to its care. Consequently, we will not subordinate the gospel to human reason, how enlightened soever that reason may be, but we will ever demand that reason shall submit to the faith which the gospel requires of mankind. If the old contest between reason and faith is indeed to be renewed, we will not flinch from the position that reason must submit to faith, and not faith to mere reason. In a word, we may never concede the superiority to reason, but would strenuously maintain the great principle that faith, intelligent faith in God's system of mercy to man, shall be the guide and governor of the world.

It may therefore be asked, what is that Rationalism that endangers so seriously the cause of Christian truth? Or, in other terms, what are we to understand by the Rationalism of Germany? And to this question permit me to reply in a considerable quotation from the works of a late British divine, who, for extensive erudition, enlightened piety, and liberal sentiments, has left behind him but few equals, and no superiors: I mean the learned and amiable Dr. John Pye Smith. In an admirable address upon this subject the doctor remarks:—"This system, so falsely boasting of its rationality, may be briefly described as nominally accepting Christianity to be a true religion, while all its evidences, facts, doctrines, and requirements, are twisted, tortured, and in every way artfully misinterpreted, so as to be brought down to the mere religion of nature. The parties in question will even say that Christianity is a religion given by God, and they will not scruple to call it a revelation from heaven. But

if you were to ask them in what way and by what means, it would turn out that they admit Christianity to be a Divine gift, manifestation, or disclosure, only in the sense in which every other thing that is good and useful is so, and therefore may be said to be from God. So the invention of steam engines, of gas-lights, or any of the convenient and beneficial arts of life, may very properly be said to be from heaven. They are all unquestionably gifts of God, parts of his plan of providential bounty. It is only, therefore, to convey this general idea, that the persons to whom I allude employ language which, though true as far as it goes, is essentially defective in meaning, and in the intention absolutely fraudulent. These are the principles which are delivered from many of the professors' chairs in the Protestant universities of Germany, and which are thence transfused into numerous parochial pulpits.

"The general practice of the professors of theology in those universities is to take the Scriptures merely as venerable and interesting documents of antiquity, the curious records of tradition and opinion, and the mythic, moral, and political poetry of the ancient Hebrews. To the elucidation of the Scriptures, under this view, they bring immense stores of learning, but merely as a grammatical or historical comment; precisely as they would write a disquisition on the text of Herodotus, or Homer. For example: they take the prophecies of the Old Testament, and, with a splendid apparatus of Oriental learning, they investigate the terms, and settle what they deem to be the primary and sole signification. Having done this, they blush not to tell us that the writers of the New Testament, and even Jesus Christ himself, imagined that in these writings, called prophecies, there were many descriptions and declarations which respected themselves and the religion which they were setting up in the world. But, say these illuminators, Jesus and his apostles were mistaken, or they dexterously availed themselves of the prevailing opinions, in order to carry out their own objects. Page after page, these writers proceed in their ingenious speculations, perpetually assuming that Jesus first, and then Matthew, John, Paul, and their coadjutors, applied to themselves and their cause what never was meant to have such

an application. Thus would they subvert the whole argument from prophecy, and represent the dictates of the Spirit of Christ as nothing more than the inspiration of genius and poetic enthusiasm.

"When we come lower down, to the times of the Lord Jesus and the setting up of his kingdom, we find the same system of conjecture, illegitimate inference, surmise, assumption, and, at the favourable opportunity, bold assertion; and all converging to the same point, of representing Christianity to be a wise and benevolent, but purely human contrivance, for the promotion of virtue and good morals; while, upon the admission of this system, the authors of the contrivance were atrociously violating the first principles of morals, in giving to the world a tissue of deliberate and persevering falsehoods. They represent Jesus as a very excellent man, far superior to the generality of his countrymen in the benevolence of his disposition and the enlargedness of his mind. He saw the degrading superstition and bigoted ignorance into which his countrymen were sunk, and he conceived the grand idea of a general religion, which should be stripped of everything local and temporary, and be adapted to the condition of mankind in all countries and periods of time. He found great obstacles to his endeavours for the introduction of this system of pure and simple morality. Those hindrances arose partly from the ignorance of the multitude, and partly from the pride and dominant interests of the higher orders. Therefore, say these modern speculatists, he with a wise and benevolent artifice, adapted his measures to conciliate prejudices and bend popular opinions to his own purposes. Finding, in the books held sacred by his countrymen, passages which were supposed to be prophecies of a great personage who was to arise and be their deliverer from bondage and evil, the thought struck him that he might make a happy application of these descriptions to himself, and thus bring to bear advantageously upon his cause the whole tide of popular and most favourite expectation. With admirable dexterity, but with great prudence and caution, he availed himself of this instrument, and gradually advanced to the avowal that he was actually the Messiah so eagerly expected by his countrymen. He met with violent opposition to his

scheme from the authorities and superior persons of Judea, who supposed their interests to be in danger from the elevation of the multitude, and entertained perhaps unnecessary apprehensions from the rigid jealousy of the Roman government. By their instigation Jesus was apprehended, brought to trial, condemned, and led forth to execution. He was, indeed, fastened to a cross; but he had secret friends in the great council which had condemned him, as Nicodemus, Joseph, and perhaps others. By their good management orders were perhaps given to the executioners to hurt him as little as possible. He was taken down in a swoon, laid in a sepulchral cave, and there the utmost care and skill of his friends were employed to cherish the still existing spark of life. Success ensued, and he was in due time restored to health. Now, however, he thought it unsafe to expose himself again to public gaze. He, therefore, kept in concealment, and frequented only the society of his faithful friends, to whom he more amply expounded his system of doctrine and observances, and engaged them in a regular plan for extending it as far as possible among mankind. After a few weeks, he one day walked up the Mount of Olives, attended by some of his followers; and on the higher parts of that hill, a mist or cloud (no unusual occurrence) enabled him to withdraw gradually from his companions. He thus concealed himself in the fog, went down on the other side of the hill, and for that time at least, was seen by them no more. He then lived in deep retirement; how long cannot be certainly known, but it is probable about twenty-seven years. Occasionally, and for special purposes, he made visits to some of his trusty adherents. One of those occasions was very memorable. In the neighbourhood of Damascus he met Saul, a young man of uncommon talents, and who had commenced his career of public life as an ardent enemy and persecutor of those who adopted the new religion. Jesus had the astonishing address to persuade him to change sides and become a follower and advocate of the new cause, which held forth an inviting field of exertion to a glowing mind, longing for publicity and fame.

"But I pause. I feel shame and disgust at proceeding with these recitals of an infidelity which sets at defiance pro-

hability and reason, and which, if we for a moment put the case of its admission, is infinitely less credible than the miraculous facts which it endeavours, by gratuitous evasions, to escape. Thus do these unhappy rationalists, as with the lowest possible claim they style themselves, endeavour to undermine the great facts on which the gospel rests. Such are the opinions and hypotheses of many who occupy the parish pulpits of not a few towns and cities of Germany and Switzerland. It is no wonder, then, that from these modes of treating the foundations of our faith, the results have been so melancholy."

This representation of rationalism by Dr. Smith is amply confirmed by other unimpeachable authorities in the religious and literary world, one of whom only allow me to quote.

"In a similar way, the temptations of Christ in the wilderness are explained to mean only wicked thoughts which occurred to his mind, when in retirement he was preparing for his entrance on public life, and pondering on the difficulties before him, which he virtuously withstood and repressed; and the 'angels' which 'came and ministered unto him' were pious thoughts and holy resolutions! Paulus, 'one of the fathers of the Rationalistic church,' offers, it seems, a still more ingenious solution of the case, by supposing that one of the chief priests, probably the high priest himself, called in metaphorical language 'the devil,' endeavoured by various artifices to discover whether Jesus was the Messiah who should deliver the Jewish nation from the Roman yoke! The transfiguration is thus neologically expounded. One evening, after the toils of the day, Jesus went up into a mountain, with three of his disciples, who, while their Master was praying audibly, fell asleep; and Jesus having mentioned in his prayer the names of Moses and

Elias, the sounds mingled with their dreams, and brought before their minds these illustrious men. Suddenly it thundered and lightened, and they, awaking in confusion, saw Jesus surrounded with a blaze of light, and supposed the presence of those men whom they had seen in their dream; at the same time the thunder sounded in their ears as a voice from heaven, which they interpreted to mean that Jesus was the Messiah! According to Paulus, the miraculous cure of the leprous man (Matt. viii.) was in fact no cure at all, the evangelist meaning no more than that Jesus, having carefully examined the leper, whose disease was already nearly or quite healed, pronounced him clean, at least, in a fit condition to go and show himself to the priest."

Now, what else may be looked for but the destruction of all that is special in the gospel of Christ, should such a system as this be permitted to "rationalize" this Christian land? If the Holy Scriptures are to be explained on the principles of human reason such as these—if they are to be treated more in the light of an allegory than that of a solemn communication from the God of truth,—if they are to be subjected to modes of interpretation which would be utterly absurd and contemptible when applied to the work of any human author, the sole purpose of which is to banish Divine interference from among the affairs of men,—then nothing remains but that we prepare ourselves to abandon all religion save that of nature, and all spiritual aspirations that rise but a shade above the grovelling level on which limping, sensuous human reason is content to grope about in the mole-like darkness of its own creation. In fact, we may look for the return of a Pantheism as material as that of an ancient Orpheus, and as repulsive as a modern Spinoza attempted in vain to impose upon the world.

*(To be continued.)*

## Fragments and Choice Sayings.

### THE AMAZING LOVE OF CHRIST.

O the great mystery of godliness, God manifested in the flesh, and seen of angels! Those heavenly spirits had, ever since they were made, seen his most glo-

rious Deity, and adored him as their omnipotent Creator; but to see that God of spirits invested with flesh, was such a wonder as had been enough (if their nature could have been capable of it) to

have astonished even glory itself; and whether to see Him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater wonder to them, they only know. It was your foolish mistake, O ye ignorant Lystrians, (Acts xiv.) that you took the servants for the Master; here only is it verified (which you supposed) that God is come down to us in the likeness of man, and, as man, conversed with men. What a disparagement do we think it was for the great monarch of Babylon, for seven years together, as a beast, to converse with the beasts of the field! Yet, alas! beasts and men are fellow-creatures, made of one earth, draw in the same air, returning (for their bodily part) to the same dust, symbolizing in many qualities, and in some mutually transcending each other; so that here may seem to be some terms of a tolerable proportion, since many men are in disposition too like unto beasts, and some beasts are in outward shape somewhat like unto men. But for Him that was, and is, God blessed for ever, eternal, infinite, incomprehensible, to put on flesh, and become a man amongst men, was to stoop below all possible disparities that heaven and earth can afford. O Saviour, the lower thine abasement was for us, the higher was the pitch of thy Divine love to us!—*Bishop Hall.*

#### UNBELIEF.

And now it is also, that on the other hand, the soul beginneth to discern the odious nature and evil tendency of the sin of unbelief; first as that it is a sin of a monstrous size, the greatest of all sin, and the root of all evil; and that it nourishes and confirms all other sin, by keeping up the spirit, life, and dominion thereof in the soul; there being more evil wrapt up in this one sin than in all other actual transgressions. It being the master sin and ringleader of all, and a root bearing gall and bitterness, from whence all other actual sins and apostacies proceed. This put Adam upon running away from God, and Cain upon murdering his brother; yea, as the apostle on the other hand speaks concerning faith, that it was at the bottom, and ran through whatever the saints of the Old Testament did; so may we justly say of unbelief, that it lieth at the root, and hath had a powerful influ-

ence in promoting all the evil that ever was committed in the world among mankind. This it is that setteth and keepeth the soul at the greatest distance from, and enmity against, God; this runs through all the best moral and religious services of men in a natural state, and mars all they do; this spoils all religion and duty, and turneth it into sin. Hence it is that "the sacrifice of the wicked is sin," Prov. xv. 8; as also his ploughing, chap. xxi. 4; and all the other parts of his civil employ. Thus all that he doth is sinful and defiled, and that for lack of faith. Yea, this is the sin that as it is most capital, so is it the most condemning. Unbelief is that sin which through all ages, but especially under the gospel, is the most dangerous and provoking, as the apostle argueth with the Hebrews, (Heb. iii. 18, 19; iv. 11.) But that which makes the sinner's case still worse and harder to be cured is, that this sin of unbelief is seated chiefly in the will as in its throne, from whence it easily commandeth and swayeth all the other powers. Hence enmity, rebellion against, and apostacy from God, are the very bias and evil propensity of the will; which till it be cured by grace, and overcome by Almighty power, it is with every man and woman as Christ complaineth: "Ye will not come unto me that ye might have life," (John v. 40;) man's moral impotency lying chiefly in the lack of a will or heart to come, so as to believe in Christ to the saving of the soul.—*Skepp on Divine Energy.*

#### BAPTISM IN RUSSIA.

DR. BAIRD, in a letter to the New York Observer, gives an interesting account of baptism as practised in the grossly corrupted Greek churches of Russia.

At Helsingfors we spent a Sabbath, and attended the services of the Russian church in the morning, and witnessed the baptism of three infants and afterwards mass, and the administration of the Lord's-supper to some very young children (including the three who had just been baptized, and which could not have been more than a fortnight old,) and a boy about twelve years old. Both services were long, and abounded in ceremonies. There may have been 300 people present at the mass, and the sermon which followed.

In the baptism, the priest took each child, in a perfectly nude state, from the arms of its mother, and immersed it three times in the baptismal font, which was in form like a large brass kettle which might hold 25 or 30 gallons. He had first blessed the water, or consecrated it rather, by making the sign of the cross over, and with his finger in it. In dipping the children, I ought to say that he did not immerse the entire body of the child at any one time. He laid it down in the water so far that about half of the body was under the water, each time, but as he kept turning it partially over, the whole body was from first to last under the water, the first part of it coming under the water in the third dipping, when the little creatures seemed to feel the water quite sensibly. I could not but admire the tact of the priest, who dipped them in the water so quietly that there was little time for them to feel it.

After this part of the ceremony, the priest dipped his finger in some holy water, and made the sign of the cross on the forehead, nose, lips, eyes, ears, breast, (as nearly over the heart as might be,) and on each foot.—This operation he repeated, dipping his finger this time in holy oil, and last of all he applied a sponge, dipped in colored water, to all the spots on which he had made the sign of the cross, so that the little bodies were three times exposed.

As to the Lord's-supper, the bread and wine were mingled together, and the mixture administered to the children with a *spoon*, just as a mother gives gruel to her child with us. Wretched superstition! The Lord's-supper is administered to children repeatedly in their early years. The poor ignorant parents considered it a sort of charm against sickness and other evils, and as securing the salvation of the child, if it should die in childhood.

These facts refute an argument current among Pædobaptists. We urge upon them, that the admission of infants to the Lord's-supper is as fully warranted by Scripture, and accords as perfectly with reason, as their admission to baptism. To this they reply that a physical disability prevents the former. A reply, which has the ground removed from under it, by the testimony of Dr. Baird.—Three very young children, "not more than a fortnight old," received it before the

Dr.'s eyes. And if the usual form of administration was somewhat modified on their behalf, surely those who, for the sake of "convenience" to themselves, have put affusion into the place of immersion, need not stickle at this slighter change, smoothing the way, that "little children" may be "suffered" and enabled to "come unto" Christ, as he waits in his ordinances to receive them?

#### MODERN CHURCHES.

But we greatly mistake the mind of the Spirit in the Scriptures, if we imagine that the marks of a false church are to be found nowhere except within the pale of the Papacy. The Lord does not judge of men according to the *names they bear*, but according to the *fruits they bring forth*. Wherever antichristian doctrines are received, there antichristian fruits will appear. For as the mystery of iniquity began to work before the man of sin was revealed, so it is found working in churches which are not nominally under his dominion. "AND ALL THE CHURCHES shall know that I am he that searcheth the reins and hearts; AND I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO HIS WORKS."

It ought, therefore, to be a matter of solemn enquiry, whether the marks of antichrist be not plainly visible upon many of our churches and ministers. It has been proved, in the course of these letters, that the doctrine now prevailing amongst us relative to the glorious atonement and righteousness of Christ, is quite a different thing from that which is handed down to us in the Scriptures; and it has also been shewn that such doctrine induces worldly conformity and a dead profession. It might therefore be inferred, *a priori*, that the natural tendency of such principles, is to *scatter the people of God*, and to destroy the unity of the Spirit. For wherever the precious doctrines of grace are kept back in the public ministry of the word, there, though carnal professors may be pleased, the saints will be deprived of that rich provision which God hath laid up for them; they will decline in the exercise of faith and love, and the communion of saints will degenerate into formal worship. That this is the sad condition of many of Zion's children in the present day, is beyond a doubt. Many who sit under a legal, insipid ministry,

are in a lean and famishing state for want of the pure word and ordinances of the Lord, and are crying out in soul distress, "*Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage! there is no cluster to eat.*" (Micah vii. 1.)—*Rushton on Particular Redemption.*

#### PRAYER FOR UNIVERSAL PEACE.

If we mean to succeed in the cause of permanent and universal peace, it will be "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Divine Being has solemnly promised the abolition of war from among mankind, in declaring that "they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4; Micah iv. 3. If, then, the "missionary prayer-meeting" is called to plead the fulfilment of one class of promises, is it not equally right and expedient to engage in special prayer for the accomplishment of these also? Surely He who engages to hear prayer for the one, will not reject prayer when offered for the other;—and the fact that it is His work in both cases, is the sole assurance of success in an undertaking that runs counter to the passions, the prejudices, and the predilections of the whole world.—*W. Stokes' Prize Essay on War.*

#### ANTIQUITY OF THE BAPTISTS.

THE King of Holland directed his Chaplain, Dr. J. J. Dermont, and Dr. Upeij, Professor of Theology in the University of Groningen, to draw up a history of the Dutch Baptists. In the able and authentic work which they published in 1819, they make the following declaration.

"We have now seen that the Baptists who were formally called Ana-baptists and in later times Menonites were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages, \* \* and goes to refute the notion of the Catholics that their communion is the most ancient."

#### A KAFFIR MINISTER.

The Rev. Tyo Soga, the educated Christian Kaffir who has been attracting so much attention in this town and Uitenhage, together with the Rev. Mr. Johnstone and their wives, left town for the frontier yesterday afternoon. We understand that Mr. Soga preached in the Dutch Reformed Church, at Uitenhage, on Sunday afternoon last, to one of the largest congregations ever seen in that church. His discourse is said to have been characterized by great depth of thought and eloquence of language. It is, we believe, to Sandilli's territory that they are going, Mr. Soga, who is now a regular ordained and thoroughly educated Presbyterian minister, being a native of Sandilli's tribe.—*Cape Town Telegraph.*

#### "THE LABOURERS ARE FEW."

*Arkansas Baptist Convention.*—This body has recently closed an interesting session. The membership in the State is about 11,000, but there is only one minister to every three churches. The Convention "decided to have a College with a Theological department, and also to establish a paper if possible, before the meeting of the next Convention. Several large and growing towns are without Baptist preachers, while the capital of the State, and other large towns, are without a Baptist church." We are indebted for these facts to an article in the *Western Watchman*.

#### OUR DEAD "IN CHRIST."

We may long for them, as we do for those who are absent from us on a voyage, but we may not lament them. We may not here below clothe ourselves in the black garments of mourning, while they are already clothed in the white garb of glory above. We must not give occasion to the heathen to reproach us with our inconsistency, because we lament those as annihilated and lost, whom we declare to be living with God.—*Cyprian.*

#### RE-UNION IN HEAVEN.

I am fully persuaded that I shall love my friends in heaven, and therefore know them; and this principally binds me to them on earth. If I thought I should never know them more, nor therefore love them after death, I should love them comparatively little now, as I do all other transitory things.—*Baxter.*

## LIST OF WORKS FOR A BAPTIST CONGREGATIONAL LIBRARY.

THE following list of works is recommended as adapted to form a vestry library for *Baptist* churches and congregations, to which the members and others should have constant access on the payment of a small sum for the use of the books, the proceeds of which should be reserved to renew and increase the stock. This library is not so much intended for the "intellectual" and the "literary," as for general readers, and especially for such as are desirous of making themselves acquainted with *Baptist* literature, and the most proper modes of defending their denominational sentiments whenever they are assailed.

The library should be under the care of a competent member of the church, to whom all applications for books should be made. The name of the chapel, the date, and the library number of the volume should be written in a distinct hand in the inside cover of each book, a duplicate copy of which should be entered in a memorandum book to be kept by the librarian. In every case whenever a book is lent, the library number of the volume, the name of the borrower, and the date of the loan, should also be duly registered in his book by the librarian. No book should be kept longer than a month except by special permission. The pastor, deacons, and the librarian should be considered a committee, with a power to purchase, from time to time, such works as in their judgment shall appear suitable for the purpose of such a library.

Abraham Booth's *Reign of Grace*.

Adshead's *Progress of Religious Sentiment*.

Life of Samuel Pearce.

Miscellaneous Works and Sermons of Robert Hall.

The Works of John Foster.

The Works of John Bunyan.

Publications of the Hanserd Knollys Society.

Crosby's *History of the English Baptists*.

Ivimey's ditto, ditto.

Isaac Man's *Lectures on Ecclesiastical History*.

Orchard's *History of Foreign Baptists*.

*History of the American Baptists*, by Benedict.

Gale's *Reply to Wall*.

Carson on Baptism.

Pengilly's *Scripture Guide to Baptism*.

The Dissenter's Plea for his Nonconformity, by W. Jones.

*History of the Waldenses*, by W. Jones.

*Biblical Cyclopædia*, by W. Jones.

*Lectures on Ecclesiastical History*, by W. Jones.

*Pædobaptism examined, &c.*, by Abraham Booth.

*Theological Essays*, by Isaac Man.

The Knowledge of Jesus the most excellent of the Sciences, by Dr. Carson.

*History of Providence*, by Dr. Carson.

*Text Book of Popery*, by J. M. Cramp.

*Memoir of William Knibb*, by J. H. Hinton.

*Bible Hand Book*, by Dr. Angus.

*Christ our Life*, by Dr. Angus.

*Keach on Scripture Metaphors*.

Life of Dr. Judson.

Life of Mrs. Judson.

Life of Dr. Carey, by Eustace Carey.

Life of S. Kilpin.

Life of Roger Williams, by Elton.

Life of Christmas Evans.

*Memoir of Joseph Kinghorn*.

*Memoir of Dr. Steadman*.

*Stock's Evangelical System*.

*History of Baptism*, by J. T. Hinton.

*Letters on Popery*, by B. Evans.

*A Body of Divinity*, by Dr. Gill.

*History of the Baptist Mission*, by Dr. Cox.

*Christian Discipleship and Baptism*, by C. Stovel.

*Essay on the Union of Church and State*, by B. W. Noel.

*Believer's Baptism*, by B. W. Noel.

*Works of O. Winslow, D. D.*

*Centenary of the Baptist Church, Bradford, Yorkshire*.

Skepp on *Divine Energy*.

Rushton on *Particular Redemption*.

Stokes' *History of the Midland Association*.

## Obituary.

OBITUARY OF MR. WILLIAM SALISBURY,

*Late Deacon of the Baptist Church, assembling in Soho-street, Liverpool.*

OUR departed brother had been the subject of religious impressions from an early age, having received them, it is

believed, through the ministry of an evangelical clergyman in his native town of Kendal. On removing to Liverpool, he became, about the year 1824, a member of the Independent church then under the pastoral care of that judicious and earnest minister the Rev. Mr. Sherrier.

In the course of a few years he was removed by Divine Providence to the town of Wigan, in Lancashire, where, under the faithful ministry of the late Mr. Mil-lard, he was convinced of the duty of believer's baptism, and was baptized by him about the year 1828, or 1829. On his return to Liverpool, he united himself to the church in Lime-street, then presided over by that sound and excellent divine, Mr. Lister. Here he found a settled and a useful home for a considerable number of years. Subsequently, changes occurred among the Liverpool churches, and our brother became successively a member with those that met in Pleasant-street, and afterwards in Byrom-street. At the latter, he held the office of deacon, and among the lovers of sound New Testament truth and practice he obtained "a good degree, and great boldness in the faith which is in Christ Jesus." When it was decided a few years ago to attempt the resuscitation of the extinct interest in Soho-street, on the principles of New Testament communion, he readily united with about thirty others, who formed that resolution, and became one of the deacons of that little society. He gave himself to its interests with unwavering firmness, and notwithstanding great bodily affliction and increasing debility, he was a pattern of regularity both at the general services and the humbler prayer meetings. His heart was evidently in his Master's cause, and as far as prolonged suffering would permit, he was a fine example of the power of solid Christian principle. When, about a month before his decease, the affliction assumed a more serious aspect, he appeared perfectly calm and resigned. The encroachments of the disorder upon his little remaining strength soon confined him to the house, and then to his chamber. For a short time he appeared to be subject to some doubts and fears, and his prospects were under a cloud; but as the crisis approached, these gave way to solid confidence and settled peace. The nature of this affliction prevented much conversation on his part and that of his friends, but it was evident to all that as the end drew near his confidence in the Redeemer approximated more and more closely to "the full assurance of faith." Among his last expressions that were audible, the fine language of Job anima-

ted his almost dying lips, "I know that my Redeemer liveth." He breathed his last on Monday morning, Nov. 30, 1857, aged fifty-seven years, and his remains, attended by a large number of friends who knew and valued his worth, were interred in the Necropolis on the succeeding Friday. On the following Lord's-day evening, the event was improved before a numerous audience in Soho-street, Chapel, by Mr. William Stokes, of Manchester, from the apostle's words in 2 Tim. i. 12. His loss is deeply felt by a bereaved widow and daughter, as well as by the church at large, who revered and loved him;—to them all, however, there remains the consoling assurance, that he is "absent from the body" but as the necessary condition of being "present with the Lord."

MR. JAMES BIGGS,

*Member of the Strict Baptist Church at  
Ross, Herefordshire,*

Died October 15th, 1857, aged sixty-eight years. Our dear departed brother was one of the two first persons who were baptized in the chapel at Ross, after its opening in 1819; and ever since has maintained a good profession, exercising himself to keep a conscience void of offence towards God and man. He was remarkable for his humble deportment and regular attendance on the means of grace.

Although he thus for nearly forty years bore the burden and heat of the day, he was at last virtually expelled from the fellowship of the Church for his adherence to strict communion principles. The trial was severe, yet he cheerfully chose to suffer affliction with the despised people of God, rather than pander to the prejudice, or sanction the errors, of other men.

It is thought by many of his friends that the anxieties consequent on being compelled to leave the place he had been so long connected with, and the exertions, he felt it his duty to make in endeavouring to obey the Saviour whom he loved, according to his word, tended much to hasten his death. If so, the storm has only

'fulfilled his best desire;'

for these afflictions which were but for a moment have thus worked out for him a far more exceeding and eternal weight of glory. T. H.



## Correspondence.

### THE HOLY OF HOLIES.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—An article appeared in your Number of November last, on a very interesting passage of Scripture, viz., Heb. x. 19, 20; but, as your correspondent seems to me to have taken a wrong view of the passage, I shall feel obliged by your permitting me to submit to your readers a few remarks on the subject.

Your correspondent thinks that there is a slight inaccuracy in the rendering of this passage in the authorized version. He does not however, specify what the inaccuracy is, although it is evident from the tenor of his remarks, that it consists in rendering the Greek phrase "*ἵον ἁγίον*" (v. 19,) by the words *the holiest* instead of *the holies*. Now I admit that the latter would have been the more exact rendering; but, nevertheless, our translators have given the true sense, for it is not the first tabernacle that is intended here, but the second, viz., the Holy-of Holies, as we shall endeavour to prove in the following remarks.—

(1.) The phrase "the Holies" is employed in Hebrews ix. 8, and xiii. 11, as synonymous with "the holiest" or "holy of holies," and in the 12th verse of the former of these chapters it denotes *heaven*, of which "the holiest" was an emblem. If the phrase in question, then means "the Holiest" in the texts above referred to, why may it not be so understood in the passage under review?

(2.) The word "*parresia*" (*liberty, freedom in speaking all that one thinks, and hence boldness, confidence particularly in speaking,*) indicates that the Holiest is intended, for it implies a contrast between the Jewish High Priest and Christians, with respect to their access into the Divine presence. The former had liberty to enter into the Holiest, only once a year, and that was done not without the fear lest by some miscarriage in his official deportment before the Lord he should provoke His displeasure, and consequently be punished with instant death; whereas Christians may enter the Holiest

as often as they please, and that even with boldness, through faith in the infinite merits of the blood of Jesus.

(3.) The word "*prospaton*" (*newly killed, newly made, new,*) which occurs nowhere else in the New Testament, qualifies "*hodon*" (*way, which way leads [dia] through the vail, that is, the body of Christ,*) and thus pointedly refers to His death, which is the only way of access into the gracious presence of Jehovah, and which was strikingly emblemized by the *rending of the vail of the temple* (i.e. the vail that separated the Holy from the most Holy place,) which remarkable event took place when Jesus expired on Calvary.

(4.) The language employed in Heb. iv. 16, viz., "Let us therefore come boldly to the throne of grace," &c., helps to confirm our view. The very beautiful expression, *the throne of grace*, is doubtless derived from the temple service. In the Holy of Holies stood the ark of the covenant which contained the moral law written on two tables of stone, and which was covered with a golden lid, called the *propitiatory* (Rom. iii. 25,) or *mercy-seat*, above which and between the cherubim appeared the *Shekinah* which was a representation of the glory of Jehovah in His gracious character, ready to dispense pardon and all the blessings of salvation to all who draw near to him through faith in Christ. It would seem, then, that to *enter into the Holiest*, and to *come to the throne of grace* are synonymous expressions.

(5.) The apostle is speaking of what is a present privilege and duty when he says:—"Having liberty to enter into the Holiest.....let us draw near," &c.; therefore the phrase, "*to enter into the Holiest*," cannot refer to the second tabernacle, for none but the high priest was allowed to enter there; and besides, the ceremonial law was no longer binding on the church. Nor can it refer to heaven, of which the holy of holies was a type, for no believer has permission to enter it at pleasure, but only when God in his providence calls him to do so. The phrase is susceptible only of another meaning, and that is the one which must be adopted here, viz., to

*enter into the immediate presence of God in his gracious character.*

(6.) The outer court of the tabernacle, into which all Jews, who were not ceremonially unclean, might enter, typified the state of the Jewish visible church in general; and the first tabernacle, which contained the laver, the golden candlestick, the table with the shew-bread, and the altar of incense, typified the state of believers under that dispensation. This seems to me clear from what is declared in Heb. ix. 9, 10, which I would translate thus:—"Which was an emblem with respect to the time then present, (i. e., an emblem of the church as it existed at that time,) during which were offered both gifts and sacrifices.....(which,) besides meats, and drinks, and divers washings, and (other) ordinances of the flesh, were binding only till the time of reformation." If, then, the outer court and the holy place represented the Jewish church, visible and invisible, it is manifestly improper to speak of the Christian church as standing at the door of the tabernacle of the congregation, for that is equivalent to declaring that Christians and Jews, stand on the same level in respect of religious privileges, whereas the former have the pre-eminence, for they have liberty to enter into the Holiest, a privilege which none possessed but the high priest under the former dispensation.

This view of the passage agrees well with one great design contemplated by the apostle in writing this invaluable epistle, which was to shew the superior excellence of the Christian to the Jewish dispensation, in order that he might thereby, under the blessing of God, be instrumental in preserving from apostasy and relapse to Judaism those whom He primarily addressed. He executes his task in a manner worthy of himself. He contrasts Christ Jesus, our Great High Priest, in the infinite dignity of His person, in the immaculate purity and holiness of His character and life, in the boundless worth and efficacy of His atonement, and in His unceasing and all-prevailing intercession within the veil, with the Jewish priests, who were sinners like other men, whose "sacrifices, which they offered year-by-year continually, could not make the comers thereunto perfect," and "who were not suffered to continue by reason of death." Having finished

the argumentative part of the epistle, which he does at the 18th verse of this chapter, he begins at the 19th, to give such exhortations as were suited to the circumstances of the Hebrews, who were exposed to persecution, and who therefore stood in need of that support and consolation which this sublime and beautiful epistle is so well fitted to convey.

R. JOHNSTON.

LORD'S-DAY "LECTURES TO WORKING MEN."  
To the Editor of the Primitive Church Magazine.

SIR,—A gentleman of another denomination surprised me a few days since by the following pointed enquiries:—"How is it that you Baptists are in so many of our large towns delivering these half-worldly lectures on the Lord's-day? There is — at one place, and — at another, and —, —, naming two or three more, all Baptists. Not a minister of another denomination, so far as I know, has adopted such a course, for they go on with their Master's proper work on his own day, and quietly labour to save souls by preaching the simple gospel. Is it that you Baptists possess all the zeal of the Christian church, or that you *alone*, or numbers among you, have descended to a virtual abandonment of your Master's proper work, for the sake of a worldly popularity which never follows in the track of plain gospel fidelity?"

I confess to not a little astonishment at these enquiries, and at the charge (to me a sorrowful one) that we Baptists stand almost or quite alone in these questionable ministrations on the Lord's-day. I was induced, consequently, to seek further information upon the subject; and to my increased surprise, I discovered that, in several populous towns, Baptist ministers are in the habit, on Lord's-day afternoons, of descending in halls, lecture-rooms, &c., before large and eager crowds, on such highly spiritual, heavenly, and soul-saving subjects as "Ghosts," "The Value of a Penny," "Love in a Cottage," "Starch and Fustian," "Five Shillings and costs," "Blue and Yellow," &c., &c.

When these subjects were verified as facts, I could not avoid exclaiming,— "Shades of Booth, Carey, and Robert Hall, would ye have descended to such a ministerial frivolity? Would ye have consented to a tacit surrender of the gos-

pel of the ever-blessed God, and by adopting themes of vulgar jocularity, have sought to catch the silly laugh of a thoughtless multitude, whose admiration is reserved for puns and quirks on sacred things? Would ye have turned aside from "Christ and him crucified" to descant on "Ghosts," or "Starch and Fustian?" No. Your noble spirits would have spurned the equivocal expedients of this more degenerate age."

But not to trespass too much upon your space, I beg, (with your permission) to inquire of those friends who have local acquaintance with the above particulars, —first, What is the general impression among thoughtful, serious Christians, of the *real tendency* of Lord's-day lectures which, from their very nature and design, must *systematically omit* all that is distinctive in the gospel of God?—and secondly, What is their ascertained effect upon the spirituality, humility, self-denial, and average pastoral efficiency (Eph. iv. 12) of those that engage in these novel exhibitions on the Lord's own day?

For any information upon these points I believe that numbers will be grateful, among whom must be classified,

A BAPTIST OF THE OLDEN SCHOOL.

December 16, 1857.

SHALL THE BAPTIST DENOMINATION BECOME EXTINCT?

To the Editor of the *Primitive Church Magazine*.

SIR,—The following address, which it is expected will shortly be issued, has been submitted to a few of our "standard-bearers," and it is judged not inexpedient to give it the wider circulation which your pages supply. If you approve, it would much oblige were you to solicit responses from our known friends throughout the denomination at large, that it may be thereby determined whether we shall continue, by inaction or indifference, to favour the work of our own denominational extinction, or whether, by timely, prudent, and concerted action, we shall arrest the course of the malady *before it is too late*.

ONE WHO MOURNS FOR ZION.

To the Churches of the Baptist denomination.

We take the liberty of addressing you

on behalf of a cause which we believe to be dear to you, as it must ever be to all who love the pure truth of our great Lord and Master. Having been deeply humbled, for some time past, on account of the numerous departures from the New Testament standard, both in doctrine and practice, which have recently taken place, and are of almost daily occurrence in our Baptist denomination, and being convinced that, unless these alarming defections are speedily arrested, the denomination will have nothing left but an empty and unmeaning name,—we firmly believe that the time *HAS FULLY COME* when a decided stand should be made on behalf of "the faith which was once delivered unto the saints." It is our deep conviction that, as Baptists, we have been too long silent and inactive, and that it will be far better to *STAND ALONE* than to tolerate for another day the innovations that are gradually undermining the foundation of our denominational existence.

We deem it our solemn duty, therefore, after frequent consultation with each other, and fervent prayer to God our Father for His direction, and blessing, to address ourselves to the denomination *at large*, and to entreat its ministers and members in the name of our adorable Redeemer and Lord, to aid us with their counsel in an effort to repel the encroachments of the carnal policy of the day, and to recover the Baptist body to its former purity and strength.

Allow us, therefore, respectfully to solicit your advice on the following points:—

1st. What kind of action, in your judgment, should be taken by us as Baptists in order to prevent the further spread of unsound doctrine in general, and of open communionism in particular, among the churches of our denomination?

2nd. Would you deem it expedient to hold an aggregate meeting in London (unless advised to assemble elsewhere) during the spring of 1858, for the purpose of determining on a course of united denominational action? And would you, in conjunction with other known friends to the Baptist cause, support the meeting by your presence and assistance?

As it is of importance that we should be made acquainted with the views of our friends on the above practical points be-

fore proceeding to further measures, allow us to press for an answer at your earliest convenience.

In the faith and hope of the gospel of a triune Jehovah, Father, Son, and Holy Spirit, we remain, &c.,  
(The signatures to be appended hereafter.)

[We cordially concur in the spirit and design of the above address, and believe

the time has arrived when half measures, expressions of regret, hopes of amendment, &c. &c., should be at once abandoned in favour of a straight-forward and open determination to be up and doing. Tame lamentations *without action* have been too long the fashion;—now for deeds, not words. We shall be happy to receive replies to the above, and to “report progress” in these pages.—ED.]

## Poetry.

### BETTER DAYS DESIRED.

’TIS not for the days of the hero I sigh,  
When men lived for battle and panted to die,—  
When war was the watchword of brave men and proud,  
And bloodshed and pillage the boast of the crowd.

No sigh do I breathe for the tyrant who sway’d  
His rude iron sceptre o’er slaves he had made,  
Who fawn’d at his footstool and owned him their lord,  
Yet lived but to sever the rule they abhorred.

Nor yet do I sigh for the days when there dwelt  
A darkness o’er nations like that which was “felt”  
When Egypt was ruined;—a “sackcloth of hair,”  
By priestly hands woven and spread abroad there.

For days such as these O come, Virtue, and weep  
O’er nations in fetters or cradled in sleep;  
A world rank with poison, but teeming and foul  
With vipers that hiss, or with tigers that howl.

I sigh for the days when the tyrant shall fall,—  
When slaves sycophantic no more heed his call;

When earth shall resound with the song of the free,  
And men with their fellow-men brothers shall be.

I sigh for the days when the hero in arms  
No longer shall fill the wide world with alarms;  
When spears but as “pruning-hooks” glisten in store,  
When swords become “ploughshares,” AND WAR IS  
NO MORE.

For the days too I sigh when religion shall be  
No bye-word for party, nor hypocrite’s fee;  
But when, breathing o’er us sweet grace from above,  
Her heralds shall prove her the best gift of love.

Roll on, then, ye spheres, and add swiftness to time,  
Nor long let the world wait for scenes so sublime;  
But if we behold not these blessings in store,  
We’ll hail them when “cast in the shadows before.”

And onward we’ll struggle till He shall appear,  
Whose terrors shall “scatter” arm’d hosts with his  
fear;

Who, true to his promise, for freedom will plead,  
And crush in his anger both “serpent” and “seed.”

WILLIAM STOKES.

## Reviews.

*Calvin’s Calvinism.* (Part II.) A Defence of the Secret Providence of God, by which he works out his eternal decrees, &c. By JOHN CALVIN. Now first translated into English by HENRY COLE, D.D., of Clare Hall, Cambridge, &c.—Pp. xvi., 183. 1857.

The doctrine of a special, or secret providence, is the doctrine of the word of God. No statements of Holy Scripture are plainer, none more clear and express, than those that assert the universal superintending providence of the Most High. In this its wider range, it includes alike the angel, the sparrow, and the worm; it embraces with an equal care, the monarch and the beggar, the peasant and the prince; and while infinite in its extent, it is minute in its inspection; so much so, that “the hairs of the head are all numbered.”

A thoughtless world, however, never cares to understand the *speciality* of this provi-

dence. Admitting in barren terms, what it would be perfect folly to deny, that the creation has a general provider and governor, it, nevertheless, refuses to acknowledge that His government *descends* to the comparatively mean affairs of every day life. It will concede to him with, all professed reverence, the government of the *whole*, but it practically denies to Him any direct control over the *particulars*. It permits him to superintend creation in the aggregate, yet virtually excludes Him from the separate actions of which that aggregate is composed.

Nor is this error at all astonishing, since it is clear beyond all question, that the providence of God cannot be *fully* understood but as it is viewed in the light of redemption. From the low point of observation taken by an unregenerate world, it cannot be surveyed beyond its *historic* or *physical* aspects, and these are of a range.

much too narrow to include more than the temporal portion of its administration. Hence the far nobler circle of its action, in supporting, controlling, and regulating all things, for the glory of Christ and the salvation of His church, is never recognized by the world at large, and this for the plain reason that "the natural man receiveth not the things that be of the Spirit of God, for they are foolishness unto him." Yet apart from this view of the Divine Providence, its *design* can never be realized nor its working completely understood.

That this is the character of the Divine Providence,—that the economy of its administration is one that places the government of all things in Heaven and upon earth in the hands of the Redeemer for the purpose of accomplishing the mighty objects of his amazing death upon the cross; is clear from his own declaration, "All power is given unto me in heaven and on earth." From this solemn assurance it is evident that universal government, with all its prerogatives and adjuncts, with whatever in it is special, or more general, has been transferred to the hands of Christ; and while held by Him in a *prospective* sense during the patriarchal and Mosaic eras, he may be said not to have been *actually* invested with this exalted authority until by His obedience, death, and resurrection, he had satisfied Divine law, and given living proof of victory over hell and the grave. What had been the *natural* or *temporal* jurisdiction of the Divine providence became by that transfer a subsidiary part of the government of Christ, and was placed under his control for the one single purpose of securing the glory of the Divine Father in the salvation of the church. Hence the overthrow of a Pharaoh and an Ahab, and hence the raising up of a Moses, a David, and a Cyrus. These and a thousand other instruments, were employed or punished, by the *Providence of Christ*, or in other words, the Providence of Redemption,—for the one great object of advancing the Saviour's interests in his ancient church.

And this superintending providence of redemption, does not exclude, but directly employs, the more general providence of nature. Hence, in the noble words of Calvin, it may be remarked that, "by Providence, we mean, not an unconcerned sitting of God in Heaven, from which He merely observes the things that are done in the world; but that all-active and all-concerned seatedness on his throne above, by which He governs the world which He himself hath made. So that God, as viewed in the glass of his Providence, is not only the Maker of all things in a moment, but

the perpetual Ruler of all things which He hath created."—"And what else is the div. Psalm, but a long and loud praise of this universal Providence? The apostle Paul lauds this same Divine Providence, when he says, "For in Him we live, and move, and have our being." (Acts xvii. 28.) Wherefore, as the one only God has an essence peculiar to himself; so, that *living principle* of vegetation by which all creatures subsist, and without which they must soon perish, must be considered, by faith, a *secret infusion* of God." Pp. 4, 5.

But while this valuable treatise of the great Genevan reformer contains most powerful reasoning in favour of the "secret Providence of God," yet it was no part of his direct purpose to enter at any length on its higher office as the distinct administration of Christ for the calling, the security, and final triumph of the church. But notwithstanding this,—notwithstanding that his chief object was to maintain the doctrine of a secret Providence in a more general sense, yet the argument implies the higher department throughout, and the general reasoning advances to the same conclusion. In reply to an opponent, Calvin expresses himself in strong and weighty terms, and says, "Taking then an honest and sober review of the whole of this high and Divine matter, the plain and indubitable conclusion will be, that THE WILL of God is the one principle and all high CAUSE of all things, in heaven and earth! Our minds, therefore, ought ever to be bridled with the knowledge of this mighty fact; that they may not intemperately and unlawfully indulge in searching into the causes of things." (p. 26.) And, combating the same objector, he enquires (p. 72,) "But how is it that you have forgotten, here, that all this is wrought by the 'SECRET PROVIDENCE OF GOD!' by which He ordains, and turns, to the accomplishment of his purposes, all the movements and tumults of the world, according to his own will?" But what is the *highest* purpose of that blessed will? Is it not the one declared by himself, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day?" And is it not obvious from the nature of the case, that adequate power and authority are placed in the hands of the great Saviour, that as the administrator of the Father's will, he may gather together his elect from the four quarters of the earth, and present them in the day of his triumph and glory as his redeemed church, "without spot, or wrinkle, or any such thing?" This is the highest possible purpose of Divine Providence in

the economy of redemption,—for this it works throughout all time, all nations, and among all events,—and when this surpassing object shall have been accomplished,—when this the noblest triumph of redeeming love shall have been achieved,—then the administration of the world's providence shall meet its close,—the trumpet shall sound, the dead shall be raised, and the seal of eternity shall be impressed upon the end of time.

This important work will greatly aid the true Christian in forming correct conclusions respecting the designs of Providence in its most mysterious dispensations, and prepare the heart for an enlightened submission to all the will of God. Its somewhat controversial character will be thought by some readers to detract from its general excellence; but on a careful perusal it will be found to supply an ample compensation in rebutting objections that could not have been met but by defending truth when attacked by a bitter enemy. It is eminently calculated to sustain the reputation of John Calvin, as a man deeply taught in the knowledge of the mysteries of God, and we beg once more to thank the learned translator for adding another work to our standard theology. We sincerely hope that he may be induced to persevere in his intention of presenting the British churches

with a translation of the magnificent "Commentaries" of Martin Luther; and we beg to assure him that he will not find the *decided* Baptists among the least grateful for such a boon, nor wanting in readiness to render him all possible encouragement.

*Aylott's Improved Edition of Irving's Catechisms.—General Knowledge.*—London: Aylott & Co., Paternoster-row. Pp. 124.

Judging from this specimen of the series, we can give the publishers of these excellent catechisms full credit for sincerity, when they state that "no expense will be spared in the revision and improvement of each and every edition." Without any exception this is one of the most useful little manuals of "general knowledge," we have ever seen. Heads of families and teachers of youth of both sexes cannot confer on their rising charge a greater educational benefit than to make them familiar with the contents of this catechism. It treats in a plain and easy style on, "The Domestic Arts, Articles of Food, Manufactures," &c., (p. 1).—"The English Constitution," (p. 38).—"Physical Geography," (p. 51).—"Astronomy," (p. 79).—"Electricity," (p. 104).—"Magnetism," (p. 115).—"The Human Frame," (p. 121).—Considering the fulness and value of its matter, this catechism is one of the cheapest little books of the day.

## Intelligence.

### Provincial.

#### SHETLAND.

*Spiggie, Dunrossness,  
Shetland, Nov. 18th. 1857.*

DEAR MR. EDITOR,—The interest you evinced in our long-desired place of worship in our capital, Lerwick, at an early stage of your editorship, at once manifested you as our friend in this remote corner, and was often talked over by many of us here and though *your* hope that I should "not be obliged to travel,"—in quest of funds—was not realized, yet I now see it was far better that Providence so directed it as to compel me to make the trial. The kindness and care of my Father, God, equally to and over my body and mind, gave me the longest period of unbroken enjoyment I ever knew in all my experience of past life! Though I left my home on the 27th of June, and returned on the 6th of Oct.

—nearly fifteen weeks—and was several weeks into my seventy-fourth year, when I came back; and though I travelled surely 2000 miles in my zig-zag movements, in steam vessels, on rail-roads, in omnibuses, coaches, cabs, gigs, and carts:—though I travelled several hundred miles on foot, through cities, towns, and villages, in thoroughfares, among all sorts of carriages in motion, and occasionally among crowds of people, I never met with a single incident calculated to promote alarm, uneasiness, or grief; nor had I *one hour of broken health*. Nor was that all. Though I did not succeed so well in my *object* for several weeks as I *wished*, yet, I was ever under the impression that I should succeed better! and the kindness I met towards my person in every place and from every Christian friend with whom I came into contact, was well calculated to keep up both body and mind; and they were kept up most delightfully. As to my gatherings, I have much cause for gratitude to the "the Father of mercies,"

and Christian friends, even to several besides Baptists. Instance, the case of one gentleman in Newcastle, a Mr. Ridley, belonging to the Independents there, who gave me a sovereign. In Glasgow, I was agreeably surprised at the following circumstance. When I expected to do nothing more there, a Baptist brother, Mr. John Jackson, (a modern model of a Christian man) asked me to follow him in a few calls, on behalf of my object. He took me to thirteen persons, only one of whom was a Baptist, and from the thirteen I received £11 10s. I record this incident for various reasons, one of which is, that many who think, because they are not able to give something handsome from their own means, they can do nothing for a stranger, may see how useful they may be towards an object, in another way! It was most delightful to witness the respect that day shown to my friend; for, though I had forgot to put any circulars into my pocket when I left my lodgings, Mr. Jackson's presence, with a few words of introduction from him, as to myself, country, and object, was more to these gentlemen, to each of whom I was an entire stranger, than any circular could have been. Another instance:—A lady in Glasgow, wrote to a very aged lady of her acquaintance at a distance, enclosing a copy of my circular, and though the aged lady was not a member of any Baptist church, the fruit of my friend's application was £5 to my case: the same lady's influence in more companies than one, brought me several sums, not one shilling of which I could have got but for her efforts. But Mr. Jackson did more. I had for many years very much desired to see my dear fellow-labourer in the kingdom of God, Mr. Peter Grant, of Grantown, on the Highlands, but had never been able to reach him, nor had I ever met him; nor could I venture to go by my own means on my late journey, lest the church there should not be able to meet the expense, as I understood they were not wealthy, and moreover, that they had a weighty burden of a similar kind upon their own shoulders. Before I left Glasgow, Mr. Jackson gave me £2, for the expressed use of paying my way from Aberdeen to Grantown and back. It was certainly as acceptable a sum as I ever received; and could I have produced it from my own personal means, never did I bestow money more agreeably. The pleasure I enjoyed in the society of the Messrs. Grant, (preachers) father and son, and their family connections; together with the apparent spiritual healthy state of their numerous church, the unity of soul in the doctrines and duties of Messiah's king-

dom, so far as I had opportunity for observation, was indeed delightful; and the more so to me, be I right or wrong in the views of others, as it was in perfect harmony with my own mind.

I like to find preachers and churches just what the Bible can make, and has made them; such preachers, and such a church, I think I found in Grantown. May the unctions of God ever and abundantly rest upon them. Doubtless, Mr. Editor, not only yourself, but many more friends would like to know if I obtained the sum for which I set out. In answer, I can only say, I have not; but, as several churches have engaged to make collections for our chapel, between the time I saw them and early in spring; I do expect that by the time their gatherings come in, I shall be up to my mark, (say £97.) So soon as I know the whole amount of the fruits of my late journey, you will know all particulars, with some additional items about Grantown, as also some sketches about *Elgin*; and the week I spent in Caithnesshire, immediately before leaving for Shetland. I am, dear Sir, in sincerity of heart, yours affectionately,

SINCLAIR THOMSON.

[We beg to repeat our former call upon the churches to aid this truly deserving case, and fervently hope that not one will decline on the plea that they can do but little. Even but a few shillings from each church would remove the embarrassments of this venerable pastor and his people, and as the foregoing letter tells its own tale with artless simplicity, we trust that it will secure a prompt and generous response.—Ed.]

P. S. The Editor would be glad to convey to Mr. Thomson any sums, however small, that may be entrusted to his care. Perhaps this would be found more convenient than separate remittances. The receipts will be acknowledged on the cover of this magazine.

#### A NEW "BAPTISMAL CEREMONY."

"The largest oaken vessel ever built on the Mersey, was recently launched, from the yard of Messrs. Thomas Royden and Sons, Baffin-street, Mrs. Royden, wife of the builder, performing the baptismal ceremonies. The dimensions of the "Anne Royden" are:—Length over all, 206 feet; beam, 35 feet; and depth of hold, 28 feet; tonnage, 1,360 tons old measurement, and 1,176 tons new measurement. The vessel glided off the stocks in fine style amidst the plaudits of a large number of spectators."—*From a Liverpool Paper.*

[Judging from the above, we should infer that the circulation of some *thorough* Baptist tracts would do good service in Liverpool. Surely our friends upon the spot will hardly think their duty done without entering their solemn protest, in some way or other, against such a caricature of one of the holiest ordinances of our Divine religion! What with the 'baptism' of bells in one direction, and that of ships in another, *Christian baptism* will sooner or later become the butt of the world's ridicule, unless Baptists themselves increase their diligence to preserve it from so vile a desecration.—Ed.]

#### MINISTERIAL CHANGES AND ACCEPTANCES.

Mr. John Dawson, Baptist minister, late of Bingley, having received a cordial invitation to the pastorate over the Baptist Church at Bishop Burton, entered upon his stated labours there on the second Lord's-day, in November.

The Rev. E. Hands, of Appledore, Devon, having received a unanimous invitation from the Baptist church at Pontrhydyrun, near Newport, Monmouth, to become their pastor, has accepted it, and commenced his work on Lord's-day, November 29th.

Mr. W. Burton, from the Baptist College, Bristol, has accepted the invitation of the Baptist church, meeting in Walkergate-lane, Berwick-upon-Tweed, and commenced his labours in that town.—The Rev. J. H. Jones has resigned the pastorate of the church at Ley's Hill, and has accepted the unanimous invitation of the church at Kidderminster. He entered on his labours the last Lord's-day in November.—The Rev. James Malcolm, formerly of Scotland, having resigned his ministry at Maze-pond Chapel, London, has accepted a very cordial invitation to become the pastor of the *General Baptist church*, Dover-street, Leicester, and commenced his labours at that place.

The Rev. Henry Watts, having accepted the unanimous invitation of the Baptist church at Grantham, to become their pastor, will enter upon his stated labours there on the first Lord's-day in January.

#### BAPTISMS.

KINGSTON-ON-THAMES.—On Monday evening, Nov. 30th, after an address from Mr. T. W. Medhurst, from the centre clause of Psalm cxlviii. 14; the ordinance of baptism was administered to five believers, who had witnessed a good confession. The congregation was large, and we believe many felt

the solemn service to be a time of refreshing to their souls.

ON Lord's-day, Sept. 20th, four persons were baptized by Mr. Shaw, in the Baptist Chapel, Ross, (kindly lent us for the occasion), and on the 18th of Oct., seven more were baptized at the Leys Hill Chapel. Mr. Jones, of Leys-hill, preached an excellent sermon, setting forth that "sprinklers," infant baptizers, and open communionists, trespassed on the authority of the great Head of the church, and earnestly exhorting all present to set their faces against all such innovations.

The whole of the newly baptized, and two others who had previously submitted to the ordinance, have since been added to the church.

Thus, in the short space of nine months our number has been more than doubled, and the decrease caused by the death of one of our brethren filled up. We are all compelled to exclaim, "This is the Lord's doing; and it is marvellous in our eyes."

BEDFORD: *Baptist Chapel, Mill-street.*—On Lord's-day morning, Nov. 15, Mr. Killen preached an appropriate sermon on baptism to a large and attentive congregation; after which he baptized three persons in the name of the Holy Trinity. Two of them were a good woman and her daughter, the other a young woman whose parents are both members of the church. It was truly a time of refreshing from the presence of the Lord. They all went through the ordinance with great firmness and joy and felt that in keeping of His commandments there is great reward.

BETHESDA CHAPEL, JOHN'S ROW, ST. LUKE.—On Lord's-day evening, November 29th, 1857, four persons were baptized by the minister, Mr. J. S. Anderson, and were received into Christian fellowship on the 6th December. Four others (previously baptized) have also been approved by the church, and will (D. V.) be received into communion on the first Lord's-day in Jan.

BURY, LANCASHIRE: *Ebenezer Baptist Chapel.*—Two young persons were immersed on a profession of their faith in Christ, on Nov. 22 last, after a discourse from 1 Kings xviii. 21. Between 400 and 500 persons were present. Great attention was manifested.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                        |   |    |    |
|------------------------|---|----|----|
| Dundee.                | £ | s. | d. |
| Mrs. A. Low .....      | 0 | 5  | 0  |
| Mr. J. Henderson ..... | 1 | 0  | 0  |



# 24 PRIMITIVE CHURCH (OR BAPTIST) MAGAZINE [JAN. 1, 1858.

|                                                     |   |    |   |   |   |                                         |   |    |   |
|-----------------------------------------------------|---|----|---|---|---|-----------------------------------------|---|----|---|
| Baptist Church, Lamb's-hall,<br>Reform-street ..... |   |    | 2 | 0 | 0 | Mrs. Cheyne .....                       | 0 | 5  | 0 |
| <i>Aberdeen.</i>                                    |   |    |   |   |   | Robert Haldane, Esq. ....               | 1 | 0  | 0 |
| J. Stewart, Esq. ....                               | 5 | 0  | 0 |   |   | Mr. T. Atchinson .....                  | 0 | 2  | 6 |
| Rev. A. Anderson .....                              | 0 | 10 | 6 |   |   | Mr. J. Mc Donald .....                  | 0 | 5  | 0 |
| Mrs. Macallan .....                                 | 1 | 0  | 0 |   |   | Mr. W. Napier .....                     | 0 | 2  | 6 |
| Rev. G. S. Mee .....                                | 0 | 5  | 0 |   |   | A Friend .....                          | 0 | 1  | 0 |
| Mr. Bakewell .....                                  | 0 | 5  | 0 |   |   | A Little Girl .....                     | 0 | 0  | 1 |
| Mr. J. Mc Gregor .....                              | 1 | 0  | 0 |   |   | Three Friends .....                     | 0 | 3  | 0 |
| Mr. J. Rowell .....                                 | 1 | 0  | 0 |   |   | PER REV. W. JACKSON, <i>Colchester.</i> |   |    |   |
| Collection at Silver-street Chapel                  | 3 | 0  | 0 |   |   | Messrs. Warren, Holland, and            |   |    |   |
| A Friend .....                                      | 0 | 5  | 0 |   |   | Rogers .....                            | 0 | 10 | 0 |
| Ditto .....                                         | 0 | 5  | 0 |   |   | Messrs. Barnes, Binnie and others       | 0 | 10 | 0 |
| Ditto .....                                         | 0 | 5  | 0 |   |   | Joseph Winn, Esq., Bramley.....         | 1 | 0  | 0 |
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| A Friend .....                                      | 0 | 5  | 0 |   |   | Mrs. Travis .....                       | 1 | 0  | 0 |
| Mr. James Lockhart .....                            | 1 | 0  | 0 |   |   | Mr. T. Robinson.. ..                    | 1 | 0  | 0 |
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| Mrs. Imrie .....                                    | 0 | 10 | 0 |   |   | Mr. Charles Walker .....                | 0 | 5  | 0 |
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| Mr. Peter Wilson .....                              | 0 | 5  | 0 |   |   | Mrs. Eastwood .....                     | 0 | 2  | 6 |
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# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1858.

### MR. WEBB'S JOURNAL OF A MISSIONARY TOUR IN WARWICKSHIRE.

In presenting a statement of our missionary operations in the county of Warwick during the autumn of this year, 1857, I feel I have, both for myself and my missionary companion, Mr. Nichols, of Northamptonshire, to acknowledge with gratitude the constant protection, the sustaining grace, and the kind tokens of approbation, which our Divine Master gave us, amid the dangers, the toils, and the pressing duties of a missionary tour extending over nearly five weeks—to God belong all honour and praise. In travelling 290 miles, chiefly on foot, we had much access to the people, both publicly and privately, and we have reason to believe that many hundreds heard the tidings of salvation from us, who are not in the habit of hearing them in any church or chapel; for we found non-attendance on Divine worship in many of the villages to be extremely sad. We collected the people together, and preached the Gospel eighteen times in the open air; and in places of worship we preached twelve times. Our congregations numbered from forty to three hundred. In fifty-two villages and hamlets we gave missionary visitations and tracts, and in many cases preached as well as visited. In numerous instances we enforced Gospel truths on the attention of travellers and others. By the way-side poor men out of employ received with much attention our exhortations, directing them to seek the favour of God through faith in Christ Jesus. We often felt amply repaid for our time and attention, by the cordial thanks we received from persons of this class, and cannot but believe that many of those wanderers have carried the impression of those weighty truths to other parts of the country. The gipsy tribe also received our missionary attention, the Scriptures were read and expounded, and prayer offered by the side of their camps. *These homeless ones listened with*

interest to us while we opened the way of salvation, and pointed them to a home in the heavens. In one case an aged gipsy and his wife put aside their hot dinner and allowed it to get cold in order that they might hear our message, and the aged man put his hat off with the greatest reverence while we prayed for them to the great Father of all. We both felt persuaded that our religious service for their benefit was not lost. In various places we were invited to converse with the sick and dying, and many heard the Gospel from us, and listened to our prayers, whom we shall never see again till we meet them at the bar of God. The mansions of the rich, and large farm-houses, which have been passed over in former tours, have been attended to in this. Ladies and gentlemen accepted our tracts with courtesy and with kind wishes of success in our undertaking. One lady said to Mr. Nichols—"This is a very depraved village; I hope, sir, you will pray for it." This lady, to show her sympathy in the object, presented my friend with a plate of grapes. Numbers of tracts have thus been handed to masters, to mistresses, and their servants; and thus a class, generally written down as unvisitable, have been visited. About 6,000 tracts, "British Messengers," and "Gospel Trumpets," have been circulated far and wide. For these we are indebted to the Christian kindness of Mr. Cross, of Bristol, to Mr. Drummond, Stirling, Mr. Winks, Leicester, and to the Religious Tract Society. Extracts from Dr. Spencer's "Pastoral Sketches," published as tracts by Mr. Cross, of Bristol, were peculiarly acceptable to the people. Several persons remarked that they had never read such a tract before, as the one under the title, "The Death-Bed" (despairing). The eagerness with which the tracts were sought after our preachings in the open air was indeed encouraging to us both. Many of our open-air services were more than ordinarily interesting and impressive; we felt that the

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Holy Spirit was evidently in our midst. In the populous village of Monks Kirby, where I had never preached before, the people gathered around me in considerable numbers; while reading the Scriptures the thunder pealed above our heads, and the rain began to descend, increasing every moment; the people, nevertheless, stood; but, as we were getting wet, I was meditating a retreat, but the sexton of the church (episcopal), who was my hearer, promptly sent for the key of their large school-room, and invited me and the congregation in, which we readily embraced, when I, for the first time in my life, preached in a building connected with the Church of England. Standing behind the master's desk, I explained and applied the great truth—"For God so loved the world," &c., to about 200 people; the closest attention was given, and feeling was evidently excited. I was informed that the service had awakened a general interest, and was the subject of general talk in the village. At Stratford-on-Avon, with the consent of the mayor, we preached at the market-house, in an open space, where five streets converge. The attendance must have been some 400; many were working-men and youths, with a sprinkling of those whose appearance and manner indicated they were gentleman; the greatest attention and order were manifest, while we sought to unfold God's love to a lost world in the gift of his Son. We both thought this service was an illustration that the good old Gospel, when faithfully presented, is able to chain the attention of a throng in the centre of a town. The earnestness of the people in seeking our tracts, and the respect paid us afterwards, were proofs that the service had made some impression, and we were encouraged to hope that souls would be our reward. At another open-air preaching, a farmer, who had heard us, came forward, and placed a small sum in the hands of Mr. Nichols, to replace the tracts he saw him giving away. At this service, though we were preaching till after nightfall to a considerable number, yet the silence and attention was truly cheering. As we held more preaching services in this tour than in any former one, so in no case did we fail to secure an audience. This, with the interest generally excited, led us to believe that our great Master approved and blessed these labours. We often felt impressed with the need of missionary conversation in the villages. The ignorance of saving truth we observed often pained us. One aged man gravely asked Mr. Nicholls, "Who made God almighty?" A farmer, in the course of our conversation, candidly acknowledged that he was "destitute of even park of religion." Mr. Nicholls faith-

fully and earnestly appealed to his conscience, and he expressed his thanks. In one case, we were appalled with the enormity of Mormonism; while conversing with a zealous woman of this creed at ———, she stated, "that Jesus Christ had wives, and sons, and daughters," &c. We faithfully warned her of the fearful delusion she was under, and presented to her the plain Gospel. The value of Christian conversation and appeals will appear in the following cases. . . . We have in conclusion to record with pleasure and gratitude, our deep sense of the kindness and sympathy we received from friends at Coventry, Stratford-on-Avon, and other places. Our prayer is, that their fervent wishes for success to attend these operations may be realized. The knowledge that we had a lively interest in their valued prayers often encouraged us.

#### MR. WHITEHEAD'S JOURNAL OF MISSIONARY TOURS IN THE NORTH OF ENGLAND.

Having been accustomed as opportunities offered "to preach the Gospel in the regions beyond" my more immediate sphere of labour, I hailed with pleasure the request of the committee to engage for a few weeks in visiting the most destitute villages in these northern counties,—to make known, as I might be able, the way of life, by preaching the word, circulating tracts, and embracing available opportunities for conversation. The spiritual destitution of a great number of the villages and districts, which have been visited, indicative of indifference to eternal things, was frequently and painfully apparent. Commencing on the 7th September, I visited Buttsfield, Cornsay, Tudhoe, Brancepeth, Beechburn, Billyrow, Towlaw, Ebchester, Lintzford, Heddou-on-the-Wall, Walbottle, Wylam, Oningham, Ovington, Corbridge, Juniper Dye-house, Slaley, Whittonstall Greenside, Barlow, Colliery Dykes, Annfield Plain, Happy Land, and Iveston. Some of these places were visited twice. Twenty-one times I was privileged to proclaim the truth as it is in Jesus, to very attentive congregations, ranging from 40 to 180 in number, attending at each place. The meetings were all held (it being too late in the season for the open air) in private houses or chapels, all spontaneously placed at your missionary's service. About 1,944 tracts, kindly granted by the Religious Tract Society, have been circulated, and were, with some exceptions, most gladly received; in some of these places, *tracts had never been*, as far as is known, *circulated before*. The spiritual destitution, already hinted at, of several districts in these northern counties is fearful to contemplate. In many places "Satan" may truly be said to "have his seat,"

the multitude evincing so readily their gratification in gross sin; "the man of sin" holds thousands in complete vassalage. Many of his victims seemed wishful to accept of tracts, but were afraid to do so, because of the priests; sabbath profanation seems everywhere shockingly prevalent. Secular labour on that one day in seven divinely set apart for sacred purposes, is the curse of many of these villages in the north, especially where iron works and cinder ovens are established. There the vilest things are done—there the "workers of iniquity" are most unblushing—there the manifestations of indifference to spiritual things is most complete, and God's cause at the greatest discount. The drinking system, as the radiating source of the aggregate of crime, is poisoning the very fountains of moral purity, and inflicting injuries that neither time nor law can repair. Thousands are living in utter ignorance of Divine truth, and altogether regardless of a future and an eternal state. Yet the interest excited warrants me to believe that if there were such aggressive labours on the out-field population of our various districts, more frequently better sustained—more systematically and extensively carried out—great results in answer to prayer and in dependence on the aid of the Divine Spirit, might confidently be expected. But for three things I should have been happy in being enabled to carry forward the work intrusted to me by the Committee much more extensively than I have: the lateness of the season, September being in the north too late on account of harvest work then being so general, and on the return of the labourers from the field it is too dark for open-air work—should the Committee again require my services in this way, I recommend that the time in this part of the country should be in June, July, and August, and then I should be able to avail myself largely, if not entirely, of the open air;—then being necessitated to return every week for my own work here on the Lord's day, where I have regularly three services, not having been able to make arrangements for the supply of my pulpit, the extent of my

journeys and the amount of service rendered were not such as were contemplated when I assented to the request of the Committee;—and lastly, heavy family affliction and bereavement prevented a few weeks' longer efforts. However, the little that was done convinces me of the necessity of greater things being attempted, and that each auxiliary to the Home Mission should arrange for, sustain, and superintend such efforts in their several districts. In every one of the places I was privileged to preach, I was urgently solicited to come back again as soon as possible, with the assurance of larger congregations still; and many were but too glad to have me for their guest. In visiting from house to house in some of these villages, I found many sick persons, who, but for these visits, would have been altogether neglected, to whom the word of counsel was given, and the way of salvation through a crucified Redeemer was explained, and in each case with great apparent acceptableness. In one case a working man followed me and invited me in to see his wife, who had long been ailing, telling me that she was most concerned about her inability to attend to domestic matters rather than to those which pertained to her "better being," he himself having been once greatly awakened to deep anxiety about his soul; finding all to be so as he said, I gave a tract suited to the case, and urged home on the acceptance of each the Gospel of salvation. With tearful eyes and throbbing hearts they bent the knee with me in prayer, and when I left them they seemed much affected, and earnestly invited me to visit them again if ever I came that way. In none of these places is there a Baptist cause; but at Juniper Dye-house (where the father of Robert Hall was baptized in the year 1752), there were at one time regular services; now there are no Baptists, yet I obtained a very good congregation of very attentive hearers, and an earnest wish was expressed that I should ere long pay them another visit. May the good seed of the Word thus "sown in weakness," be raised by quickening power, in glorious fruit to the praise and glory of God.

## MONEYS RECEIVED SINCE LAST REGISTER.

| LONDON.                           |    | £  | s. | d. |
|-----------------------------------|----|----|----|----|
| Brixton .....                     | 4  | 7  | 6  |    |
| Camberwell .....                  | 18 | 9  | 10 |    |
| Devonshire Square .....           | 9  | 2  | 6  |    |
| Dividends, by Mr. Gale .....      | 23 | 19 | 11 |    |
| Hackney .....                     | 11 | 12 | 0  |    |
| Bacon, J. P., Esq. ....           | 1  | 1  | 0  |    |
| Hepburn, J., Esq. ....            | 1  | 1  | 0  |    |
| Hepburn, A. P., Esq. ....         | 1  | 1  | 0  |    |
| Mason, Miss .....                 | 2  | 0  | 0  |    |
| <b>BUCKINGHAMSHIRE.</b>           |    |    |    |    |
| Amersham .....                    | 10 | 6  | 10 |    |
| Buckingham .....                  | 3  | 0  | 0  |    |
| Wycombe .....                     | 3  | 8  | 0  |    |
| <b>CAMBRIDGESHIRE.</b>            |    |    |    |    |
| Cambridge .....                   | 14 | 15 | 6  |    |
| <b>DEVONSHIRE.</b>                |    |    |    |    |
| Tiverton .....                    | 2  | 0  | 0  |    |
| <b>DORSETSHIRE.</b>               |    |    |    |    |
| Bridport .....                    | 1  | 7  | 0  |    |
| Lyme .....                        | 1  | 11 | 9  |    |
| Weymouth .....                    | 1  | 0  | 0  |    |
| <b>ESSEX.</b>                     |    |    |    |    |
| Ashdon .....                      | 2  | 5  | 1  |    |
| Langham .....                     | 4  | 10 | 0  |    |
| Walden .....                      | 8  | 6  | 9  |    |
| White's Colne .....               | 0  | 13 | 0  |    |
| <b>GLOUCESTERSHIRE.</b>           |    |    |    |    |
| Eastcombe .....                   | 1  | 1  | 0  |    |
| Coleford .....                    | 4  | 10 | 0  |    |
| Leighterton .....                 | 0  | 13 | 6  |    |
| Shortwood .....                   | 13 | 8  | 8  |    |
| Do. additional .....              | 0  | 8  | 8  |    |
| Tetbury .....                     | 1  | 1  | 0  |    |
| Tewkesbury .....                  | 1  | 14 | 6  |    |
| <b>HERFORDSHIRE.</b>              |    |    |    |    |
| Leominster .....                  | 2  | 5  | 6  |    |
| Ryeford .....                     | 1  | 8  | 11 |    |
| <b>HERTFORDSHIRE.</b>             |    |    |    |    |
| Biggleswade—Foster, B., Esq. .... | 1  | 10 | 0  |    |
| <b>MONMOUTHSHIRE.</b>             |    |    |    |    |
| Newport, additional. ....         | 2  | 0  | 6  |    |
| <b>OXFORDSHIRE.</b>               |    |    |    |    |
| Swerford—King, Miss. ....         | 2  | 0  | 0  |    |
| <b>SOMERSETSHIRE.</b>             |    |    |    |    |
| Bristol .....                     | 29 | 8  | 2  |    |
| Burobridge .....                  | 1  | 6  | 6  |    |
| Bridgwater .....                  | 5  | 9  | 0  |    |
| Chard .....                       | 5  | 5  | 0  |    |
| Crewkerne .....                   | 1  | 10 | 2  |    |
| Hatch .....                       | 0  | 13 | 5  |    |
| Highbridge .....                  | 1  | 2  | 8  |    |
| Ile Abbots .....                  | 0  | 10 | 4  |    |
| Minehead .....                    | 2  | 4  | 3  |    |
| Montacute .....                   | 3  | 11 | 2  |    |
| North Carey .....                 | 9  | 15 | 6  |    |
| Stogumber .....                   | 1  | 9  | 6  |    |
| Taunton .....                     | 4  | 8  | 5  |    |
| Wellington .....                  | 6  | 8  | 1  |    |
| Williton .....                    | 1  | 13 | 10 |    |
| Yeovil .....                      | 2  | 10 | 0  |    |
| <b>SUSSEX.</b>                    |    |    |    |    |
| Battle .....                      | 4  | 3  | 0  |    |
| Brighton .....                    | 9  | 2  | 10 |    |
| Hastings .....                    | 1  | 0  | 0  |    |
| Lewes .....                       | 3  | 8  | 6  |    |
| Rye .....                         | 2  | 5  | 5  |    |
| <b>WARWICKSHIRE.</b>              |    |    |    |    |
| Coventry .....                    | 16 | 6  | 0  |    |
| Wyken .....                       | 2  | 18 | 4  |    |

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PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXX.—FEBRUARY 1, 1858.

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Essays, Expositions, &c.

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A SHORT CONVERSATION BETWEEN A MIXED-COMMUNION-  
BAPTIST AND A PÆDOBAPTIST, IN THE PRESENCE OF A  
ROMAN CATHOLIC. (REPRINTED.)

*M. C. B. to P.*—I am often surprised how you can satisfy your mind in the practice of infant baptism.

*P.*—I make no doubt that it is agreeable to the will of Christ; and that he “favourably alloweth it,” according to the language of the common prayer-book.

*M. C. B.*—But you cannot produce either precept or example for it in the New Testament, and nothing is right in religion but what is in accordance with that Divine rule.

*P.*—I do not pretend that it is expressly enjoined in the Holy Scriptures, but it appears to me to be quite in accordance with the spirit of the Christian dispensation.

*M. C. B.*—I have no doubt you think so, but the Scriptures authoritatively condemn every departure from their clear instructions.

*P.*—True; but infants were circumcised under the former dispensation, and we ought not to imagine that the privileges of Christians are less than those of the Jews under the old law.

*M. C. B.*—Do you suppose the Jews accounted circumcision a privilege?

*P.*—Certainly; their children were introduced by it into the covenant of grace.

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*M. C. B.*—And the females, to whom the rite did not extend!

*P.*—There is nothing said about them that I recollect.

*M. C. B.*—I am always astonished when I hear an enlightened Christian, and especially a Calvinist, argue in this way; it appears to me so entirely at variance with the inspired records; and as to circumcision being accounted a privilege, you surely forget that the apostle Peter expressly declares, it was “a yoke which neither their fathers nor themselves were able to bear.”\*

*P.*—There is something so repugnant to nature, and pardon me if I say, something that appears so indecent in dipping men and women in water, that I cannot believe our merciful Redeemer would or could ever appoint it.

*M. C. B.*—Whatever God appoints, however painful it may be to ourselves, must always be worthy of himself, whatever men may imagine respecting it; but you have not considered the nature of the two ordinances of Jewish circumcision and Christian baptism, or you could not advance such an objection to the doctrine of immersion.

*P.*—But you do not consider it indis-

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\* Acts xv. 10.

pensable to abide by the Scriptures in everything.

*M. C. B.*—Indeed I do; and therefore it is that I am so entirely opposed to infant baptism, and sprinkling instead of immersion.

*P.*—Upon what authority do you admit those to the Lord's-supper whom you consider unbaptized?

*M. C. B.*—I would not be so uncharitable, or so unchristian, as to reject any from it whom I believe Christ has received.

*P.*—But the apostles do not appear to have received any to the Lord's-supper that were not previously baptized, and our duty is to "keep Christ's ordinances as they have delivered them."

*M. C. B.*—That is true; but you consider yourself to be baptized, and I do not feel at liberty to judge your conscience.

*P.*—I am obliged by your kindness, but you consider me unbaptized.

*M. C. B.*—That is quite true; but I consider you a Christian notwithstanding.

*P.*—I am decidedly of opinion,—indeed, it has been the judgment of the universal church in every age,—that the Scriptures require baptism to precede communion; therefore, I could not possibly receive you to the Lord's-supper if I considered you unbaptized.

*R. C.* (interrupting).—I am very happy, gentlemen, to have heard this conversation between you. I have always thought that if "the church has power to decree rites and ceremonies," those who are in opposition to the Pope are in heresy; and I now see clearly that even Protestant Dissenters do not consider the Scriptures to be a rule beyond what they are inclined to make them. I only go a little further than yourselves: we all agree that Chillingworth's maxim is a mere fiction, that "the Bible *only* is to guide our religion."

S. D.

## ARE THE EPISTLES OF THE APOSTLES EQUAL IN AUTHORITY WITH THE WORDS OF CHRIST RECORDED IN THE GOSPEL?

(Continued from page 6.)

BUT we suppose it will be conceded that the apostles were qualified to publish the great facts of the gospel with infallible accuracy. But we would ask, Is preaching the gospel *confined to the bare statement of those facts*?

That the facts constitute the basis of all truly evangelical preaching, we would be the last to deny. But when the Lord Jesus said μαθητεύσατε, (teach)—*teach so as to disciple*, did he not authorize and command all such legitimate arguments, reasonings, and appeals to the Scriptures, and exhibitions of the truth to the understanding and the conscience, as are adapted to convince and to convert the soul? Was not Paul preaching the gospel in the synagogue at Thessalonica when, three Sabbath days, he reasoned with the people out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom he preached unto them, was the Christ? He certainly thought that he was then preaching the gospel. And afterwards, referring to his labours in that city, he says:—"For our gospel

came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." If, therefore, the commission of Christ enjoins all such teachings and reasonings as tend to confirm the truth and elucidate the real nature of the gospel, the apostle's infallible authority must extend to these likewise. Besides, let us not forget that the apostles were as much authorized to teach all things whatsoever Christ commanded, as they were to publish the facts concerning his person, life, sufferings, death, and resurrection. Nor can we suppose that any reasonable person would make a distinction in this respect between the apostles' living voice and their writings. If the former had infallible authority, the latter, when sufficiently attested, must possess the same. The example of inspired men in the times of the Old Testament is sufficient to shew that the writings of the prophets were equally authoritative as the living voice; otherwise "Moses could not have formerly had those in every city who preach him, BEING READ in the synagogues every Sabbath day."

IV. THE NATURE AND AMOUNT OF THE AUTHORITY WHICH THE APOSTLES CLAIM FOR THEMSELVES may appear from a few extracts; and these must be few, as we must be chary of time and space, having already occupied so much of both. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." "That ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us, the apostles of the Lord and Saviour."\* "Built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." Can we for a moment suppose that men of humility—men of truth and love—men of a sound mind, would use such language unless they felt assured that they possessed plenary inspiration and were unerringly guided by the Spirit of truth and holiness? Let us carefully observe how they regard themselves on a level with prophets, and, as wise master-builders, laying the sure foundation.

V. THE COMPARATIVE IMPORTANCE OF THE WRITTEN TESTIMONY OF THE APOSTLES CANNOT SURELY BE OVERRATED. If it was requisite that their personal preaching should be directed by the infallible Spirit of God, how much more was this needful in preparing those documents which were to endure through all the ages of coming time! Their personal preaching did indeed plant the Christian church, a noble vine—wholly a right seed; but how soon did that which arrogated the

title of "The Church," by listening to delusive traditions, become as the degenerate plant of a strange vine! And where was the best, and, indeed, the only restorative to be found? Was it not in the apostolic writings? But for these as means in the hand of the Almighty Spirit, the church of Christ might, ere this, have been smothered in the quagmire of papal superstition. And so far as the testimony of ecclesiastical history bears on this point, it assures us that *just in proportion as Christians receive and revere the apostolic writings, they revere the Lord Jesus and exemplify the character of his true followers.* "If ye continue in my word, then are ye my disciples indeed." For the word of the apostles is thus demonstrated to be none other than the word of the good Shepherd himself, speaking by his Spirit through them, just as he spoke before his incarnation by the prophets who searched "what and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." "Other sheep," said Christ, "I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." The voice of Christ has never been heard by the Gentiles, unless in the ministry of the apostles and its subsequent echoes from age to age.

VI. THE DENIAL OF THE PLENARY INSPIRATION AND INFALLIBLE AUTHORITY OF THE APOSTOLIC EPISTLES EXHIBITS THE CHRISTIAN CHURCH IN CIRCUMSTANCES THE MOST PRECARIOUS. While the Jewish church was guided by the writings of Moses and the prophets—scriptures of acknowledged law, which could not be broken,—the Christian church is left in utter bewilderment, so far as regards the writings of her seers. Just the reverse of what was said concerning Paul, we may say concerning the whole apostolic fraternity:—their bodily presence was full of infallible authority,—they decided what seemed good to the Holy Ghost and to them with unerring judgment, but their

\* Peter ranks the epistles of Paul among the Scriptures:—"Which [epistles] they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." 2 Pet. iii. 16.



writings are powerless and weak as those of other men. Can we for a moment admit this? The attempt to exalt the words of Jesus, while dwelling in mortal flesh, above the words of Jesus, spoken by his Spirit in the apostles, may indeed have the plausible appearance of conferring a personal honour on the Saviour; but can he regard it as such? Is it not in reality a vain attempt to exalt Him that spake on earth above the self-same person now speaking from heaven?

VII. Our conclusion therefore is, THAT THE ANCIENT PROPHETS, AND THE LORD JESUS WHEN INCARNATE, AND THE APOSTLES AFTER THE DAY OF PENTECOST, SPOKE OR WROTE UNDER THE GUIDANCE OF THE

ONE ETERNAL SPIRIT OF TRUTH AND HOLINESS;—that the words dictated by that Spirit are all to be received not as the words of men, but as in truth the words of the living God. Whatever may be the regrets consequent on a contrary course, we deem it impossible that, in a world of perdition, any will lament that, in faith and practice, they followed too closely the instructions of the apostles. And we joyfully anticipate that brightest and best condition of the Christian church, depicted as a city whose gates are pearls, and her azure sky like jasper, and her wall hath twelve foundations, and in them the names of the TWELVE APOSTLES OF THE LAMB. J. H.

### GERMAN RATIONALISM VIEWED IN THE LIGHT OF CHRISTIANITY.

*Addressed chiefly to Young Men. Delivered in the Tabernacle, Manchester.*

BY WILLIAM STOKES.

(Continued from page 10.)

ONE of the early manifestations of an approach to Rationalism is to be seen in the studied avoidance of plain scriptural statement, and the adoption of a style of religious teaching in which the great aim appears to be to hide the truth under a load of unintelligible jargon. Pure truth, we may take it for granted, is always simple and transparent; it naturally abhors a tortuous verbiage or a mystical phraseology; and it fairly warrants a suspicion of some covert design when a man labours to envelope his little meaning in a big cloud of words. This, however, is one of the vices that wait like daily handmaids on the oracular priestesses of German Rationalism, and from which none are free who bend the knee to that Baal of the modern world. In truth they dare not be explicit,—and it is more than their entire system is worth to be candid. Their whole existence depends upon mystery, and to venture to be understood would dissolve the charm that surrounds them with votaries. Like an Homeric Jove, they require to be enshrouded in clouds to shelter the imposture. This is remarkably the case with that great American type of German Rationalism, R. W. Emerson, than whom no man in the western world ever drank deeper of

the turbid waters, or explored with more care the course of its streams. In an "Address to the Senior Class in Divinity at Harvard University," that expounder of German Theology thus brilliantly describes the kind of religion he would recommend to the adoption of mankind:—

"It is a mountain air: it is the embalmer of the world. It is myrrh and storax, and chlorine and rosemary. It makes the sky and the hills sublime, and the silent song of the stars is it..... Always the seer is a sayer. Somehow his dream is told. Somehow he publishes it with solemn joy, sometimes with pencil on canvass, sometimes with chisel on stone; sometimes in towers and aisles of granite his soul's worship is builded..... Man is the wonder-maker. He is seen amid miracles. The stationariness of religion, the assumption that the age of inspiration is past, that the Bible is closed, the fear of degrading the character of Jesus by representing him as a man, indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was—that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in

some man or person old and departed. ....In how many churches, and by how many prophets, tell me, is man made sensible that he is an infinite soul—that the earth and the heavens are passing into his mind—that he is drinking for ever the soul of God."

Or again, to take another specimen:—

"The very word miracle, as pronounced by Christian churches, gives a false impression: it is a monster; it is not one with the blowing clover and the falling rain. ....Man's life is a miracle, and all that man doth. ....A true conversion, a true Christ, is now as always to be made by the reception of beautiful sentiments. ....The gift of God to the soul is not a vaunting, overpowering, excluding sanctity, but a sweet natural goodness, like thine and mine, and that thus invites thine and mine to be and to grow."

Or take another selection from this prophet of the clouds—this trans-Atlantic oracle of German genius:

"That is always best which gives me to myself. The sublime is excited in me by the great Stoical doctrine, Obey thyself. That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen."—"Prayer is the soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing his works good. As soon as the man is at one with God he will not beg. He will then see prayer in all action."—"In self-trust all the virtues are comprehended."—"If the single man plant himself indomitably upon his instincts, and there abide, the huge world will come round to him. Patience—patience, with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent, the conversion of the world."—"I stand here to say, Let us worship the mighty and transcendent Soul."—"Accept the intellect, and it will accept us."—"All things are known to the soul. It is not to be surprised by any communication. Nothing can be greater than it."

Now contrast, for one moment, the sayings of God with these wild ravings of a fanatical Rationalist. How different are his words—"Trust in the Lord with all thine heart, and lean not to thine own

understanding. In all thy ways acknowledge him, and he shall direct thy paths."

And again:—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Emerson, despising and almost ridiculing prayer, would send you to the Soul and to nature to learn wisdom; but where would Christianity send you?—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed: for let not that man think that he shall receive anything of the Lord." This dreamer of obscure dreams would invest your mere instincts with almost perfect virtue, and recommends you to make them your centre of action; but what is the testimony of God?—"The imagination of the thought of the heart is evil, and only evil, and that continually." "He that trusteth to his own heart is a fool." Once more: he makes self-reliance and obedience to self the source of virtue and the fountain-head of the sublime in man. But what is the solemn demand of him who spake as never man spake?—"If any man will come after me, let him deny himself, and take up his cross and follow me." And in strict accordance with this abasing principle are the words of the great apostle Paul:—"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him." Which of the two principles,—that of Emerson and Rationalism that exalts self, or that of Christianity that debases and abjures it,—is most consistent with true humility, which is the queen of virtues, I may safely leave to your own good sense to determine. Farewell to modesty—to tenderness towards mankind—to all genuine aspirations for human welfare; and farewell to piety, to goodness, to love, and to

heaven, should the Emersonian principle of self-adulation ever become the law of the world.

But Rationalism goes much further than this, by superadding to erroneous views of man equally unbecoming and more pernicious views of God and the Saviour. Not content with exalting man to an almost Godlike elevation, it proceeds to reduce "the only begotten of the Father" to a level that makes it impious to regard him as possessing a solitary claim to be considered anything more than human. Bauer, who ranks high among these half-frozen neologists, distinctly affirms that "the title of the Son of God is Oriental, and not fit for us, the inhabitants of the West." Menzel, himself a German author, says of the Rationalists, that "professors smilingly taught their theological pupils that unbelief was the true apostolic, primitive, Christian belief, proven by reason and revelation. Christ himself—they do not deny him—is, in their opinion, a good honest man; but they put all their insipidities into his mouth, making him, by means of their exegetical juggling, sometimes a Kantian, sometimes an Hegelian—now one *iam*, now another, just as may happen to please the professor. In our learned age, everything depends upon Hermeneutics."

According to Dr. Ullman, the Rationalists are "advocates of that theory which would evolve the essence of religion out of human consciousness, contents itself in general with the ideas of God, virtue, and immortality, and honours Christianity merely as an historical and oft-clouded development of these universal truths of religion."

Schlegel, who is no mean authority on all matters of German Theology and science, says of Rationalism, that "it is properly the new heathenism of scientific times."

The Rev. Francis William Newman, who is confessedly the most perfect embodiment of Rationalism to be found among British divines, writes in the following strain of levity and jest of the great Redeemer of mankind:—"The time arrived at last when Jesus felt that he must publicly assert Messiahship; and this was certain to bring things to an issue. I suppose Him to have hoped that he was Messiah, until hope and the encouragement given him by Peter and

others grew into a persuasion strong enough to act upon, but not always strong enough to still misgivings. I say, I suppose this, but I build nothing on my supposition. I, however, see that, when he resolved to claim Messiahship publicly, one of two results was inevitable, if that claim was ill-founded; viz., either he must have become an impostor in order to screen his weakness, or he must have retracted his pretensions amid much humiliation, and have retired into privacy to learn sober wisdom. From these alternatives *there was escape only by death*, and upon death Jesus purposely rushed."

So, according to Mr. Newman, the death of Christ was but the alternative from the exposure of an impostor, and the only escape from the disgrace of one who had been guilty of obtaining reputation upon false pretences!

The Christology of Hegel is comprehended, according to Dr. D'Aubigné, in the following propositions:—"Christ is merely the first who acknowledged in himself this unity of God and man, (i. e., that God has his being within man.)—A man must believe in the unity of God and man in the person of Christ, in order that he may recognize the same unity within himself.—*Christ is not the only God-man; he is not even so in any especial manner. The idea of God-man belongs to all mankind.*—There is a universal incarnation of God which does not proceed from Christ, and which renders all men essentially equal with Christ."

This is the language of another of the leaders of the Rationalistic School, and one who is said to have "reduced the philosophy of nature into the stable form of a regular scientific system" that "must stand the test of being without any assumption."

Fichte, who is admitted to a first place among these Rationalists, thus expresses himself with regard to God:—"God exists simply in and through the world; he is not a person, but an external principle of moral action; and the complete subjection of the will to this moral idea is the highest and only true piety. Such a state, when once attained, is complete blessedness,—a blessedness in which heaven itself can alone consist."

Can anything be conceived more utterly Atheistic than such a doctrine? Is this, then, the superlative degree of Rational-

ism, that God, the great Maker of heaven and earth, is *not a person*, but a principle, and to this principle it is the highest piety to conform? Then, according to this sage teacher of darkness, all devotion—all that passes under the name of religion, is not a service rendered to an intelligent Being, but to an unknown, an undefined, and possibly an undefinable principle, and that, in obeying God, you are not obeying *Him*, but *it*, and conforming to *it*, and not to *Him*. Oh, human reason! human reason! Rather give me the faith of the humblest ploughman who dares to believe that "God is, and that *He* (not *it*) is a Rewarder of them that diligently seek *Him*,"—give me such a faith, and I will surrender the Babel-builders of modern Germany to whoever may prefer the confusion of their senseless tongues!

Of Kant, whose system is far less objectionable than that of many other German philosophers, one of his most ardent admirers affirms that, in order to stem the scepticism of his country—"He came forward, professing an unbending faith in *human nature* itself as a sacred depository of truth, and showed that it was possible for us to possess a complete system of moral and scientific ideas, built up from materials lying ready at hand within and around us—a system, too, of such a character that it would relieve us for ever from the attacks of scepticism on the one side, and the miserable shifts of tradition on the other."

Now, this studied encomium on a favourite amounts to a confession that Kant aimed at the establishment of a system that should rest upon *man*, and not upon *God*;—that should employ existing "materials lying ready at hand," without a Divine or any other foreign agency whatever. In short, it was to be, to all intents and purposes, a system in which the ideal of God might be very politely allowed to have a *name*, but on whom it was not important to place any remarkable reliance. Hence this philosopher is said to have "grounded the moral law in the very constitution of the human reason, and then pointed to a higher state of society, in which a natural reign of justice should prevail, and in which piety, stripped of its follies and buffooneries, should be the simple handmaid of virtue in the individual, and of *right* to humanity at large."

It is sufficient to say of this philosophic attempt to raise the superstructure of piety on the basis of human reason, that it did not succeed in hands more ancient, if not more able than those of Kant; and if we look around creation for the Goshen where its pure light may have found a retreat amid all-surrounding darkness, at least we shall not find that favoured spot among any of the plains of modern Germany. The intentions of Kant were superior to his system, just in the proportion that a benevolent heart is superior to a cold and misguided intellect; but he assumed for human nature what neither revelation nor experience can ever concede, namely that, apart from a great change, it can become the home and, by consequence, the friend of the moral law. This has proved in every age a fatal mistake; and in every instance in which the attempt has been made to unite the two on any known mere human principles, piety instead of being promoted, has declined into a cold infidelity, which, in its turn, has sooner or later surrendered to the forces of a more deadly Atheism. Piety from human nature, unregenerated by the Spirit of God, has yet to make its appearance upon earth; and it even now remains for a Kantian or any other philosophy to show by what strange process this pure offspring of heaven can be produced by the systems that are purely of earth. When this is once done, then, *but not before*, some successor of Kant may be able to boast that, where his great predecessor failed, his greater follower has succeeded.

From these specimens of German Rationalism we can, without much difficulty, infer its entire character. It is not necessary, therefore, to trouble you with the speculations of a Jacobi, or a Herbart, or a Schelling, or a Reinhold, or an Oken, and other less prominent names. This would be to wade through the troubled and miry waters of the whole of "German Hermeneutics," and to waste your precious time on what Dr. Carson has very properly described as "a science only in name." "They have," says that acute and learned critic, "no axioms; they have many false principles, and are a mere bundle of rules and observations. They have invented many technical names, and made many fanciful divisions and distinctions. They have nothing of the philos-

pher but the cloak and the staff." Believing firmly that this humiliating description of the learned but useless labours of German philosophers to be strictly correct, I will not tire you with any more unprofitable quotations from the meta-

physical Babel, but proceed briefly to point out some of the pernicious consequences that Rationalism has produced, wherever it has extended.

(To be concluded in the next.)

## Fragments and Choice Sayings.

### THE IMPORTANCE OF RELIGIOUS CONTROVERSY.

While there is any life of religion actuating the great body of this island, there must and will be controversies in theology. While the grand code of Christianity exercises the attention and fastens upon the passions of our people, there will be weakness of intellect to be set right, and perverseness of conduct to be corrected by the clergy (ministers). These are to stand around the altars of the gospel to keep up the fire of religion there in all its power, and to maintain it in all its purity. Nor will they be found unfaithful to their charge while there is any spring of theological activity in the clerical (ministerial) mind, and while there are any energies of religious zeal in the clerical (ministerial) heart. When they come to nod beside the altar, to slumber over the dying flame, or to look with a stupid unconcern while wretched men are heaping false and unhallowed fuel upon it,—then irreligion has finished its course among us; a spiritual frost has spread its influence through the body. It has benumbed the extremities; it is come to the heart. And, like a poor man stretched out upon the snows of the Alps, the nation will then be angry at those who disturb its rest in order to save it—will then beg to be allowed a little longer repose upon its bed of ice, and feel a kind of pleasing serenity gliding gradually through all its veins, stopping up one by one all the avenues of life, and hasting on to quench the last spark of vitality, by seemingly lulling it into a gentle sleep.

To this state, thank God, the clergy (ministry) are not reduced at present. I trust they never will be. They will, always, I trust, be a national ministry, active of intellect and vigorous in religion. In spite of the syren song of moderation, I hope we shall ever be alive to the spirit

of our institution, and ever bending forward to "the prize of our high calling in Christ Jesus;" and we shall always continue to be what our ancestors have always been, the most learned and the most zealous of Christian divines, the honour of our kingdom, the glory of the reformation, and the admiration of all Christendom.—*J. Whitaker, B. D., on Arianism Disclosed* (1791).

### AFFLICTION SANCTIFIED TO THE UNGODLY.

This affliction, for which thou mournest, may be the greatest mercy to thee that ever yet befel thee in this world. God has now made thy heart soft by trouble, shewed thee the vanity of this world, and what a poor trifle it is which thou madest thy happiness; there is now a dark cloud spread over all thy worldly comforts. Now, O now, if the Lord would but strike in with this affliction, and by it open thine eyes to see thy deplorable state, and take off thy heart for ever from the vain world, which thou now seest has nothing in it, and cause thee to choose Christ, the only abiding good, for thy portion. If now thy affliction may but bring thy sin to thy remembrance, and thy dead friend may but bring thee to a sense of thy dead soul, which is as cold to God and spiritual things as his body is to thee, and more loathsome in his eyes than that corpse is, or shortly will be, to the eyes of men,—then this day is certainly a day of the greatest mercy that ever yet thou sawest. O happy death, that shall prove life to thy soul!

Why, this is sometimes the way of the Lord with men. "If they be bound in fetters, and holden in cords of affliction, then he sheweth them their work and their transgression, that they have exceeded; he openeth also their ear to discipline, and commandeth them that they shall return from iniquity." (Job xxxvi. 8, 9.) O, consider, poor pensive creature,

that which stole away thine heart from God is now gone; that which ate up thy time and thoughts, that there was no room for God, soul, or eternity in them, is gone; all the vain expectations that thou raisedst up unto thyself from that poor creature which now lies in the dust, are in one day quite perished. O what an advantage hast thou now for heaven, beyond whatever thou yet hadst! If God will but bless this rod, thou wilt have cause to keep many a thanksgiving day for this day.—*John Flavel*.

#### THE HEAVENLY JOURNEY.

There is no convenient travelling without proper accommodations and a competent supply of provisions. Deprived of these, the healthiest would become languid, and the most robust would faint by the way. For this reason the God of all kindness has, figuratively speaking, furnished the road to his kingdom with houses of rest and refreshment, where his redeemed may occasionally turn in and renew their strength. The good things of his providence may be considered as the temporal accommodations, vouchsafed by his bounty for the comfort and support of our mortal part; and the stated means of grace are the spiritual accommodations, designed to quicken, strengthen, and sustain the soul unto life eternal. When outward ordinances are made effectual to this end, through the Holy Spirit's influence, of which they are the ordinary channel, then is it that God's travellers can pursue their way rejoicing, and sing as they go,—"The King of Zion has brought me into his banqueting-house, and his banner over me was love." In secret prayer, in public worship, in reading the Scriptures, in sitting under the word preached, and in compassing the altar of the Lord, his saints catch some delightful glimpses of their heavenly Father's countenance, and lay up a stock of experiences and consolations for faith to feed upon afterwards, and in the strength of which they travel many days. Summer experiences, viewed in retrospective, are what the soul can sometimes reflect on with comfort during the cold and darkness of wintry deserts, just as the pot of manna, reserved in the ark, reminded Israel of the months and years that were past, and remained as a token for good, long after God had ceased to rain on his people the bread of

heaven, and to feed them with angels' food.—*Toplady*.

#### "OVERCOME EVIL WITH GOOD."

##### *From an American Publication.*

A man had been in the habit of stealing corn from his neighbour who was a Quaker. Every night he would go softly to the crib, and fill his bag with the ears which the good old Quaker's toil had placed there. Every morning the old gentleman observed a diminution of his corn-pile. This was very annoying, and must be stopped—but how? Many a one would have said, "Take a gun, conceal yourself, wait till he comes, and fire." Others would have said, "Catch the villain, and have him sent to jail."

But the Quaker was not prepared to enter into any such severe measures. He wanted to punish the offender, and at the same time bring about his reformation if possible. So he fixed a sort of trap close to the hole, through which the man would thrust his arm in getting the corn.

The wicked neighbour proceeded on his unholy errand at the hour of midnight, with the bag in hand. Unsuspectingly, he thrust his hand into the crib to seize an ear, when lo! he found himself unable to withdraw it. In vain he tugged, and pulled, and sweated, and alternately cried and cursed. His hand was fast, and every effort to release it only made it the more secure. After a time, the tumult in his breast measureably subsided. He gave over his useless struggles, and began to look around him. All was silence and repose. Good men were sleeping soundly in their comfortable beds, while he was compelled to keep a dreary, disgraceful watch through the remainder of that long and tedious night, his hand in constant pain from the pressure of the clasp which held it. His tired limbs, compelled to sustain his weary body, would fain have sunk beneath him, and his weary eyes would have closed in slumber, but no; there was no rest, no sleep for him. There he must stand and watch the progress of the night, and at once desire and dread the return of the morning. Morning came at last, and the Quaker looked out of his window and found he had "caught the man."

What was to be done? Some would say, "Go out and give him a good cow-hiding, just as he stands, and then release him."

But not so said the Quaker. Such a course would have sent the man away embittered and muttering curses of revenge. The good old man hurried on his clothes, and started at once to the relief and punishment of his prisoner.

"Good morning, friend!" said he, as he came within speaking distance; "how does thee do?"

The poor culprit made no answer, but burst into tears.

"O, fie!" said the Quaker, as he proceeded to release him; "I'm sorry thee has got thy hand fast. Thee put it in the wrong place, or else it would not have been so."

The man looked crest-fallen, and, begging forgiveness, hastily turned to make his retreat.

"Stay, said his persecutor, for he was now becoming such to the offender, who could have received a blow with much better grace than the kind words that were falling from the Quaker's lips;—"Stay, friend; thy bag is not filled. Thee needs corn, or thee would not have taken so much pains to get it. Come, let us fill it;" and the poor fellow was obliged to stand and hold the bag while the old man filled it, interspersing the exercise with the pleasantest conversation imaginable; all of which were like daggers in the heart of his chagrined and mortified victim. The bag was filled, the string tied, and the sufferer hoped soon to be out of the presence of his tormentor; but again his purpose was thwarted.

"Stay," said the Quaker, as the man was about to hurry off, having uttered once his apologies and thanks; "Stay; Ruth has breakfast ere this: thee must not think of going without breakfast. Come, Ruth is calling."

This was most unendurable. This was "heaping coals" with a vengeance. In vain the mortified neighbour begged to be excused. In vain he pleaded to be released from what would be to him a punishment ten times more severe than stripes and imprisonment. The Quaker was inexorable, and he was obliged to yield.

Breakfast over, "Now," said the old farmer, as he helped the victim shoulder the bag, "if thee needs any more corn, come in the day-time, and thee shall have it."

With what shame and remorse did that

guilty man turn from the dwelling of the pious Quaker! Everybody is ready to say that he never again troubled the Quaker's corn crib. I have something still better than that to tell you. He at once relented and reformed, and my informant tells me that he afterwards heard him relate, in an experience-meeting, the substance of the story I have related, and he attributed his conversion, under God's blessing, to the means the Quaker had adopted to arrest him in his downward course.

#### JESUITS IN FRANCE.

(Extract from a Letter.)

"Paris, December 27.

"The more I observe the position of matters here, as far as the interior of the country is concerned, the more I feel convinced that one of the gravest, if not the gravest of all questions, is the religious one. The bishops of France are evidently, the greater number of them, losing all judgment and common sense. The Jesuits are gaining in power and importance every day; their establishments of education are spread all over the land, two, three, or even more existing in the large towns, and their principles are, unfortunately, becoming those of the higher clergy, and of the ultra-catholic portion of the public. All this is paving the way for a tremendous explosion some day, and for a division of the nation into two parts; one, bigotted as were the Spaniards under Philip II.; the other, atheistical as were the conventionalists of the revolution of 1793."

#### JESUS.

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid: it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—Bernard.

#### PREACHING.

Pulpit discourses have insensibly dwindled from speaking to reading; a practice, of itself, sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart that mankind can be very powerfully affected. What indeed can

be more ludicrous than an orator delivering stale indignation and fervor of a week old; turning over whole pages of violent passions written out in German text; reading the tropes and apostrophes into which he is hurried by the ardour of his mind; and so affected at a precon-

ted line and page, that he is unable to proceed any farther!—*Sydney Smith.*

#### WORTHY OF IMITATION.

There is in Sweden a Ladies' Bible Society, which presents a copy of the Bible to every newly-married couple.

## Correspondence.

### THE HOLY OF HOLIES.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—The truths of the gospel, in whatever light they come presented to us, whether it be by legal types or living examples, are, to Christians, subjects of the deepest importance. The Epistle to the Hebrews—no matter whether it was addressed in the form of a letter to any particular church or whether it constituted a series of apostolic discourses which were noted down and recorded by Clement, whose name is mentioned in a certain part of the New Testament—is a richly instructive part of God's Word, and it is highly desirable that no sentiment which it contains should be otherwise than faithfully presented to us. It will not be tedious to your readers, as it will not be wearisome or unprofitable to myself, to resume the discussion of the question which has been already taken up, whether, under the Christian dispensation, the church of God, in its collective or individual, public or private capacity, has power or privilege to enter into that place which in Scripture is denominated the Holy of Holies. The idea, if it be seriously entertained by any, rests chiefly upon one passage of Scripture (Heb. x. 19) which reads thus:—"Having boldness to enter into the Holiest," &c.

Without going to other parts of the sacred writings, we may come to clearness on this point by simply attending 1st, to the general tenor of the epistle, and 2ndly, to the verse under consideration, as to what was the meaning of the writer of the exhortation.

The design of the epistle seems to have been to point out the connexion which the law bears to the gospel, or to place the type as it shows itself in correspond-

ence with the anti-type, and the shadow as it stands in relation to the substance. What we expect in a copy is, resemblance to the original; and by a shadow which an object casts we are not grossly deceived as to the form and outline of the substance. Whatever we suppose the subject of the picture to be, or the effect which may be produced by a shadow, if a thing is not truthfully portrayed or a false effect produced, we blame the arrangement of light in the case of the shadow, or the want of skill in that of the copyist, or say it is a description not of the same, but of a different scene.

Under the figure of a temple divided into two compartments, called the Sanctuary and the Holy of Holies, earth, and the services in which the church below is engaged appear represented in one, and heaven, or the heaven of heavens in the other. The inaccessibility of the Adytum, or the inner sanctuary of heaven, to mortals, was shown by its being entered only once a year—then by the high priest only, and that not without blood. Generally speaking, therefore, the type made it appear closed; nor would it have been appropriate to have shown that place as disclosed to public view and open to the whole congregation, which was never intended to be gazed upon by mortal eyes, or to be entered but by one individual.

2ndly. As to the form of expression used in Heb. x. 19, 20, I think it will be found that the word Sanctuary is the word made use of in the original, and not Holiest; and that, instead of "boldness to enter," if the translation were literal, we should read, "boldness to the entrance of," the word *eisodon*, or entrance, being employed, and not the verb, as in our English translation. Further: after saying, "Having boldness as far as to the entering in of the Sanctuary, the apostle proceeds to say,



—not Let us enter in, but, "Let us draw near," &c.

If this be correct as to the verbal explanation, the sentiment of the whole passage would be this:—Not that the church has assumed a different position, nor that the relative position of earth and heaven has undergone a change; but that the congregation worships in a new and lively manner since the truth has been made perceptible, that heaven is not to be propitiated by animal sacrifices, nor entered by any other than a High Priest who is immaculate and who ever liveth. If the services in which the congregation is engaged present a different view now than they did formerly, it is in this,—that, in their approach to the temple or tabernacle, they are not treading in the footsteps of Aaron, but of Christ, their Advocate and Surety, and that they come with an increase of faith and hope, in consequence of the things prefigured having been verified, and external forms and ceremonies having been removed. Under the Mosaic economy, we see a congregation assembled at the door of the tabernacle, bringing their various offerings; but the faith of the Christian church, relieved from this duty, points to the one Sacrifice, whereby the saints, or sanctified, are for ever made perfect. By the slaughter of the victims at the altar was taught the nature, malignity, and desert of sin; at the cross, the same truth comes home to the conscience. As the High Priest presented the blood in the Holy Place within the veil, sprinkling it upon the mercy-seat and before the mercy seat, so, with richer blood, Christ has entered the Holy of Holies, there to plead for us in God's presence. Meanwhile the congregation, awakened by such a soul-stirring spectacle as the sacrifice of Christ presents, to a consciousness of sin and concern for forgiveness, awaits, in the exercise of repentance and faith, that pardon and benediction which the High Priest bestows. On the part of the people, no nearer approach is needed than to the door by which Christ has been seen to enter, and through which he has passed into heaven. Looking at the ancient church, we shall see that their faith and hope always went farther than the outer precincts of the sanctuary. The objects within the veil were those on which their minds rested; they even appeared repre-

sentatively there in the names which the High Priest wore, and received from thence the response of the Urim and Thummim as of that word of God which is for ever settled in heaven. The whole service, especially on the day of atonement, was to the believing portion of their members a means of grace and spiritual benefit, and not a mere ceremonial; and we hear them expressing such language as, "When shall I come and appear before God?" without the idea of entering personally into the Holy of Holies. If it be admitted that we have clearer views than they had, I question whether we have more devout feelings, nor need we wish for a more advanced position than that in which we have access to a throne of grace, for such is earth below; and to God, who heareth prayer, all flesh may come, and to the temple where the incense of prayer and praise is continually presented. To the true believer, the door of the tabernacle, or the foot of the ladder, often proves, as aforetime, the house of God and the gate of heaven.

T. SLATER.

#### LORD'S-DAY LECTURES.

MR. EDITOR,—“A Baptist of the Old School” has propounded two queries which are somewhat objectionable:—First, It would be hard to say that all who approve of “these novel proceedings” are *not* serious Christians; and, second, It would be invidious to publish comments on the religious character or motives of the parties concerned.\* Yet as we are to know men by their fruits, it will be of real service to the cause of religion to ascertain the actual amount of good done, and I send a few statistics, which may enlighten your readers as much as they have surprised myself. They refer to the church, the pastor of which has the credit of originating this style of preaching; and the example has been selected not only because his popularity has led to many similar attempts, but because he has been longest in the field and most successful in its cultivation.

The constitution of Baptist churches, and their fondness for statistics, give

\* [We quite agree with our correspondent, yet we think he has slightly misapprehended the queries to which he adverts.—ED.]

abundant facilities for testing their progress, and the efficiency of their ministers. In this case, as the church is exclusively composed of baptized persons, the annual returns must afford a tolerably accurate test; but as the number of baptisms has generally a close relation to the numbers of the Sabbath-school, that element is to be considered also. The following table shows, from Association returns, the baptisms and Sunday scholars, in connection with the church in question, for a period of eight years:—

| BAPTISMS. |        | SCHOLARS. |  |
|-----------|--------|-----------|--|
| 1850      | ... 15 | ... 650   |  |
| 1851      | ... 19 | ... 650   |  |
| 1852      | ... 23 | ... 540   |  |
| 1853      | ... 33 | ... 560   |  |
| 1854      | ... 17 | ... 776   |  |
| 1855      | ... 16 | ... 668   |  |
| 1856      | ... 14 | ... 668   |  |
| 1857      | ... 13 | ... 688   |  |

"Increase by letter and profession" is not quoted, because that source of augmentation is no new gain. "Restoration" is not mentioned, because, during the whole eight years, not one backslider has been restored. Among the hundreds of thousands who have heard this gentleman's lectures, there must have been some wanderers from his own or some other Baptist fold, but none have been brought back. "Five shillings and costs" has no connection with Pentecosts.

For the first four years, it will be seen, the baptisms steadily increased; for the last four years they have as steadily diminished. It may be only an accident, but it is singular that this change should coincide so exactly with the adoption of "Barnumism" as an improved method of preaching the gospel. But the question remains—How many of these baptisms, representing conversions, are fairly due to the pastor. In a large school, with godly teachers, the baptisms ought to average four per cent, annually: when they fall below this average for a series of years, the teachers and pastor are not watching for souls as they that must give account. In small churches, where there is almost no congregation, conversions from the school are sometimes due to the zeal of the pastor alone, but, generally, they are the result of combined effort. Where there is a large congregation, and the minister takes no direct interest in

the school, the results of his labours may be obtained by finding the number of baptisms—less a per centage due to the teachers. Now the baptisms for the last four years at the chapel in question do not give  $2\frac{1}{2}$  per cent upon the annual average numbers of the school, and with this low rate of increase leave not a single baptism to be set off on account of the pastor's success in the congregation. If the conversions that have taken place are really his "joy and crown," what must we think of the school? If they are the fruit of the labours and prayers of the teachers, what must we think of the pastor?

One other fact should be noticed. It appears that by the last return, the increase and decrease exactly balanced each other, and no particular cause of decrease is stated beyond the ordinary items of change. So that 398 members, including 70 teachers, and possessing a school of 688 young persons, under a minister whose popularity is immense, and whose congregations on all occasions are limited only by the capacities of the building, can do no more than keep their numbers from decay. Such are the fruits of "Barnumism." O thou that art named the house of Jacob! is *this* the Spirit of the Lord? are *these* His doings? I am, dear Sir,

A SUNDAY-SCHOOL TEACHER.

Jan. 12, 1858.

"SHALL THE BAPTIST DENOMINATION BECOME EXTINCT?"

To the Editor of the Primitive Church Magazine.

SIR,—I sincerely sympathize with the sentiments and projected movement of our friends, noticed in your last magazine. The subject of believers' baptism by immersion, as an ordinance of God preliminary to church-fellowship, has long occupied my mind, and I have never been able to arrive at any conclusion than this:—that God has so ordained it, and that man has therefore no power to alter, postpone, or dispense with it. I have no fear that the truth of God will ever fail, but I confess that appearances induce me to fear that our English churches will soon cease to uphold and represent it in its integrity. Churches, nominally Baptist, not only allow the order appointed

by God to be dispensed with or reversed, but the unscriptural license taken by their inconsistency opposes no barrier to the admission of persons not only unbaptized in their judgment, but who openly avow that no baptism by water in any form is enjoined in Scripture to believers living under the present dispensation; and this allow me to assure you, is not an imaginary case. Open-communion Baptists (strange contradiction!) are the only Christians who admit unbaptized persons to unite with them at the Lord's-table. It appears to me to be a subterfuge, and very unworthy of Christians, to say that unbaptized persons are not admitted by them to church-fellowship. Does church-fellowship, then, consist only in attending the vestry to vote on church-government? I do not deny the Christianity of the persons so admitted. I would take them to my bosom in domestic religious intercourse; but if they (however highly I might esteem them individually as believers) required me to show my love for, and confidence in them, by violating a precept of God, I dare not do it. My argument for strict communion is precisely the same as theirs for open communion, viz., it is not my table, but the Lord's. There ends the controversy. No discretion is left us to modify or dispense with the Master's rules. Implicit obedience is our duty.

The subjects contained in your letter have very long been subjects of deep anxiety to me. How can nominal Baptists be recalled to a sense of duty? False delicacy has too long led us, under the idea of peace, to tolerate this evil. If our brethren repudiated the name Baptist, we could understand them, and know what to do; but when they call them-

selves Baptists, and yet dispense with the ordinance, how are we to meet them? Independents, Church of England, Roman Catholics, would not receive at the Lord's-table those whom they believe to be unbaptized. This strange inconsistency is reserved for those who arrogate to themselves the name of Baptists.

Every publicity should be given to your honest labours in the cause of truth. Certainly hold a public meeting in London. Take the opinions of brethren not only then and there, but everywhere, on the mode of action to be adopted. I would say send chosen men through the chief parts of the land, to preach where they can, but certainly to lecture everywhere they go, and to invite friendly discussion. It is not our opinion, but our Master's commands we wish to defend. We have no private interest in strict baptism,—perhaps our human interests are all on the other side. We can afford to enter into reasoning with our brethren, and if they have scriptural reasons for their conduct, they should bring them forth now, and certainly ought to have given them to us long since. The pulpit will not afford so good a position to our delegates as the platform. The very novelty of advocating baptism from the platform will be an inducement to many to attend, while the neutral ground and otherwise unoccupied time will afford the opportunity of attendance.

It remains, however, to choose the fit persons for the fit places,—a choice which needs discrimination, and will of necessity devolve on those who may be selected for governing the whole machinery of this most important movement.

W. I. M.

## Poetry.

### JESUS CRUCIFIED.

*Translation from the French, by S. Lillyerop.*

MORTALS, mortals, would you know  
On whom I my heart bestow,—  
Who's my Wisdom, Friend, and Wealth,  
Great Reward, my Strength, and Health?  
It is Jesus crucified.

Who's the Anchor of my soul?  
Who it is that made me whole?  
Who's my only Sacrifice?  
Who's my perfect Righteousness?  
It is Jesus crucified.

Who's my Advocate with God,—  
Pleads with him to spare the rod?  
Who, when griefs and fears arise,  
Hears my cry in yonder skies?  
It is Jesus crucified.

Who, when sorrows make me smart,  
Calms and soothes my bleeding heart,—  
Wipes my tears with sweet surprise,—  
Fills my soul with holy joys?  
It is Jesus crucified.

Who's the glorious Prince of Peace,  
That can give the conscience ease?

Who inflames the heart with love,—  
Draws the mind to things above?

It is Jesus crucified.

Who has conquered death and hell,—  
Made his saints in heaven to dwell,  
Faithful to his sacred word?—  
(Hark! they praise their gracious Lord.)

It is Jesus crucified.

Who has won my soul's esteem?  
Who has drawn my heart to him?  
Who has kept me by his grace,—  
Cheered me with his smiling face?  
It is Jesus crucified.

Who has made me hate all sin,  
Strive eternal bliss to win,  
Flee from ev'ry evil way,  
March to realms of endless day?  
It is Jesus crucified.

Let us celebrate his fame,  
Praise aloud the Saviour's name;  
Till the world his fulness know,  
Let us all his graces show.  
Hallelujah to the Lamb!

Windsor.

## Reviews.

*The English Scriptures Revised.* Parts containing Job, Ephesians, and a portion of the Hebrews.—New York,—and Trübner and Co., 12, Paternoster-row.

In a former number (November 1857) one of the parts of this great undertaking passed under our review, and we took occasion at that time to give it a strong, indeed an almost unqualified recommendation. We now repeat that recommendation, for whatever exceptions we may be disposed to take to some few of the renderings, we regard the work as one whose claims to public patronage increase with every fresh issue of its progressive parts. In the majority of instances the revised version is a marked improvement upon our own familiar and highly-valued one; and it frequently supplies in the revised text either a new light altogether, or a clearer representation of the one with which we have long had a substantial acquaintance.

Yet in some important cases we are bound in candour to take exception to the revision of the text by the new translators. To go no farther than the three parts now before us, we find the passage in Job ii. 9, where that Patriarch's wife taunts her afflicted husband for his patient integrity, translated by the words "*Bless God and die!*" Now not to insist on the obvious inconsistency between the address of the wife when so translated, and Job's reply in verse 10,—nor to encumber these pages with a useless array of quotations from the learned languages,—it is enough to remark that the *spirit* of the wife's address was not that of sarcasm, but that of rebellion against God, in consequence of the unparalleled afflictions which he had permitted to fall on their family and estate. With this the impiety of the advice fully agrees; and so it was viewed by the earliest of our

translators, who, it should be remembered, were among the most industrious and competent of sacred linguists that ever lived. Their more correct rendering and comment (Ed. 1599) run in these words, "*Blaspheme God, and die. For death was appointed to the blasphemer, and so she meant, that he should soon be rid out of his pain.*" With this rendering the Septuagint also agrees. "*Do thou speak some word against the Lord, and die.*" Noyes also translates the expression thus "*Renounce God and die.*" The same word occurs in chap. i. 5, 11,—chap. ii. 5, and 1 Kings xxi. 10, and might with just as much propriety, be rendered in each of those passages "*bless*" or "*blessed*," as in the case before us. We need only add that such a translation of the Hebrew word in those places, would be scarcely less than ridiculous and absurd, and we regret that in this otherwise excellent revision the rendering should have been, in any instance, so obvious a departure from the *spirit* of the original.

In reference to one other important passage, we take exception to the revised version on the ground that while the new translation has parted with the verbiage of the dear old English version, it has given us nothing better in exchange. Let our readers turn to the precious text in Hebrews iv. 16, and compare the sonorous and noble rendering of their own translation with the following from the new, "*Let us therefore come with confidence to the throne of grace, that we may obtain mercy, and find grace for seasonable help.*" Would they part with the old for the new? Even on the score of perspicuity the older version is decidedly preferable, while for the strong manly Saxon of the closing line it is beyond comparison superior to the new.

Yet with these exceptions before us we

repeat our former statement, that to the biblical student this revised version with its critical notes and elaborate literary readings, will prove an invaluable acquisition.

*The Liberator*, a Monthly Journal of the Society for the Liberation of Religion from State Patronage and Control. Nos. 28, 29, 30. Houlston & Wright, Paternoster-row.

This spirited and interesting publication holds on the even tenor of its way, in a manner highly honourable to the society whose objects it advocates. It is moreover silently but surely forming a healthy public opinion that will tell with useful effect on all state churches, whenever the occasion offers to call it into action. Believing as we fully do, that the principal stronghold of infant sprinkling, is to be found in its established practice by the State, we

cannot but rejoice in the success of any effort that aims to liberate the church from "state control." Religion owes nothing but disgrace to political interference on its behalf; and in few instances from the days of Constantine down to the present period, has the kingdom of the Redeemer appeared among mankind in its true character, or with its native energy. Perpetually trammelled by the *patronage* of ungodly States, —encumbered with a worldly wealth which pledges it to render back an equally carnal compensation in a prostrate creed and a prostituted conscience, the State Church resembles the ancient temple, with its "money-changers," to whom the Redeemer will once more apply "a scourge of small cords" and drive them forth as polluters of his house. Whatever tends to prepare for that purifying process deserves the enlarged support of all true Christians, and this we believe to be the case with the *Liberator*.

## Intelligence.

### Foreign.

#### DENMARK.

*Mindstrup, Hveisel Sogn, per Veile,  
December 27, 1857.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—I thank you for your letter of the 18th inst., with the enclosed bank post bill for £35, which has safely reached me, and I hasten to acknowledge the receipt. As I expected to hear from you, I have delayed writing, which I hope you will excuse. Nov. 3, I left Copenhagen for Jutland, where I have been labouring till now. I have visited various places, and preached the word. At Veile, a door for usefulness appears to be opened. There are several Christian men with whom I have become acquainted, and who, I think, will ere long feel it their duty and privilege to follow the Lord in baptism. They have withdrawn from the Established Church, and renounce infant sprinkling as unscriptural, to which they have been led through searching the Scriptures and conversing with us. At Christmas, some of them attended our meetings in the country, though they were held at a distance of nearly twenty English miles from Veile, and they had to walk most of the way, and were witnesses to our celebration of the Lord's-supper. They felt much satisfied and, I think, edified; and, I

doubt not, felt a strong desire to sit down with us at the Lord's-table.

Before I left Copenhagen, a young man applied for baptism, and has now been baptized and added to the church. He has attended our meetings for several years, (his mother is a member of the Zealand church) and already, a year or two ago, he requested to be baptized, but the church, finding that his conduct gave no sufficient evidence of true conversion, he was refused baptism. He is a cooper by trade, and, as such, went with a vessel on a long voyage. He returned last summer, and attended our meetings again regularly, and it appeared that a change for the better had taken place with him.

I have had a letter from Copenhagen, from which it appears that the brother referred to in my last, respecting the Sabbath question, has not yet been excluded from the church. I hope he may be gained. I did observe the Editor's note in the *Primitive Church Magazine*. I feel much obliged to him for it; and as he is so kind as to give his opinion, I should very much wish him to favour me with his opinion on another question. If a member of a church forms a connexion and enters into marriage with an unbeliever, is the church justified in excluding such a member? And, supposing the church speak to him about it, and he acknowledge that he has done

wrong, but as the marriage has taken place, it cannot, of course, be undone,—what has a church to do in such a case?\*

I expect to leave Jutland for Copenhagen, so as to be there new year's eve; the church desiring me to do so, to conduct the meeting that night. I shall write to you again then, and enclose letters, please God, for other friends.

Wishing you and your family, and all kind friends a happy new year, and much grace and peace, and wishing to be remembered kindly to them all, and begging an interest in your prayers, I remain, my dear brother, yours affectionately in the love of Christ,

A. P. FÖRSTER.

#### AMERICAN BAPTISTS AND SLAVERY.

(From the *New York National Anti-Slavery Standard*.)

[The South Carolina Baptist State Convention, at its last anniversary, raised a committee to report on the new attitude, as it then seemed, of the American Tract Society on the subject of slavery. Of that committee, the Rev. Dr. Manly (Baptist) was chairman. The following is the concluding substance of his report, appended to which are two printed resolutions, withdrawing support from the Society.]

It is vain that the secretaries of the Society appeal to the public, and their brethren in the ministry, and those who control the religious press, to refrain from prejudging the future action of their brethren of the committee, while such a record is before us as that just given.

A people imbued with such feelings and views as they cherish and constantly express, if they have access to our people, and especially to our slaves, in any form, will inevitably diffuse abolition sentiments. If the colporteur comes in, appointed by the North, paid by the North, abolition will come in with him, silently and imperceptibly at first, but surely. You can no more keep it out than you can keep a fog from your grounds by posting a notice at the gate warning off all noxious vapours.

Painful as it is to come to this conclusion, your committee are profoundly convinced that it is a matter of simple neces-

sity and of self-preservation to the South to exercise a jealous scrutiny on this subject, even as against men in whom we thought we had a right to confide. We ourselves are not afraid of the conflict with abolition arguments; we know how to answer them. But shall we discuss these questions with our negroes? Shall we allow double-dyed abolitionists to do it? We cannot admit them to circulate among us what we have ourselves approved; this would open a door at which they would presently enter with what *they* have approved and not we. We have no resource but to lay an absolute interdiction on everything connected with the subject, as coming from that quarter. Even the modified co-operation proposed by the South Carolina branch of the American Tract Society, in view of all the facts, comes short; it fails to express with sufficient decision and absoluteness that we are inaccessible to Northern people on that subject. We do not ask them to approve or apologize for slaveholding. They may, surely, be willing to say *nothing at all about it*; for if there be any responsibility, duty, or sin in respect to it, that responsibility, duty, or sin, is *not theirs*. If we approve of slaveholding, and think we can defend it to our satisfaction, that is exclusively our concern. We shall not disturb them with our arguments, nor shall we ask them to publish our approval or defence. Can they not agree to attend to their own constitutional business, and let our slaveholding alone? If not, then the case is plainly this:—we cannot work with them, neither can we permit them to carry on their work in the sphere that we occupy, if we have any means to prevent it.

[We call the serious attention of our readers to the above extract, as it carries with it all the weight of an official document. Here we have the deliberate avowal of a large Baptist body, made through its own accredited official, that it is a duty to separate from other Christian men, in order to prevent all interference with their darling institution of slavery. And this is done, not by Pagans or Mahometans, but by Christians and Baptists! To what next will the Christian religion be perverted? Already the infidel points the finger of scorn at the Christian ministry as a piece of priestcraft for the purpose of mercenary gain; what will not be his triumph when it becomes known that the stronghold of American slavery is to be found in the guilty servility of the very men who bear office in that sacred profession!—ED.]

\* \* [These questions will be examined and answered in our next number. Should any of our gifted brethren be disposed to favour us with their views on these points, we shall gladly receive their communications.—ED.]

## Provincial.

AN ABRIDGED NARRATIVE OF THE  
ORIGIN OF THE NEW BAPTIST CHA-  
PEL, LITTLE HORTON LANE, BRAD-  
FORD (YORKSHIRE.)

*Opened for Divine worship, May 14th, 17th,  
and 20th, 1857.*

"Not unto us, O Lord, not unto us, but unto thy  
name be glory."

On the 4th of December, 1753, was formed the first Baptist church in Bradford. Nearly a century had rolled away with its changing scenes, carrying the founders and one generation after another of its members to the general assembly above, (God all the while increasing, yea multiplying its members, and greatly distinguishing it) when its respected minister, the Rev. H. Dowson, and many of those associated with him, strongly felt that the mercies of a hundred years demanded some special memorial, as well as grateful acknowledgement. It was thereupon resolved by the church to have special services of thanksgiving and prayer, and on the same occasion to commence a movement for building a new chapel in some suitable place, which should be the memorial of God's goodness to the church, and the token of the church's gratitude to its God.

On Lord's-day, 4th December, 1853, these interesting services commenced by an early prayer-meeting, numerously attended, and conducted by the pastor. In the forenoon, the Rev. Dr. Godwin preached, and in the evening the Rev. James Edwards, of Nottingham. In the afternoon, the church with many brethren and sisters from other Baptist churches, united together at the Lord's-table. The whole day was one of great spiritual enjoyment; God specially manifested himself, and his people were glad. The services were continued on the following day. In the evening, 800 sat down to tea, after which a meeting was held attended by more than 1000 persons, presided over by Sir George Goodman, of Leeds, and addressed by the pastor of the church, the Rev. J. P. Chown, J. Stock, J. Edwards, J. Aldis, and many others. At its close it was announced that above £2000 were promised towards the building of the chapel whose origin we have now to record. These happy services were closed on the following evening, when the Rev. J. Aldis, of London, preached.

The church, at an early meeting, appointed a building committee, but a season of commercial depression coming over the town, and the committee being desirous of

raising all or nearly all the funds required, before commencing the work, nothing was done beyond obtaining subscriptions, and selecting and purchasing the ground on which the chapel now stands, till near the close of 1855. The works were then let to various contractors in the spring of 1856, and arrangements made for laying the foundation stone, on Wednesday, the 18th of June in that year. This was done by W. Murgatroyd, Esq., the Mayor of Bradford, with many prayers and much rejoicing; the venerable Dr. Godwin, Dr. Hoby, Dr. Acworth, Rev. J. P. Chown, and H. Dowson taking part. In the evening, a large and deeply interesting tea-party and meeting were held in Westgate Chapel, the Mayor presiding, and addressed by the above and other ministers and gentlemen. The resolution of the committee to have no pew rents found great approval from nearly every speaker, with hearty wishes for the success of pure voluntarism about to be tried.

The resolution above alluded to caused the committee much anxious deliberation. By many it was believed that the present system of pew rents was scarcely entitled to be considered as the voluntary offerings of the people, and when it was further alleged that amongst the wealthier brethren it too frequently fostered the idea that the payment of the pew-rent was the proper limit of their liberality, so contrary to the Scripture precept of "giving as the Lord hath prospered us," the committee decided that the new chapel should be free to all in every part, believing in carrying out Christian principle, that "God would defend the right," and that even in pecuniary matters all would be well.

After the laying of the foundation stone, the building rapidly rose, and was finished happily without loss of life or injury to the persons of any of those employed in its erection. The Lord blessed and prospered the work. The nearer it arrived to completion, the greater was the satisfaction of the friends with the convenience of its arrangements, and the beauty, yet simplicity of its architecture.

On Thursday, the 14th of May, 1857, according to previous announcement, the chapel was opened for Divine worship. The Hon. and Rev. Baptist W. Noel, preached both morning and evening; the morning service being commenced by the Rev. H. Dowson reading the scriptures and offering prayer, and the evening service by the Rev. Dr. Acworth, of Horton College.

On the following Lord's-day, the Rev. H. J. Betta, of London, preached morning

and evening, and in the afternoon the Rev. J. P. Chown : on Monday evening the Rev. Hugh Stowel Brown, of Liverpool, and on Wednesday evening the Rev. H. J. Betts. At the whole of these services the attendance was large, the preaching earnest, faithful, and impressive, and the Lord put it into the minds of the people to give heartily, as to himself. The sum of £662 17s. 1d. was collected, leaving but £300 of debt, since liquidated, of the £4050 expended in buildings, furnishing, and land.

It has often been said "man proposeth but God disposeth." The truth of this adage received signal confirmation in connexion with the arrangements for these services. On the Friday morning a letter was received that the Rev. Jas. Edwards, of Nottingham, who was expected to preach morning and evening on the Sabbath, was so seriously ill as to leave no possibility of his keeping his engagement. In this emergency the Rev. H. J. Betts, at the earnest entreaty of the committee, came down from London to supply his place. Their attention had previously been drawn to him as the future and stated minister; and thus, by what seemed an adverse providence, he was at once introduced to the people, preaching twice on the Sabbath, and, by the consent of Mr. Dowson, also on the Wednesday evening. The result was a unanimous invitation from the managing committee to Mr. Betts to become the minister of the new chapel, which, though at first declined, was repeated and urged, and then accepted. The way having thus been prepared, the formal invitation was given by the Westgate church at a special meeting held for the purpose on the evening of the 22nd June, 1857. On the 16th of August following, Mr. Betts commenced his stated labours to the great satisfaction of those by whom he had been invited, and of the congregation already attending the place, testified unmistakably by a gathering of nearly 500 persons to the welcome tea given to himself and Mrs. Betts on the Tuesday of the following week, and by an assembly of more than 700 persons at the meeting which followed. It was indeed an auspicious commencement, enough to gladden every Christian heart; for whilst the people thus filled the place, and the minister of Westgate Chapel occupied the chair, on his right and left were to be found, not only the ministers of our own denomination, including the Revs. Dr. Godwin, J. P. Chown, and S. G. Green, and C. Daniel, from Horton College, but at least one from every dissenting body in the town.

On the 16th of September, another meeting of great interest and solemnity was held, presided over again by the Rev. H. Dowson. On this occasion forty-one persons, dismissed at their own request from the church at Westgate, and three from the church at Trinity Chapel, Southwark, were formed into a church. Immediately after the right hand of fellowship had been given to each by the honoured minister presiding, it was proposed and seconded, "That the church now formed do cordially invite the Rev. H. J. Betts to become its pastor." This resolution being carried without a single dissentient, Mr. Betts at once accepted the call. The church then, presided over by its newly elected pastor, witnessed by a large congregation of spectators, and joined by more than 200 members of the churches at Westgate and Sion Chapels, broke bread together in remembrance of Him who "hath redeemed us to God by his blood." It was truly an affecting scene.

Thus hath this house been built, a church been formed, and a pastor sent of God into its midst. And "when your children shall ask their parents in time to come, What mean these stones? then shall ye let your children know, saying," God was merciful and gracious and slow to anger with our fathers for a hundred years, and did preserve them from enemies within and without; did raise up to them pastors\* after His own heart, who fed them with knowledge and understanding, until, in a good old age, they were gathered to their rest; and did increase them with men and women until the place was too strait for them. So shall ye let your children know what these stones mean. And now would we say: "Unto him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever.—Amen."

#### BRADFORD, YORKSHIRE.

ON Friday evening, Jan. 1, a new year's tea meeting was held at Trinity Chapel.

\* This Church during the long period of its existence had but two pastors besides the one now over it, and both of them died in the midst of their people; Rev. W. Crabtree was ordained December 5th, 1752, the day after the church was formed, he died February 14th, 1811, in the 51st year of his age, having resigned the pastorate some years before. The Rev. W. Steadman was his successor, commencing his labours here in 1805, he died April 12th, 1857, aged 73 years; the Rev. H. Dowson, was co-pastor with him a year and half, and succeeded him at his death in 1857, and still sustains the office, greatly blessed of God. See "Centenary," by Rev. H. Dowson.



Nearly 500 persons sat down to tea. The Rev. H. J. Betts (pastor) presided, and congratulatory addresses were delivered by the Revs. Dr. Acworth, H. Dowson, W. Hanson, of Idle; and Mr. Whitehead, one of the deacons. The new cause is steadily progressing. It was reported that there are 250 children in the school, and 60 teachers, who labour in alternation; also that 700 tracts are circulated weekly in the neighbourhood.

#### LIVERPOOL.

##### *Anniversary of Soho-street Baptist Chapel Sunday-schools.*

THE anniversary tea-party was held on Monday evening, Jan. 18, 1858, in the rooms under the chapel, which were suitably decorated. There were nearly 250 persons present. After tea, the chair was taken by the Rev. William Stokes, of Manchester. Mr. W. Poulson, the superintendent, read the report. In it the conductors expressed their gratitude that they had been sustained amidst so much weakness and so many discouragements. The schools, which, in January, 1852, passed into the hands of the Myrtle-street congregation, again came under the care of the Soho-street congregation in April, 1857, the Myrtle-street friends relinquishing their charge with reluctance, as a warm attachment had been formed between them and the scholars, and voting £10 per annum to the schools, formerly paid by them as rent. The discouragements of the present conductors are the thin attendance on the Sunday morning, and decline in the average attendance in the afternoon. In the morning, the average attendance had been 3 female and 2 male teachers, and 21 children. In the afternoon school, in April, the first month after the re-transfer, the attendance was—9 female and 6 male teachers, and 106 children. In May, the number of children was reduced to 91; in June, July, and August, the average number was only 77. The decrease was accounted for by several of the children following the teachers to whom they were attached, and also by the irregularity of some of the teachers, who ultimately left the school. From August to the present time the average had gradually increased, being 81 in September, October, and November; 160 in December; and 110 in the present month. The books in the library had been read by the majority of the scholars; hence only 15 books are taken out on the Sunday—a fact calling loudly for the augmentation of the library. The speakers were the Revs. Jos. Harvey, Thomas Dawson, E. Mathews and J. Francis,—both of

the United States; and Messrs. David Jones, town missionary, W. Jones, M<sup>rs</sup> Whan, and Mellor.—*From the "Liverpool Mercury."*

#### BAPTIST CHAPEL, MATFIELD GREEN, BRENCHLEY, KENT.

SEPTENNIAL services were held at the above chapel, November 25th, the pastor Mr. Robert Shindler, having completed the seventh year of his ministry among the people. Simultaneously with this, it was the object of the day's gatherings to obtain the balance of the debt, and a few pounds to cover some incidental expenses. It is right, to state however, that the incumbrance referred to did not lie upon the chapel itself, which has been free for years, but upon the chapel-house and the premises for the accommodation of attendants.

A sermon was preached, in the afternoon, by the Rev. J. H. Blake, of Sandhurst, Kent, which was found by many to be "a word in season." A goodly number of friends afterwards sat down to a comfortable tea, the profits of which are devoted to the missions of the Baptist Evangelical Society, as a thank-offering to the Lord for his mercies. In the evening a meeting was held, at which the pastor presided, who referred somewhat feelingly to his past trials and mercies.

Very suitable and interesting addresses were delivered by the Rev. Mr. Cook, of Pembury Independent Chapel, and Rev. J. H. Blake, of Sandhurst; and thus passed away, pleasantly and profitably, our social hours. Friends came forward cheerfully and liberally, and the debt is now annihilated. To the Lord, our help and salvation, first and chiefly, be rendered heartfelt praise. And to all those kind friends, at home and elsewhere, who helped us in our work and labor of love, we hereby present our sincere thanks, with the earnest prayer that they may reap a thousand fold in this life, and in the world to come life everlasting.

#### COLCHESTER.

THE Baptist Mutual Instruction Society, which has for its object, the promotion of the cause of Christ in the mental, moral, and spiritual improvement of its members, held its Anniversary Tea Meeting, on Tuesday, January 5th. The school room was decorated with great taste by a few young men. The attendance was good and the meeting highly delightful. Mr. W. E. Holland presided at the harmonium; Mr. Langford, Sen., pastor, prayed; Mr. Jackson, acting pastor and president of the society

occupied the chair; Mr. Whitley, Baptist minister, Burnham, delivered an address worthy of his powers, education, &c. Messrs. Plummer, Barrett, and Truscott, of Colchester, also interested the meeting, and expressed their pleasure to find the society at the Baptist school room progressing, though similar institutions in the town had failed. Several members of the society also spoke, to the gratification of all. It was especially cheering to hear one, who was baptized the previous Lord's day, testify that he would have to bless God through eternity for the benefit he had received in the society. Thus we found in one case, at least, our objects realized. The report showed there had been many interesting lectures and discussions, and other means of improvement, during the year; that there was a good balance in hand; ninety members, and 350 volumes. A large Tonic-sol-fa class belonging to the society conducted by Mr. Rogers, a deacon of the church sang various interesting pieces after each address, and the meeting was concluded by singing the doxology, shortly after nine o'clock. The meeting was felt by all to be a successful one.

W. J.

#### EBENEZER CHAPEL, BACUP.

ON Monday, January 11th, we held our annual Sunday-school festival, when 1,127 persons (including the scholars) were refreshed with a comfortable tea. In the evening we had a crowded and highly interesting meeting, when addresses were given by teachers, and appropriate recitations by a number of our young men. The principal piece, was an historical sketch of our school, from its formation in 1812 to the present date; from which it appears that above 3000 children have been taught here. "The Lord hath done great things for us," to his name alone be glory given. Let our teachers be intensely anxious to bring their youthful charge to Jesus. Let nothing short of genuine conversion satisfy either young or old. And let God's pure truth and precious ordinances be employed to render the converted eminently useful on earth, and to prepare them for a high seat in glory.

#### MINISTERIAL CHANGES, ETC., AND GENERAL BAPTIST INTELLIGENCE.

**MIDDLESBRO'-ON-TEES.**—On Sunday morning, Dec. 13, 1857, the English Baptists residing in this town were formed into a separate church by the Rev. W. Leng, of Stockton, in the new chapel built last year

by the Welsh Baptists, who kindly lent it for the occasion. The service was one of great interest to the friends on the spot. —May the infant church be preserved in the pure truth of God.

**MILL-YARD, LONDON.**—A public meeting was held on Dec. 16, to celebrate the 200th anniversary of the Seventh-day Baptist church in this place, when the history of the religious society during the two centuries of its existence was narrated by the Rev. W. H. Black, the minister. The year 1657 has been fixed upon as the date for the formation of the church. It is probable that the church was formed immediately after Cromwell's declaration in 1653, but of that there is no certain evidence, as the church records earlier than 1673 were unfortunately burnt. Mr. Black then gave a description of the persecution to which many of the members were subjected,—one of the first preachers, John James, being dragged from his pulpit, tried for alleged treason, hanged, drawn, and quartered, and his head fixed on a pole in front of the meeting-house in Bullstake-alley, White-chapel. Another member, Joseph Davis, suffered ten years' imprisonment in Oxford Castle, but, on his release, entering into business, he was so prospered by God for his constancy and faithfulness to the cause of Christ, that he accumulated some considerable property, and, at his death, left his estates to the church. Many other interesting facts were given relative to its history. The meeting was afterwards addressed by several gentlemen and friends, who greatly contributed to the gratification of the assembly.

**LOUGHTON, ESSEX.**—On Thursday, Dec. 17, the Rev. S. Brawn completed the fortieth year of his pastorate over the Baptist church in this village. A social tea meeting was held on the occasion in the British School-room, at which the pastor presided.

**SHACKLEWELL.**—The Rev. J. S. Stanion, late of Luton, having accepted the pastorate of the Baptist church at Shacklewell Chapel, recognition services were held in connection with his settlement on Thursday, Dec. 17.

**MINISTERIAL CHANGES.**—The Rev. R. Tubbs has removed from Rickmansworth, and his address now is, Addlestone, Surrey.

Mr. Thomas Francis, of Pontypridd, having accepted the unanimous invitation of the Baptist church at Libanus Ystraddyfodwy to become their pastor, entered upon his stated labours on the first Lord's day in January.

The Rev. John Broad, having preached

his farewell sermon at Salem Chapel, Hitchin, on Sunday morning, Dec. 20, the church is now anxiously seeking a successor to the pastorate.

The Rev. David Bridgman, late of Horington, Somerset, has removed to Ashley, near Lymington, Hants, having accepted an invitation to the pastorate of the church in that place.

The Rev. B. G. Wilson, late of Barnsby, is now at liberty to supply vacant churches.

Mr. H. E. Sturmer, late of St. John's College, Cambridge, and since a student at the Baptist College Bristol, has accepted the unanimous invitation of the church and congregation worshipping at Silver-street Chapel, Worcester.

The Rev. Joseph Rothery, of London, has accepted a unanimous invitation from the Baptist church, Hampton, Devon, to become its pastor, and entered on his stated labours on the second Lord's-day in January.

The Rev. C. T. Crate, late of Chenies, has accepted the unanimous invitation of the Baptist Church at Wendover to become its pastor, and entered on his stated labours there at Christmas.

The Rev. James Young, having accepted a unanimous invitation from the Baptist church at Creech St. Michael, Somerset, commenced his labours there on the first Sabbath of the new year.

The Rev. E. Stenson, pastor of the Baptist church, Audlem, Cheshire, intends to resign his charge in March next, and is open to a call from a destitute church.

The Rev. John Webb, having resigned the pastorate at Worstead, Norfolk, has accepted the invitation of the church at Stroudbrooke, Suffolk, and enters upon his labours on Lord's-day, Feb. 21.

The Rev. D. Evans, of Cymmer, Glamorganshire, has given notice to his church that he will leave them at the end of March.

The Rev. J. Davis, late of Ceylon, has decided, under medical advice, not to return to that country. He is, therefore, open to invitation from any destitute church at home. Letters will reach him addressed—3, Clifton-place, Albert-road, Peckham, near London.

Mr. John Dixon, formerly of Risely, Beds, (late of Dover) has accepted a cordial and unanimous invitation from the baptized church of Christ meeting at Mote-road Chapel, Maidstone.

PEMBROKE.—On Friday, Dec. 25, ordination services were conducted in the Berean Chapel, Pembroke, in connexion with the settlement of the Rev. J. H. Walker as pastor of the second Baptist church in this town. Messrs. Morriss Phillips, and L. B.

Brown, late of Salford, near Manchester, conducted the various services.

PLYMOUTH, SOUTH WALES.—A new and beautiful chapel for the Baptist denomination was opened here on Christmas-day. The Rev. John Roberts, late of Merthyr Tydfil, has become the pastor. The opening services were well attended. The collection amounted to £130.

DARTMOUTH-STREET, WEST BROMWICH.—Two years ago a large school-room was built in connection with the Bethel Baptist Chapel, by the friends of that place, at a cost of £336 18s. 9d. Though but a poor people comparatively, yet such has been the blessing of God upon their recent exertions, that there is now an unburdened chapel and school-room, 350 Sunday-school scholars, 30 teachers, and upwards of 100 scholars in the day-school. This steady, growing church is an example to many larger ones.

#### BAPTISMS.

LONDON: *Spencer Place Chapel, Goswell Road*.—On December 8th, our pastor the Rev. J. H. Cook, baptized six in the good old way, making in all during the year forty-eight. The pool has been opened eight times this year. There are several interesting circumstances connected with some of those who have put on Christ, two were very aged and infirm, and two were young men; one a City missionary, the other has been a soldier, and was engaged in the late war in the Crimea. Both went into the pulpit and addressed the congregation before being buried with the Redeemer.

Several of the converts this year, are young men who we hope will be useful in the cause of our Lord and Saviour.

These who have this year put on Christ, have we trust been led by the Spirit of God to do so, and are able to give a reason of the hope within them.

J. S.

LIVERPOOL: *Soho-street*.—On Lord's day, January 3rd, after a discourse from Gal. iii. 27, by Mr. William Stokes, of Manchester, two young persons were baptized and added to the church. They were both from the Sunday-school and had witnessed a good confession. It was a solemn and an interesting service.

BRADFORD, YORKSHIRE.—On Lord's day, Jan. 3rd, nine persons were baptized at Trinity Chapel, by the Rev. H. J. Betts; and ten persons at Zion Chapel, by the Rev. J. P. Chown.

**PENNY STRATFORD, BUCKS.**—Mr. T. W. Medhurst, of Kingston, visited the above place on Dec. 18th, in order to administer the Lord's own ordinance of believers' baptism to six candidates. For six years a similar solemn rite had not been performed; therefore much interest was manifested, the chapel being densely thronged. May this be the beginning of greater things!

**KINGSTON-ON-THAMES.**—The Master is still permitting his servant to continue the cultivation of the large field in this town. Our pastor, Mr. Medhurst, on the evening of Dec. 30th, immersed, on a profession of their trust in Jesus, five disciples. The aged sister, whose baptism we reported in December, was summoned to pass the Jordan, and enter into the joy of her Lord on the 16th of that month.

**SUNNYSIDE.**—On Saturday, Jan. 2nd, 1858, at a solemn service held in the Baptist chapel, Sunnyside, a female, on her profession of faith in Jesus, was immersed by Mr. Nichols, and on the following day received into the fellowship of the brethren with great cordiality and good feeling.

**BACUP: Ebenezer Chapel.**—On Lord's day, October 3rd, 1857, we immersed one believer: November 1st, two: December 6th, four: and on January 3rd, 1858, nine, one of whom was from the United Methodist Free Church, and continues still in connexion with it.

**COLCHESTER.**—On the evening, of the first Lord's day in this year, Mr. Jackson after preaching upon "One baptism," baptized five believers in the presence of a large and attentive congregation.

#### THE MARRIAGE OF THE PRINCESS ROYAL, WITH PRINCE FREDERICK WILLIAM OF PRUSSIA.

THE long-expected and auspicious event—the nuptials of the Princess Royal of England and the Prince Frederick William of Prussia—were solemnized in the Chapel Royal, St. James's Palace, in the presence of the Queen and the most illustrious princes and princesses of the two royal families, on Monday, January 25th.

The early morning was very cold, with a slight fog, which wore away before nine o'clock. About that hour all the streets of the metropolis, but especially the West-end thoroughfares, were thronged with crowds intent on catching but a glimpse of the pageant.

Not even on the occasion of her Majesty's own marriage did all parts of the metropolis, and all ranks and conditions of the

people, display such interest and enthusiasm as were witnessed on this occasion. It is known, and not alone in Court circles, that the marriage of the Princess Royal is really and truly a marriage of affection, and that the Queen, animated by that wisdom which has inspired all her acts as Sovereign, has resolved that none of her children should be compelled to sacrifice their feelings to any exigencies of State.

The crowd represented every class. Vehicles of all kinds rolled thickly along the carriage-way, but many aristocratic passengers preferred the footway; so that literally all classes mingled together in the streets. The working men, with their wives and children, came, of course, in thousands; the day seemed a complete holiday, and warm ejaculations of blessings on the Royal pair burst ever and anon from a multitude of hearts.

The Chapel Royal, where the marriage ceremony was performed, was, of course, as splendid as art and taste could render it, and the spectacle which it presented on the august occasion, in all probability has never been surpassed.

The prelates and clergy appointed to perform the ceremony having taken their seats within the altar rails, and the Royal party being duly arranged, the choir sung with great effect the following chorale (date 1599), selected by the Prince Consort:—

"This day, with gladcome voice and heart,  
We praise Thy name, O Lord, who art  
Of all good things the Giver.  
For England's first-born Hope we pray:  
From hour to hour, from day to day,  
Be near her now and ever!  
King of kings, Lord of lords,  
Father, Son, and Holy Spirit,  
We adore Thee!

Hear us while we kneel before Thee: "

At a quarter to one o'clock, the ceremony of the marriage was commenced by His Grace the Archbishop of Canterbury, and conducted throughout with great solemnity and feeling. At the close, the Hallelujah Chorus was sung by the effective choir, and the newly-married pair then left the Chapel together, the band playing Mendelssohn's "Wedding March."

On reaching Windsor in the evening, the carriage of the Royal couple was drawn from the Great Western Station to the Castle, by the boys of Eton School, amidst the acclamations of the assembled multitude.

RECEIVED FOR BAPTIST EVANGELICAL  
SOCIETY.

Mr. T. Pillow ..... 0 10 0  
J. Kirkwood, Esq., Glasgow ... s. 0 10 0

|                                    |    |   |     |                                  |   |    |   |
|------------------------------------|----|---|-----|----------------------------------|---|----|---|
| Collection at Borough Green, per   |    |   |     | Mrs. Irving .....                | 0 | 1  | 0 |
| Rev. J. H. Blake .....             | 2  | 5 | 11½ | After sermon.....                | 0 | 4  | 0 |
| Ditto at Matfield Green, ditto ... | 1  | 4 | 3   |                                  |   |    |   |
| PER REV. W. JACKSON.               |    |   |     | Blackburn.                       |   |    |   |
| Miss Rogers, Colchester.....       | M. | 1 | 0   | Rev. R. Cameron.....             | 0 | 10 | 0 |
| Mrs. Wenlock, ditto .....          | M. | 0 | 8   | Mr. G. Walker .....              | 0 | 5  | 0 |
| Collection, Burnham .....          | 1  | 7 | 2½  | Mrs. Baron .....                 | 0 | 5  | 0 |
| Mrs. Anger, ditto .....            |    | 0 | 10  | Smaller sums .....               | 0 | 3  | 0 |
| Miss Garrington, ditto....         |    | 0 | 2   |                                  |   |    |   |
| PER REV. A. ASHWORTH.              |    |   |     | Grasmal, Cheshire.               |   |    |   |
| Chester.                           |    |   |     | Mrs. Bradford .....              | 1 | 0  | 0 |
| Mr. Evans .....                    |    | 0 | 10  | Mr. W. Wilkinson.....            | 0 | 10 | 0 |
| Rev. J. Jenkins.....               | M. | 0 | 5   | Mr. P. Barbar .....              | 0 | 5  | 0 |
| Miss Walker .....                  | G. | 0 | 5   |                                  |   |    |   |
| Long Preston.                      |    |   |     | Little Leigh.                    |   |    |   |
| Mrs. Cockshot .....                |    | 0 | 10  | Rev. Joseph Harvey .....         | 1 | 0  | 0 |
| Miss Holgate.....                  |    | 0 | 2   | Mr. Peter Barber .....           | 1 | 0  | 0 |
| Mrs. Hammond.....                  |    | 0 | 1   | Mr. J. Rigby.....                | 0 | 10 | 0 |
|                                    |    |   |     | Mr. T. Barber .....              | 0 | 5  | 0 |
|                                    |    |   |     | Mrs. Fairhurst .....             | 0 | 10 | 0 |
|                                    |    |   |     | Collection after sermon at Leigh | 3 | 5  | 5 |
|                                    |    |   |     | Collection at Norley .....       | 1 | 5  | 0 |

## Postscript.

OUR readers are now fully aware that the union of the reigning families of Great Britain and Prussia has been consummated by the marriage of the eldest son of the Prince of Prussia with the Princess Royal of England. The union of these two great protestant States in a connection so important may well be regarded with interest and hope, by all those who have the prosperity of true religion at heart; but, after all, what can crowned heads or royal princes and princesses do to advance that prosperity apart from the prayers of the people of God? Political patronage, however great, can weigh nothing in comparison with the supplications of the faithful. It is therefore earnestly hoped that the church of God will plead in mighty prayer that the royal couple may become, the one a "nursing father," and the other a "nursing mother" to the interests of vital godliness in that influential portion of Europe, over which, in all probability, they are hereafter destined to reign. May the King of kings so bless them with his grace, that in their high station they shall contribute more than a mere official sanction in advancing that kingdom which is "righteousness, peace, and joy in the Holy Spirit."

The state of affairs in the East Indies is fraught with gloom, if not with positive disaster. Lucknow has indeed been relieved and the garrison rescued, but at an expense of human life that is little short of frightful. The noble Havelock is no more,—Wyndham has been outmatched and defeated,—the Commander-in-Chief has withdrawn from Oude, and the enemy threaten the communications with Calcutta. The most suspicious circumstance, however, is that of garbbling or withholding the truth from the British public. Respectable mercantile firms in the North, and other reliable parties in various parts of England, are assured by their correspondents in different districts in India, that the people at home *do not know the worst*. Kept thus in a condition of painful and suspicious uncertainty, and possessed of but a portion of the information which passes into official hands, it is next to an impossibility to adjust national action to the true requirements of the case. "The double Government" may be abolished, but unless the *whole policy* towards India is totally changed, a mighty proof may once again be given to the world that "*all who take the sword shall perish with the sword.*"

THE  
PRIMITIVE CHURCH  
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No. CLXXI.—MARCH 1, 1858.

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Essays, Expositions, &c.

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ON THE OUTPOURING OF THE HOLY SPIRIT.

THROUGHOUT all Christian history,—in any period,—in any nation to which the truth of God has spread,—was there ever known or felt a greater need of the outpouring of the Holy Spirit than in the present day? Efforts of the most mighty character, and on the most extended scale, are made to “convert the world,” to “elevate the masses,” and to “civilize the nations;” and these efforts are put forth by the professors of all creeds, and the adherents of all parties, both at home and abroad. But were the average results ever more meagre, or the successes more vague and unsatisfactory, in comparison with the vast amount of energy and enterprise employed? At home, the masses are obviously as much given to open sin as ever they were,—and abroad the Christian faith is almost paralyzed in every land,—while in India and throughout the East it is regarded with a suspicion or a dislike more general than ever prevailed, even before the missionary trod that distant soil. On a calm and prayerful review of all this, may it not be asked with undoubted propriety and the most thrilling earnestness, Is there not a cause? Why so manifest a failure? Why with an agency so elaborate,—with materials such as Pastors, Sunday-schools, Tract, Bible, and Missionary Societies,

with our City Missions, supply,—why are the results so equivocal and weak? In a word, why is sin in its ten thousand forms still so rampant, and the cause of true religion still so low? To these questions there can be but one reply, and that is, that the Holy Spirit is not present with the agency employed, and fails to accompany on any large scale, the labour either at home or abroad. To account for this calamity and blight that have fallen upon the modern church, a few considerations are urged upon the serious attention of the reader.

1. *There are very considerable numbers among the agencies employed who practically place no dependance whatever upon the grace of the Holy Spirit.*

These persons are perfectly satisfied with the performance of the outward duty. They are for the most part industrious, diligent, and persevering; but their chief or only concern is, to pass along the routine of the day,—to appear at their posts when the appointed hour has arrived, and to go through the mechanical ordeal of teaching or preaching, as a soldier under the “drill,”—and when this outward part is performed, they pass from the field of labour, congratulating themselves that they have discharged their full obligation in the

agency of the church. They neither groan, nor sigh, nor weep, that they have by possibility laboured in vain. They have "done their duty," and are quite content with the enactment of their own part; but as to solid, lasting success, in souls awakened and brought to Christ for salvation, the thought is never permitted to disturb their dreams. With agencies of this kind abounding in the professing church, is it surprising that the fruits bear no proportion whatever to the labour bestowed?

2. *There are large numbers engaged in various departments of Christian activity, who are entirely ignorant of the great truth that success depends upon the Holy Spirit exclusively.*

These parties are, for all practical purposes, in precisely the same condition with those Ephesians (Acts xix.) who replied to the apostolic enquiry by confessing, "We have not so much as heard whether there be any Holy Ghost." Large numbers, chiefly among our junior circles, are trained under a system of pulpit instruction that virtually excludes the Holy Spirit from any important share in the success of the gospel among mankind; and when they pass from under this most pernicious training to enter the field of action in the various departments of church agency, what remains but that they in their turn should reproduce the mischief to which they were habituated in the ministry of their youth. It is well known that in several directions it is openly taught and as thoughtlessly believed, that "the Spirit is the word, and the word is the Spirit." In this treacherous dogma "*the sword of the Spirit*" is exalted to an equality with the Spirit himself; or in other words *the weapon* is made of as much account as the hand that holds or the arm that wields it. From such a vitiated and poisonous teaching, what can be expected but the almost midnight darkness that now afflicts the church, in her pulpits, her schools, her missions,—namely, a widespread ignorance that in all gospel labour success depends exclusively on the Spirit of God? And where this is not savingly known and prayerfully acknowledged, what but a name to live will remain to the church?

3. *In a large number of instances, where the need of the Holy Spirit is*

*acknowledged, it is too much as a doctrine of the creed, and too little that of the life and ministry.*

Between the creed and the conscience, there is as wide a distinction as between the faith of the head and of the heart. The one is a bare intellectual belief,—the other is a living principle; the former is a cold mental consent to truth,—the other is its heartfelt reception; the one is the assent of the understanding only—but the other is the surrender of the affections to its perpetual control. And this wide distinction exists where the doctrine of the Holy Spirit is admitted but as a dry tenet, and where it is received as the law of a spiritual life. In the former case the man is the *orthodox professor only*, both dry and useless;—but in the latter he lives in the Spirit, walks in the Spirit, and travels along the heavenly journey as the Spirit leads the way. In the closet the Spirit will breathe in his prayers,—in the pulpit He will infuse power into every sermon,—and in all the departments of Christian labour He will fill his earthen vessel with heavenly treasure. Living in such a man, the Spirit will cast around him whether as a parent, a teacher, a pastor, or a missionary, the atmosphere of a purer and a happier world; and wherever such a man may labour or abide, he will be known by all around as a living epistle of Christ. These are the agencies required by the church, both at home and abroad, "men full of faith and of the Holy Ghost;" and because they are so few and so widely scattered, we have in the present day sabbaths without life,—sermons without unction or power,—and a religion which has yet to prove itself "the salt of the earth."

4. *The great gospel truths which alone can ensure the presence and blessing of the Holy Spirit, are awfully neglected, if not despised, by the greater number of modern churches.*

The true nature of the pulpit teaching of the last twenty-five years, is becoming every day more apparent in its effects. Broken-heartedness on account of sin, tenderness of conscience, meekness of spirit, and holiness of life, have given place to "the dignity of human nature," "intellectual greatness," "manly independence," "and the perfection of human virtue." The total depravity of mankind,

the consequent need of a Saviour, justification by faith alone, and the new birth by the Holy Spirit, are treated as exploded and old-fashioned visions, utterly unfit for these "intellectual" times.

The natural result of this departure from plain scriptural instruction is the mournful one that many churches have become perfectly indifferent to *doctrinal* truth, and would readily receive as a pastor an Arminian or an Arian, a Socinian or a Universalist, provided he were *popular* and drew a worldly crowd to the scene of his ministrations. Let any serious Christian examine with care the public teaching of those preachers who are now most celebrated among "the masses;"—let him attend on Lord's-day "lectures to working-men" which newspapers and other such organs delight to puff into fame and to bepraise with every gaudy epithet of pride and folly;—and he will retire from the examination with the undeniable conviction upon him, that the man who most cleverly disguises and distorts the gospel,—who is most dexterous in omitting Christ, and all that is distinctive in His holy word, is the man whom the world will honour with the largest share of its applause. On the lips of such a man crowds will hang with rapture, and his faintest whisper will convey to them a far higher authority than all that Paul and Peter ever wrote or spoke.

Yet it is most evident that the truths omitted from such a ministration, are precisely those upon which the Holy Spirit alone can act as the Spirit of grace and blessing. *His sole office is to glorify Christ.* If, therefore, the preaching is not that of the gospel,—if it does not present a perfect Saviour to a ruined world, and boldly avow man's lost condition by sin and his exclusive recovery by an Almighty Redeemer,—if it is not adapted to convict the sinner of his utter helplessness, and to direct him to Calvary as his only hope;—then, whatever else may be taught, whether of moral virtue or of human goodness, there is nothing, *absolutely nothing*, on which the Holy Spirit can operate to glorify the Son of God. As the pulpit ministration has so little to do with Christ, equally so the Spirit can have as little to do with such a ministration. The sermon and the sanctuary being thus without a Saviour, must be of necessity equally without a

Divine blessing, and *Ichabod* may be distinctly traced upon the doomed and Christless portals.

The blind adorers of the idol within may fail to discern the fatal inscription, *but there it is* in gloomy distinctness; and the sooner it is read with care the better will it be both for the church and the world. The name of the church will then cease to be abused, and the hope of the world will be no longer deluded.

5. *There is a most criminal neglect among the churches, of united, wrestling prayer, for the outpouring of the Holy Spirit.*

It is too painfully evident to require proof, that, in general, the professing church is asleep with regard to this great duty, and the carnal policy of the day serves but to rock the babe into sounder slumbers. Who lifts up the voice of alarm? Or if, perchance, it is raised in some isolated quarter, who gives heed to the warning? Where, and in what Goshen of this Egyptian age, are there *wrestling churches*? See yonder splendid, fashionable throng, listening in almost thousands to the voice of the Lord's-day orator. How they admire! On retiring, how they elaborate the praises of the preacher! Enter again, at the hour of prayer; see the meagre dozen, or the thinly scattered score, wan in their solitude, and startling at the vacant echoes of their own loneliness. Where now is that admiring throng? Where those jostling hundreds that hung so eagerly upon the preacher's lips? Where? They came alone to *hear*, nor did the orator care to break the spell that bound them to the idolatry of that sacred hour. They sought not God, but *man*, and to *him* they gave their worship. For prayer they have no affection, and the *prayer-meeting* wears no charm for that *Christian* crowd. Would that such were but a solitary exception, and that *praying churches* were the rule!

The time has passed for trifling or neglect, and the state of things in Britain assumes an aspect of fearfulness and gloom that should make us tremble for the future. If we are anxious to retain our privileges as a gospel land, and to apply an efficient check to the spreading national immorality,—and if we are solicitous that our blessed Redeemer should "*see of the travail of his soul and be satisfied*,"—then in our closets, our families, and our



churches, we shall have to pray with trembling, persevering fervency, "Take not thy Holy Spirit from us." This prayer is now a matter of life or death to all who name the Christian name among us. If neglected, or if employed without faith and earnestness, or if it fails to include a larger outpouring of the Holy Spirit than recent years have witnessed, it requires

no prophetic vision to foresee a ministry yet more servile, time-serving, and degenerate,—a world with impiety more daring and rebellious,—and a church more despised, degraded, and weak, than England ever yet has known. In one word, it will be sin without human restraint, and a church without Divine power. W.

## CHRIST AND HIS CHURCH.

A BRIEF SKETCH. BY MR. T. W. MEDHURST, KINGSTON-ON-THAMES.

"Out of Him came forth the corner, out of Him the nail, out of Him the battle bow, out of Him every oppressor together."—Zech. x. 4.

JUDAH was pre-eminently the type of Christ, that Messiah that came into the world to suffer, bleed, and die, in order to work out man's salvation.

But we shall leave Judah, and introduce Jesus Christ, who in all His relations is a sweet subject for Christians to gaze upon, for His love is able to chase away night and gloom,—therefore, we desire to preach Him only. We view this text—

1st. In an architectural sense. "Out of Him came forth the corner." The church is represented as a building, whose stones by nature are unshapely, but by grace made beautiful. It is not yet completed, many lying in the ruin and rubbish of the fall, but they shall be brought out, many drunkards, swearers, and harlots have yet to be called in. In earthly buildings, the corner stone is the principal part, and has the most utility. The character of the church is important, but the most important part of all is Christ Jesus, the Great Corner Stone. "Behold I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" "Behold I lay in Sion, a chief corner stone, elect, precious." Look at the church, in which we find many errors,—what causes so many divisions? Not the name of Jesus. Doctrines are often the cause; but talk to those who differ from us of Christ, and minor differences are forgotten, while hands are grasped, each loving the other in the common brotherhood.

The time shall come when disunion

shall be unknown, and partition walls be cast down, before the corner stone of unity. The corner stone is necessary to the building, as without it there would be no stability; thus in building a house, care must be taken to secure a good corner stone. So with the church of Christ: we have a corner stone that shall endure when granite rocks shall have crumbled, and the foundation of earth shall have perished: then the covenant of grace shall be sustained, and the whole building be found perfect. The corner stone is the chief part of the building, not only the centre of unity, but if that is removed the building falls. Christ is the only strength and support of the church; if you take away Jesus its glory is gone, and Ichabod may be written on its walls. Christians! hold fast the truth of Jesus; never suffer your ears to be polluted with any other gospel than that of Immanuel. We very often see the corner stone of a building to be beautiful; but what transcendent beauty do we behold in Jesus, the great Corner Stone! In us as the monuments of his grace, is cause for admiration, but in beholding the Saviour we see the chief point of attraction, for "out of Him came forth the corner." We next view Christ—

2nd. As the *stability* of His church, "out of Him the nail." We find the nail used for three purposes. First,—The nail is used to unite the building together. Second,—It is used to fix the cords of the tents. Third,—It is driven in, upon which to hang things. Christ's

oath is the first nail, for He has sworn by two immutable things, in which it was impossible for God to lie, "That He shall see of the travail of His soul, and shall be satisfied,"—that all He has redeemed shall at last arrive at home. Christian! give to the winds your fears, cast to the ocean your doubts, for God has sworn he will never forsake his people. He is unchangeable, therefore what he *has* been, he will *ever* be. Hath he promised? Then he will perform. Second,—His covenant engagements are the nails to which the cords of the building are attached. He made the covenant, sealing and ratifying it with His blood. Though adverse winds from the four quarters may blow upon the church,—though temptations and persecutions assail her, she is safe, for her God is with her. O, child of God, your Saviour has covenanted with you, therefore fear not. Third,—All the promises are hung on Christ as a nail. Take away Christ, and the promises fall to the ground. He hath promised eternal life to his sheep, and in his hand they are safe. He hath said, he will deliver them in six troubles, yea in seven; there shall no evil touch them. Take away Jesus, and what have I? Place me in a wilderness and give me Christ, and I am happy. Put me in a dark cavern, and bless me with the light of his countenance, and I desire no more.

3rd. "Out of him the battle-bow." Hark! the battle roars,—drums beat,—arms flash,—the conflict rages. In the East, they use the bow and arrow instead of roaring cannon. It is a sweet thought,—the arrow instead of the noise of cannon. Go to Sinai, you will hear it there,—try Justice, and Mansoul will not give in. But through a little crevice, known only to Jehovah, the arrow of conviction can wing its flight. See the mighty warrior, clothed in the breastplate of righteousness, wearing the shield of faith, and having on his head the helmet of salvation! Thus going forth to battle, Apollyon is driven back. Had not Christ shot the arrow of conviction into thy heart, where wouldst thou *now* have been, Christian?

When thou wert lying in the depth of despair, and nearly overwhelmed with grief, his arrow, having wounded thy heart, he did not cast thee off, for, "a broken and a contrite heart, O God, thou wilt not despise;" and now thou art rejoicing in his love, and ever shall rejoice, for one child cannot be lost; he is secure for ever. Here,

4th. Is victory,—"Out of Him came every oppressor together." Over all thy foes, believer, through Christ, thou shalt win the victory. The enemies of the church shall be turned out, and when once vanquished shall be conquered eternally. It has now five foes to battle against; the first is sin, the most cruel a Christian has. Well, Jesus has gained the victory over this, and when we gain the paradise of light, sin shall never more beset us. The second, the devil. Soon we shall rejoice in that enemy's fall; he is now chained, and can only terrify the believer by his bark. Thirdly, comes death. How we live in dread thereof! Sometimes we fear spiritual death, but in heaven we shall *know* this cannot be;—now we tremble at temporal death; but when we shall have passed the Jordan, we shall realise the fact, that Christ has removed the sting of death. Fourthly, there is the world, but shortly this shall be destroyed, and the church taken to glory, where the world cannot corrupt. Fifthly, we have a foe in the law which acts the part of a schoolmaster. We do not all like the remembrance of school days; the punishments we then endured present themselves. But, oh! to be lacerated with law stripes, when it comes with a voice of thunder, saying, "By the deeds of the law there shall no flesh be justified;" yet as we know, when we arrive at years of maturity, our earthly schoolmaster did but correct us for our profit; so when we gain our home, we shall find that the law did but drive us to Jesus. I hear you saying, shall I ever attain this? Yes. "For out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together." To Him be glory, for ever.—Amen.

## GERMAN RATIONALISM VIEWED IN THE LIGHT OF CHRISTIANITY.

*Addressed chiefly to Young Men. Delivered in the Tabernacle, Manchester.*

BY WILLIAM STOKES.

(Concluded.)

THE friends of revealed religion, both on the Continent and in Great Britain, as well as in America, have long deplored the spread of this Rationalistic spirit; and many eminent scholars have exerted their influence to stay the torrent that has not yet wholly ceased to threaten the Christian faith. Schlegel, himself a German, and who saw the system daily at work before his eyes, denounces it in very direct terms. Contrasting it with a philosophical and polished heathenism, he says:—"I cannot hesitate decidedly to pronounce Rationalism the greater and the more dangerous error of the two. For not only has it struck its root more deeply in the spirit of the age, and is far more widely diffused, but it is far more supple. Parasitically it engrafts itself on the truth and its various systems, to prey upon them the more successfully. It is ever ready to make concessions to, and to capitulate with, its adversary, in order to triumph over it the more completely in the end. And when it seems driven altogether from the field, it still holds its ground beneath some new disguise. In short, it is scarcely possible to determine the point, if indeed it is ever reached, where it can be safely said that the evil is completely and for ever eradicated. It is only life itself—the higher spiritual life, that is—and the true philosophy which traces and restores it in the mind's triple faculties of knowledge,—that can extricate us from this dilemma of conflicting errors, and provide the clue which shall guide us out of the dialectical mazes of the reason."

And in another part of his works, commenting on the danger of an exclusive trust in reason, he says:—"But in the special reference to our own age, there is far greater and more frequent occasion to call attention at present to the evils produced by the errors of reason, than to warn men anxiously against the possible abuses of fancy. And this for the simple fact, that of all the powers of the human mind, which when isolated are more or less destructive in their action, reason has

in the later ages, and in our times especially, been decidedly predominant. Consequently, we have on all sides before our eyes obvious and instructive examples of the mazes and abyss of error, fatal no less to science than to morals, into which reason not only falls herself, but hurries all that come within her influence, when, having once started from a false position, she has followed out this wrong tendency with full rigour of consequence. We see in it the cause of all the catastrophes of the age, and the fearful struggle of party."

Dr. D'Aubigné, the eminent historian of the Reformation, is well qualified to speak of the religious state of Germany, having spent six years in it, first as a student and afterwards as a pastor. On his arrival in Germany in 1817, Dr. D. says:—"I was stunned—almost overwhelmed, by the tempest of Rationalism and infidelity which was then raging. Every theological journal I read, every book I looked into, almost every one, both *ministers* and laymen, whom I met, were affected with Rationalism, so that the poison of infidelity was presented to me on all sides."

And so lately as in 1840, the Doctor writes of the system thus:—"The commencement of invasion is an event in the Church. It was a great event for the world when, in the fourth, fifth, and sixth centuries, the invasion by the German race, in those same regions, then in a state of corrupt civilisation, took place." . . . "But it is no less true that these German tribes at first brought only desolation and death in their train, and seemed everywhere to destroy the little cultivation and religion which still existed. Without wishing to make any comparison, the state of things is somewhat analogous. Unitarianism will, perhaps, be an easy conquest for German Rationalism. Long have these two doctrines advanced hand in hand. The crowd of Unitarians will not escape; they gravitate towards Rationalism. It is not the fathers, but the children

who will fall in ; it is not the masters, but the disciples."

"Nowhere," says a recent correspondent in *Evangelical Christendom*—"Nowhere does infidelity proclaim its blasphemies with more heaven-daring effrontery than in Germany ; nowhere is Bible criticism entered on with a more irreverent familiarity, while arguments and disputes, not merely respecting the meaning, but the true wording of the Holy Scriptures, are carried on, by means of expunging letters here, and inserting words there, with an arbitrariness and boldness, from which a modest antiquary would shrink in determining the sense of some Pompeian manuscript !"

The well-known Dr. Tholuck, writing from Halle, in 1850, deploras the infidelity of Germany in a strain of deep melancholy. He says:—"On a Sabbath-day, about five weeks ago, at the principal divine service, the congregation at the cathedral here in Halle, consisted of fourteen persons ; at another church, of six ; and at a third, of five. The Protestant churches on the Rhine, and in Westphalia, we do not find deserted to the same fearful extent. The number of free congregations increases proportionably. *They are with us invariably either deistical or atheistical in their opinions.* Their aim is the diffusion of *philanthropic sentiments (humanismus)* : their god, an indefinite first principle developed in man. Wislicen (their pastor at Halle) has avowedly cast off all religion ; his lectures are simply moral, or an exposure of the impositions and follies of the Christian faith. The deistical congregations are either German Catholics, who are everywhere on the decline where the social connection is not broken up, or Uhlich's Protestant seceders. They are found in the villages of all our provinces, and even in Berlin, where they take the name of *primitive Christians (Urchristen)*. Democrats and Socialists join the communion of Uhlich or Balzer, and the whole movement assumes a political aspect. What are we to expect from a generation growing up ignorant of a God, and taught to regard all religion as needless restraint, and immortality as a ridiculous fiction?"

Another correspondent, who is writing both of the Protestant and Catholic Churches, says:—"In the one, as well as in the other, there is to be seen a fearful

apostacy from the Christian faith, and a degree of unbelief so boldly proclaimed, so widely diffused, and so extensively received among the people, as to find scarcely a parallel in any other country. There is no species of infidelity, from the most subtle Rationalism to the grossest Atheism, that is not current in Germany, and which has not its regular organs of expression and devoted champions."

In yet stronger language another German writer describes the pernicious consequences of Rationalism, so recently as 1852. In forcible terms he says of it:—

"But it was a system of Rationalism which commended itself through an outward show of polish and of a high tone of morality, an earnest seeking after truth, and an anxious desire to systematise the whole range of our knowledge into a well-organised, and, in every part, a well-fitting fabric ; besides which, its representatives were men highly distinguished by depth of thought, and a brilliant and dazzling imagination. The *Christian* reader, however, will at once see that such a system, built as it was on the shallow and fleeting sands of human reason, and not on the only rock of safety, Christ, the fountain-spring of wisdom, could not remain long what it was ; and so it proved : for not long after we meet with this same system so far developed, as to be nothing short of a downright negation of all positive truths, even of the existence of a God, *scorning the very show of decency and morality which distinguished their fathers a century before, and glorying in their shame, wallowing openly in the mire of ungodliness (rationalismus vulgaris)*, the system of rationalism now flourishing on the Continent."

The consequences of this immoral system upon religion in general, and upon the Sabbath in particular, are precisely such as must arise from any system where reason takes the place of faith. For the difference is immense to everything connected with human conduct and general morals, between faith that acknowledges a superior, and reason that acknowledges none. In the one case the great and vital principle of subordination to authority is received and regarded ; but in the other, there is no subordination at all ;—and, as reason is the sole authority, and one man's reason is believed to be as good as any other man's reason, every man even.

tually becomes his own master and deems it but a part of his rational liberty to defy all manner of control. The result of this is, a wide-spread licentiousness, a systematic immorality, in which the rights both of God and of man are in constant danger of being trodden under foot.

These too natural results of this unsubmitive intellectualism have been long visible throughout Germany, and have borne fruit in the direction that usually marks the progress of national impiety, by the almost universal desecration of the Lord's-day. In answer to some inquiries that had been made upon the subject, a German writer remarks:—

"Our first point is, the present state of Sabbath observance in Protestant Germany. That it has fallen into a decline, I consider as an acknowledged fact; and that this decline extends to all ranks and classes of the community. It is not confined principally to those who are strangers to religion and Christianity, but is found among families and persons that make a profession of religion and of attachment to the gospel; even in these circles a strict observance of the Sabbath has ceased to be a general practice. . . . There is no Sabbath. It is like other days, except that for making calls and visits, for feasting, dissipation, and pleasure, it is the busiest of the seven. Without the salt of God's word, and the conserving virtue of piety, man's life becomes corrupt and putrid, the character low and selfish, in spite of refinement and education, and where these are wanting, degenerates into the coarse and brutal; the ties of domestic life, of civil and social order, are relaxed, and the day itself converted into a powerful instrument of demoralisation, affording continually recurring opportunity to the masses of intemperance, folly, and crime. Instead of a boon and a blessing, it becomes a curse to the people. We see it throughout Germany, in town and country."

Dr. Krummacher, the popular author of *Elijah the Tishbite*, writing from Germany in 1851, says:—"In Berlin, which contains more than 400,000 persons, not more than 20,000 visit the house of God. The remainder, as far as our judgment allows us to infer, are with more or less knowledge, attached to vulgar Rationalism. There are German provinces, such as the duchies of Saxony, both the Hesses,

Oldenburg, and others, which, with but few exceptions in preachers and parishes, are quite in a state of Rationalism, and who have lost all idea of everything scriptural. They are now enjoying the fruit of the so-termed "enlightened work," with which, during half a century, universities, schools, and literature have been occupied. The symbolical church books, without having been officially put aside, are buried in entire forgetfulness to these people. The church catechisms, in nearly all parts, have been compelled to give way to insipid books of instruction upon the Christian religion. A similar fate has also fallen on the beautiful hymn-books of better times, in nearly all the German provinces."\*

These are some of the consequences of abandoning the religion of faith for that of reason; and of exchanging a plain Bible theology for the metaphysical subtleties of a scientific but an unsanctified criticism. The errors of the German school began with a wish to make reli-

\* Without presuming to express an opinion on the recent controversy between the *Morning Advertiser* and some London Dissenting divines, the writer would remark that in several historic instances the transition state of the church from one of simple scriptural belief to one of spurious liberality, has been indicated by an official attack on the psalmody of the people. It is reported of some eminent man that he should say "let me have the making of the people's songs, and I do not care who makes their laws." Whether we believe it or not, there is a profound connection between the popular poetry of a community and the popular belief; hence, whatever affects the one in any material particular, equally affects the other. And is it less so with the poetry of the sanctuary? Are not our hymns an equally powerful means of communicating, as well as of expressing, permanent religious sentiment? And if once vitiated, will they not in an equal degree reduce the religious standard of the people by whom they are employed? Hence it becomes a duty of no mean import to look closely after the compilers of "hymn books" for the religious community, for the Rationalism of Germany was as widely spread by the means of hymn books, as by the corrupt occupants of their pulpits. It will be a fatal day for Great Britain when the doctrines of grace, the Divinity of Christ, the necessity of the influence of the Holy Spirit, salvation by faith alone, the new birth, and other kindred truths shall be excluded from the hymn books of the people. May such a day never darken our beloved land! To prevent it, if ever threatened, the best course to be pursued by the religious community, will be, never to purchase or employ such vehicles of mischief.—W. S.

gion more refined, more intellectual, and more scholastic, than Christian simplicity would sanction; and as the great doctrines of the gospel could not be wrested from their obvious design in the Christian system to serve such a purpose, the first aim of the Rationalistic school was to undermine, in order to remove the obnoxious truths that were found to be so much in the way. As this could not be done by bold and manly argument, the abettors of that system determined to do it by cunning and guile. Professing to be the friends of Christianity, they avowed it as their object to honour their client by improved criticisms on the sacred text. They smoothed the rugged surface in one direction—they rounded off an obtuse angle in another—and very generously supplied a defect in a third. They proceeded to polish the marble until it received an exterior both smooth and beautiful; but when they presented their tables of the Christian law, it was discovered that in their eagerness to improve the surface they had erased the living inscription. They produced a stone brilliant as a diamond, but they had worn away the divine talisman that gave it all its worth.

You consequently look in vain where Rationalism prevails, for the precious doctrines that centre in the Cross. You look in vain for "repentance toward God, and faith toward our Lord Jesus Christ." In vain do you ask for "Christ and him crucified" in its schools; and equally in vain do you expect to hear "Ye must be born again," ever uttered from its pulpits. From the death-like stillness of its frigid assemblies, no Paulian voice ever exclaims "God forbid that I should glory, save in the cross of Jesus Christ my Lord." In its vaunting and puffed-up morality, you never see the law written as in fire, "without holiness no man shall see the Lord," or "except ye be converted and become as little children, ye cannot enter into the kingdom of heaven."

Never in that African desert do you hear the voice of the Spirit, "bearing witness with our spirit that we are the children of God." In vain you look for these ennobling truths, or wait to hear these movings of the Eternal. All is dead—twice dead—plucked up by the roots. It is a region such as Milton in poetic vision saw,—

"Where all life dies, death lives, and nature breeds

Perverse, all monstrous, all prodigious things,  
Abominable, inutterable, and worse  
Than fables yet have feign'd or fear conceived,  
Gorgons, and Hydras, and Chimeras dire."

In conclusion, allow me, brethren, to beseech you to flee from the most distant approaches of this ungodly system. Listen not to its teachers, nor peruse the productions which it employs to convey the poison through the literary and religious channels of the day. Purchase no magazine, or review, or other theological compilation, but such as *you know beforehand* will maintain in all their entirety the glorious doctrines of the Cross of Christ. Be content not to know at all, rather than know evil—and keep the chalice far from your lip that you may not be tempted to drink of the sparkling poison. Study closely the Divine word as you at present possess it, nor give heed to the slander that would lessen its claim to be inspired of God. Strive to preserve in your midst and to enjoy at heart, the faith which, in far more trying ages, "overcame the world," resting assured that it is of equal power now; and if, next to the security of your own salvation, there is one prayer which you would offer with more earnestness, frequency, and power, than any other, let it be one like this:—"O God of truth and mercy, whatever judgments may fall on our guilty land as a punishment for our manifold transgressions; yet in thy great loving-kindness preserve the country we love from the withering curse of German Rationalism."

## Fragments and Choice Sayings.

### CHARACTER OF THE CHINESE PEOPLE.

A SHORT time ago, at the meeting of the Ethnological Society, Mr. Alderman Kennedy in the chair—

Dr. Hodgkin read a very interesting paper upon the character of the Chinese people. He most strongly denied that the people of China were that worthless

race they were generally represented to be. China was the most misunderstood country in the world. It had existed from the time of an event before the pyramids of Egypt were built, had outlived the Persians, Greeks, and Romans, and would outlive the Arabs; and now, although so ancient, China possessed as much vitality as the youngest of nations. He strongly condemned the sweeping calumnies so generally circulated against the Chinese people, who were a moral, intellectual, persevering, and altogether an extraordinary race.

Mr. Montgomery Martin said the Chinese people numbered not less than 400,000,000, which was a large proportion of the entire population of the earth,—that being 1,000,000,000. There were about 15,000,000 Tartars, who were the principal impediment in the way of progress at the present time. Previous to 1644, when the Tartars were first introduced, European nations were freely admitted into China, and enjoyed uninterrupted intercourse with the natives. Any alteration that had taken place in this respect had been occasioned by the Tartars. No doubt could be entertained that the Chinese were highly civilized long before Christ. The Chinese understood the mariner's compass, gunpowder, the manufacture of glass, printing on blocks, manufacturing paper, when the ancestors of Englishmen were naked savages. They constructed canals thousands of miles in length, and made roads superior to those built by the Romans. Every trade had its guild, as in the city of London; and every town its wards, as existed at the present time all over England. But about eight hundred years ago the high state of civilization in China appeared to be suddenly arrested; he knew not how, except by the will of the Great Redeemer, in consequence of their refusal to acknowledge the true God. Certain it was that they were stopped short in the advancement of knowledge in a most mysterious manner, and from that time to the present they had rather retrograded than improved in civilization. It was like a spell placed upon them for some distinct purpose unknown to man. The European could do anything with the Chinese, and, with the exception of the inhabitants of Canton, where the people had been taught to look upon

them as barbarians and spiteful enemies, the Chinese regarded Europeans with much affection, and reposed the greatest confidence in them. As an illustration, he stated that, on one occasion, upwards of 200 Chinese fled from him, when they could have crushed him had they so desired, for he only menaced them with a small stick. They did not flee because they were afraid, for they would fight among themselves, and scores would be killed during the day; but he was a European, and that was enough. The Chinese, too, were the most industrious people in the world—they were the ants of the earth; their indefatigability was most extraordinary; they would turn sandbanks into fields, which they would till with the greatest success; they would reclaim waste land, and rapidly turn it to good account; their agriculture was more like horticulture, so beautifully was it managed. They were very courageous when properly led, and their physical power was extraordinary. He trusted that steps would be taken to prevent an unnecessary slaughter at Canton, and to open the hand of friendship to the Chinese in the south, as the Chinese in the north held it out to the Englishman. Then China had done much for England. The introduction of tea had achieved more than all the moralists in the world. Great freedom existed in China. Any person might travel from one end of the country to the other without being stopped, or asked questions respecting tolls or passports. The press was perfectly free, and the newspapers were very numerous, and not a village existed without a library. The amount of printing was enormous, not even the smallest fishing village being without its printing press. The love of learning was extraordinary in the extreme, and many sacrifices were made in order to gratify the wishes of the Chinese in that respect. In conclusion, he hoped the unhappy affair at Canton would not extend, but would result in a more enlarged intercourse with the people, in order that peace and happiness might prevail for the future.

#### AN AFRICAN PREACHER.

A respectable man, who had become interested on the subject of religion, and who had begun with some earnest-

ness to search the Scriptures, had read but a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle has declared to be "hard to be understood." In this state of mind he repaired to a coloured preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner; and I commenced reading the Bible that I may learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this:—'God will have mercy on whom he will have mercy, and whom he will he hardeneth.' What does this mean?" A short pause intervened, and the old African replied as follows—"Master, if I have been rightly informed, it has been but a day or two since you began to read the Bible; and, if I remember rightly,

that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the Gospel, it is said, 'Repent, for the kingdom of heaven is at hand!' Now, have you done that? The truth is, you have read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come and talk about Romans!"

Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave an account of it with his own lips; and said,—It convinced me most fully of the mistake into which I had fallen. I took the old man's advice: I soon saw its propriety and wisdom, and hope to bless God for ever sending me to him.—DR. BELCHER's *Clergy of America*.

## Correspondence.

### SHETLAND.

*To the Editor of the Primitive Church Magazine.*

MY DEAR SIR,—I wrote to you a short time back, an outline of my late journey in quest of funds for our long-intended place of worship in Lerwick.

My journal, in that communication, closed with Grantown, in connection with which, I may here add that I have lately had letters from Messrs. Grant, (father and son) preachers there, bringing the pleasing intelligence that they are still in health—in body and soul—and the work of God going on with them delightfully, having admitted ten by baptism to the fellowship of their church since I was there, with pleasing prospects of more soon. From Grantown, I was favoured with a ride in a lady's gig to Forres, where I halted about four hours, until the coach started for Elgin. That brief period was spent much to my satisfaction, in Christian conversation, with a

pious lady, a Mrs. Munro, who also treated me to an excellent dinner. I also had an interview with a kind brother, a bookseller, of the name of Stewart, and since I came home, I have received from Mr. Munro, 7s. 6d., and from Mrs. Stewart, 2s. 6d.—in all, 10s.—remitted by a post-office order from Grantown, by Mr. William Grant. From Forres I went to Elgin, and was very kindly received and lodged by Mr. and Mrs. Peter Macdonald, bookseller. As I had but one night to be in Elgin, and came in at a late hour, Mr. Macdonald and family were so kind, and so anxious that I should do something towards my object, that his daughter volunteered to conduct me on a few calls through the town; and though we were surely not more than three hours out, I received £1 9s. 6d.! Next day I returned to Aberdeen, and the day following went on board the steamer, stationed between Leith and Lerwick, for seven months in the year, carrying her Majesty's mails to and from Shetland,



calling always at Aberdeen, Wick, and Kirkwall, going and returning. Fain would I have gone on to Lerwick, having been then fourteen weeks from home; but having promised to brother Sowerby in Wick, on my way south, that if my health was still good, I should stop at Wick until the vessel came past next turn north, I did so. On Saturday, I landed in Wick; on Sabbath, I preached three times in brother Sowerby's place of worship; on Monday evening I preached at Keiss; on Tuesday evening, at May; on Wednesday evening, at Howie; and again in Wick, on Thursday evening. On Saturday, I took ship at Wick, and landed safe in Lerwick, on Sabbath, at 10 A.M. In reference to Caithnessshire, I must say I enjoyed a happy week in it. While in Wick, brother Sowerby's house was my home, and surely a kinder host and hostess would be rare to find. Brother Sowerby cut out our week's journey and work, and was my constant companion day and night; and it was no small addition to my enjoyment, to witness the amount of Christian warm-heartedness with which he was received at every place where we called during our long journey of surely over sixty miles, of roundabout travel from and back to Wick. My heart never sympathised more with any portion of my fellow-men than with the goodly number of evidently Bible-taught believers on Jesus, to whom my dear brother introduced me; who, in so far as regular access to, and enjoyment of fellowship in the word and ordinances of the gospel are concerned, may be truly said to be as "sheep without a shepherd!" Brother Sowerby has by far too extensive a field under his charge. Indeed, the space over which we travelled for the three days we were from Wick, and the very scattered state of the Baptists through it—keeping in view also the vast population all over those boundaries,—would sufficiently occupy *two able active men* north of Wick, the one settled in Kiess, the other in May, and Wick ought to have one for itself and immediate neighbourhood. At all events, an effort *ought to be made at once*, to erect a large and substantial—not splendid—place of worship in May, and a good active brother settled *there*, who should give a whole Lord's-day *once a month to Kiess*; and brother Sowerby another Lord's-day

*once a month*, which would give the very interesting group in that locality a supply once a fortnight; and considering the number of members *there*, their excellent place of worship, and the numerous population in that extensive district, the supply would be but a meagre one. Still, it would be very superior to the *present* state of things. Then, with a worthy brother in May, occupying a comfortable place of worship in that extensive and populous locality *three Sabbaths in every month*, under the Divine blessing, there would soon be a revival of the cause of our dear Lord and Master in the north parts of Caithnessshire. Now, is it not possible that *ten or a dozen* persons might be found in Scotland itself, whose hearts and means united for this important object, could have the house raised during the summer of 1858, and ready for opening about the beginning of 1859? I believe Mr. Waters and Mr. Sowerby, in Wick, would undertake the superintendence of the affair, as *their contribution* to the erection, though I have no knowledge of such a method having entered their minds; yet, the necessity they must see for such a *boom* to the cause of truth, *there*, would soon induce them either to do it in person, or find one to do it. Only let some generous souls, blessed of God with the means, open correspondence with them upon the subject, and they will soon be favoured with their response. Come forward, then, dear brethren in the Lord, whom your Father, God, has made stewards over more *hundreds* of annual incomes—some of you more *thousands*—than your poor but pious brethren in Caithness have *pounds* from all their hard toils, and do this work for God; and depend upon it, he will *repay* you in *kind*, *previous* to the period when he shall acknowledge the "cup of cold water given to a disciple in the name of a disciple." Supposing the house to cost £300 (and that should do it well, especially in May, where stones are plentiful, good, and easily quarried). If *twelve* of you unite, it would only take £25 from each to accomplish the grand object. The consequence would be, several pious hearts, now languishing over the desolations of Zion, would rejoice, the cause of Jesus would receive a new impulse in the locality, and who shall calculate the interest

of your money to a generation yet unborn, in longing souls cheered, hungry souls fed, and perishing souls saved, through your instrumentality; as well as these blessings being obtained by the people now inhabiting the locality. But I do not mean you should *sacrifice* your money without any return. The house would be settled in the hands of trustees, your claims gratefully acknowledged and recorded, and every legitimate means resorted to for refunding the outlay as fast as possible; and could I only enjoy the pleasure of knowing that the house about which I have now said this much, was finished, and in the occupation of our Christian friends in Caithnessshire, if able to move in my present way, I should send £10 from Shetland towards its cost, should I travel and beg twelve months in obtaining it.

Brother James Scott, of Westray, has more knowledge of the locality for which I now plead, than I have. Only get brother Henry Sears persuaded to go over to Wick, and let brother Sowerby take him over the same ground as he did me, and between their efforts, I have little doubt, Orkney will furnish £20 to the above object. But, Mr. Editor, in my interest about a place of worship in the parish of May, I neglected stating in the proper place, the funds I obtained in Wick, &c., for my object. There was an understanding between brother Sowerby and me, that a trial would be made for a little aid to my object, and which was some inducement to spend another week upon the business which had brought me from home. I expected about £1; instead of which, I came away with £5, without one farthing of expense for the whole week, with the exception of 3s. 5d. paid more fare by coming on board the steamer at Wick, than had I gone on to Lerwick from Aberdeen.

I am happy to add, I still enjoy excellent health. I hope you have a similar account to give of your state, and that you are still succeeding in giving life and energy to your *valuable* periodical. That you may be ever blessed with aid from above to bring and keep up the *Primitive Church Magazine* to the standard its principles merit among the literature of the day, is the earnest prayer of yours very truly,  
*Spiggie, Dunrossness,* S. THOMSON.  
*Shetland, Jan. 26, 1858.*

# DISTINCTION BETWEEN "BAPTISM INTO CHRIST" AND "BAPTISM INTO HIS NAME."

*To the Editor of the Primitive Church Magazine.*

IN all the writings I have read on the subject of baptism, whether by Pædobaptists or Anti-pædobaptists, I have never seen any distinction made between "*baptism into Christ*" and "*baptism into his name*." There is, however, an important distinction between these two phrases, which it is our purpose to point out in the following remarks:—

The phrase "*baptized into Christ*" occurs in Gal. iii. 27; viz., "For as many of you as have been baptized into Christ have put on Christ." This verse is introduced as a reason for the statement made in the preceding verse, viz., "For ye are all the children of God by faith in Christ Jesus;" and, consequently, all who have been *baptized into Christ* are children of God, a fact which cannot be predicated of all who have been baptized with water. Doubtless all the members of the Galatian churches had been baptized with water, but no one, I presume, will maintain that they were all true believers, especially when it is remembered that many of them "were again entangled with the yoke of bondage," through the influence of Judaizing teachers. If there was a Judas even among the Twelve, is it to be wondered that in the purest churches, even in those planted by the apostles themselves, there should be found some persons who have not the grace of God in them? There is, therefore, a remarkable propriety in the apostle's language, who, instead of saying, *as many of you as have been baptized into the name of Christ* (i. e., baptized with water,) &c., says, "*As many of you as have been baptized into Christ* (i. e., savingly united to Christ through the baptism of the Spirit), have put on Christ (i. e., have imbibed his Spirit, and copy his example);" thus faithfully warning those of them who were unconvinced against the error of supposing themselves to be Christians merely because they had been baptized. That *baptism into Christ* means not water baptism, but saving union to Christ effected by the agency of the Holy Spirit is further manifest from what is declared in 1 Cor. xii. 13, viz., "For by

one Spirit we are all baptized into one body (i. e., the mystical body of Christ)." There are some, I know, who understand the baptism spoken of in these passages as including also water baptism, but such a mode of interpretation is "adding to the words of the book of this prophecy." The apostle is evidently speaking only of *one* baptism, and, if so, no one has a right to interpret his language as if it referred to *two* baptisms.

The phrase *baptism into the name of Christ* is of such frequent occurrence in Scripture that I will not occupy your valuable space by referring particularly to any of the passages but one, viz., Matt. xxviii. 19, 20, which embodies the apostolic commission,—“Go ye, therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” The baptism here referred to, viz., *baptism into the name*, is doubtless *water baptism*. The language, too, implies a recognition of the *distinction* for which I contend; for if our Lord had said, *Go ye, therefore, and disciple all nations, baptizing them into the Father, and into the Son, and into the Holy Ghost*, he would have been commanding His servants to do a work which none but himself can perform, that is, to regenerate men, and unite them to himself, by a living faith. Wherefore I conclude that *to baptize into his name* is the work of his ministering servants, but *to baptize into himself*, his own peculiar work, or, in other words, a work which cannot in the nature of things be performed by any deputy, whether human or angelic, but only by God himself. Hence it is declared in Matt. iii. 11, “*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.*” Again it is written in John iv. 2, “*Though Jesus himself baptized not, but his disciples.*”

If it be asked why water baptism is called *baptism into the name*, I answer, because when any one is so baptized, he assumes the name of Christ, or, in other words, is called by his name (i. e., Christian), or, makes a profession of faith in him.

*Baptism into the name of Christ* is the appropriate emblem of *baptism into Christ*.

The former introduces into the visible, and the latter into the invisible church. The two baptisms, however, are not always united in the experience of professed Christians: for example; the penitent malefactor was baptized into Christ, but not into his name, whereas Simon Magus was baptized into the name of Christ, but not into Christ. The former belongs to that class of persons, who in the providence of God are brought into such circumstances as shut them out from the opportunity of having the ordinance of baptism administered to them, and the latter to that class, who are admitted into the membership of the church, either from the carelessness and unfaithfulness of its office-bearers in not making strict investigation into the character and conduct of the candidates for baptism; or from want of that ability, which belongs only to God, of searching the hearts of men.

I intended to have made a few remarks on Rom. vi. 3, 4, in the way of farther illustrating the *distinction* which I have been endeavouring to establish, but I must reserve these remarks for another occasion.

R. JOHNSTON.

[The distinction drawn by the writer of the above excellent letter, between the symbol and the reality, is a very proper one. But by just so much as the thing signified is important, so also is the emblem that represents it to the world; and what “God hath joined together, let not man put asunder.”—ED.]

THE MARRIAGE QUESTIONS, BY MR. A. P. FÖRSTER.

(Vide February Number, pp. 44, 45.)

1st Question: “If a member of a church forms a connexion, and enters into marriage with an unbeliever, is the church justified in excluding such a member?”

2nd Question: “And supposing the church speak to him about it, and he acknowledge that he has done wrong—what has the church to do in such a case?”

Reply: If the first question be answered and settled, according to the Scriptures, that will supersede the second; because any acknowledgment of

"having done wrong," in the case of marriage, is unavailing. For, as you say, "it cannot be undone." Indeed any such concession should rather be regarded as hypocrisy, and mean crafty selfishness. You marry whom you "chose," (Gen. vi. 2), though it be not according to the Scriptures, and thereby you find yourself liable to be excluded from the church—and that you do not like. Then, to avoid that degradation you become a penitent, "and acknowledge you have done wrong." Alas for the church that is either deterred from duty, or moved with compassion, by such pretended repentance! The duty of the church in such a case is at once to exclude.

To the *first question* my answer is, Yes. And not only "justified," but under solemn obligation to do so. And we remark—

1. That both the Old and New Testament forbid such "a connexion with unbelievers." And the prohibition is to both men and women. So it is written, "Thou shalt make no covenant with them, neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me," (Deut. vii. 3, 4). "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?..... Wherefore come out from among them, and be ye separate, saith the Lord," (2 Cor. vi. 14, to the end). "The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom the will, only in the Lord." (1 Cor. 7, 39).

These, and other such words of Divine truth, are plain; and every member of a Baptist church, is bound to obey them. Yes, and the church is bound to prevent, or officially to condemn, the violation of them. The teaching here is not to any comparative excellence of attainments or property; but to the state of the soul—a state of grace, opposed to the state of sin. Moreover, the wisdom, and the advantage, and the moral obligation of this regulation are given with the law of the case, and most clearly show that the law is neither unjust nor injurious, but on the contrary, that it is beneficial. And

the records of Scripture, and existing facts prove, that a departure from this regulation has been, and now is, beyond all description hurtful to individuals and to society.

2. That the Scripture law, in this case, should be a standing rule in a Baptist church. And when unmarried persons are proposed for fellowship, they should be made acquainted with the rule; and at the same time required to acquiesce, and agree not to violate it at any time. The notion of some persons, that such a requirement interferes with the rights of man, the freedom of the will, and religious liberty, is founded in error upon these points. The question is not what are the rights of man, but what is the duty of the believer? The freedom of the will, whatever may be its legitimate range, is not the authority in this case; but the law of Scripture. And that is as above, "liberty to marry whom you will, ONLY IN THE LORD." And as to religious liberty, that does not, and cannot, include a right to violate the commands of Christ. Some vainly plead the passage in Corinthians, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" But that refers to the case of persons who were married before either of them were called by grace. And therefore the reference is obviously a misapplication of the passage. (See 1 Cor. vii. 10—16.)

Finally; if I were writing to a Christian brother personally on this subject, I would most earnestly, and with all the tender regard of "brotherly love," beseech him not to marry "an unbeliever." No, nor any person who is not of the same religious profession with himself. And as I have been connected with the Baptist denomination more than sixty years, and have been married three times, and each time to a member of a Baptist church, my observations, my example, and my entreaty should be worth consideration. If you have with your wife all the affection and co-operation of a right union, there will be enough to engage your wisdom, and try your patience, without the disjoining influence which emanates from the carnal state. And there will be sufficient cases of difficulty in the church to require your unimpaired influence and scriptural knowledge, without giving any

the means of saying, and without fettering yourself with the conscious recollection, that you have acted unscripturally in a matter of such vast importance.

*Shrewsbury,* AN AGED BAPTIST.  
February 6, 1858.

[See the following extract from "The Young Man's Aid to Improvement:"]—

#### ON MARRIAGE.

Of all the virtues that can adorn a wife, religion is transcendently the most important. An irreligious young man once said to me, "I make no pretensions to religion myself, but I would much prefer a religious wife." He discovered good sense in the remark; but I would never advise a pious lady to marry an irreligious man.

It is truly surprising, that, in a world of so many excellent females, any man in his sober senses, and especially a Christian, should ever think of taking up with an irreligious person for his wife.

Alas! for that Christian who has a vain, earthly, ambitious, fashionable wife. She will clip the wings of his devotion; she will pull down his spirit from the skies—if, indeed, it was ever there; she will make the family altar an unwelcome place to him; she will, despite of him, and unperceived by him, infuse the moral deadness of her own heart into his; she will sadly impair, and, perhaps, utterly destroy, his usefulness as a Christian; she will never let him rest, till she has moulded his religion into a shape that will gratify her worldliness, and has demonstrated to all beholders the utter folly of ever being wedded to irreligion, with a view to effecting its subsequent regeneration.

It is not enough that your wife should be merely Christian, in some low or indifferent sense. If you would know the sweetest of domestic bliss, and secure your own highest usefulness and glory, her piety must be of an eminently pure and elevated character. Her heart must be bathed in heaven. She must be richly imbued with that unearthly, sweet, contented, amiable, benevolent spirit of her Saviour, which, by frequent communion with God, has learned to look away from this world, and to bear you above all its vexations and disappointments; which will relieve you of one of the greatest of all anxieties, by making you feel that,

whatever ills may betide you in this changing world, they cannot destroy the happiness of your wife, cannot clothe her sunny face with either frowns or sorrows, cannot in the least disturb the heaven-born serenity of her spirit. What a treasure is such a wife! When you come in from the dust and heat of business, almost distracted with care and anxiety; when you look around upon your little ones, and, perhaps, forgetting the Master you serve, begin to indulge solicitude for their temporal necessities—are you aware she will steal you away from earth, gather you some sweets and roses from the celestial paradise, and enable you to return to your cares with other hopes and with renewed vigour. Above all things, then, if you have any regard to your temporal peace as well as to your everlasting happiness, let elevated, consistent, well-formed piety be the essential character of her who is to be the chosen companion of your bosom. But remember that to be worthy of such a companion, you must yourself possess the same character.

#### ARE THE CHURCHES INCREASED BY OPEN COMMUNION?

*To the Editor of the Primitive Church Magazine.*

SIR,—Having for some time deeply lamented the state of our Baptist denomination, and grieved over some churches in particular, these feelings have been deepened by the perusal of certain articles in the *Primitive Church Magazine*, on "Lord's-day Lecturing to Working Men," and "Shall the Baptist Denomination become Extinct?"

Will you allow the insertion of the following facts, which will show in some measure the working of the strict and open communion practices?

You are aware that one favourite argument adopted by the open communionists is, "that by allowing the unbaptized to sit down at the *Lord's table* with the baptized, they are brought under a Baptist ministry, and are likely to be baptized afterwards, whilst if they were not allowed that privilege, they would be driven to attend a paedobaptist ministry, and remain unbaptized." Does not this affect the principle, "Shall we do evil that good may come? God forbid."

I know a Baptist church, which in the year 1844 numbered eleven members. At that time, a *Strict Baptist minister* was called to the pastorate. The church gradually increased until the year 1852, when it numbered 66 members.

About that time, a change in the pastorate took place, and a minister favourable to mixed communion was settled over them. This man was introduced to the church as a *Strict Baptist*, or he would not have been accepted by them; but he soon began to introduce mixed communion principles, and not long after, in defiance of the church, mixed communion practice.

There were those whom he accommodated to partake of the Lord's-supper, without being baptized, who could support him, without the church's aid.

Since the introduction of mixed communion, the church has decreased to the number of 23 members. I know another church which has adhered to the practice of *strict communion*, and has been more than doubled in its members, in less than two years. These are facts which confute the argument, that mixed communion tends to increase the number of Baptists.

Feb. 11, 1858.

J. P. B.

## Reviews.

"*A Night in the Stocks.*" A Lecture by the Rev. JOHN HANSON, to Working Men, in the Theatre, Huddersfield. Published by request. James E. Wheatley, Huddersfield.

On conscientious principles we look with regret on the modern system of lecturing to working men. We regard it as a tacit confession of unbelief in the direct preaching of Divine truth as sufficient to effect the Divine purposes; and as a degrading attempt to "conquer by jocular exploits, those whom truth and soberness have assailed in vain." But while we regard the proceeding as unwise, if not really sinful, we are not desirous of attacking its supporters as a body, nor as a general rule is it necessary to do so. If they do not preach the gospel, at least they speak respectfully of it; and if they intentionally hold it back, they are not guilty of misrepresenting it. We can only express our regret after reading the lectures of certain popular men that their talents and zeal are not more consecrated to the service of God. Among the lesser prophets of this new dispensation, the author of this lecture, who is also Baptist minister, of Huddersfield, is somewhat conspicuous. His lectures he has informed his hearers, are composed, with his Bible open before him. He neither goes to Napoleon's Book of Fate, nor to Poor Richard's Almanack for subjects. In fact, they are simply sermons with ridiculous titles. "Positively the last night" is a discourse on the rich fool. "The adventures of a little man" is the history of Zaccheus. But the

absurdity is not confined to the title; for the sermon is as ridiculous as the title. He preaches a comic gospel in which the narratives of Scripture are travestied in much the same style as they would appear in the columns of the well-known London caricaturist, should that daring mocker ever make the attempt. We do not mean to compare the lecturer to that personage, for anything more point-less and dull than his jocularly we never read, but we cannot help thinking he might have qualified himself for writing the lecture under review by a perusal of the "*Comic History of England.*"

"*A Night in the Stocks*" is a lecture on the sixteenth chapter of the Acts, and opens with informing us that, long before the days of Howard or Robert Raikes, a certain lord mayor of London ordered stocks to be set up in every ward of that city. What that has to do with the subject he does not say, but proceeds to a story from "*My Novel*," about a squire, who restored the stocks, and his villagers, who defaced them. This fiction is as little to the point, and we advance to an anecdote about a woman whose drunken husband beat her, and went to bed, when she stitched him up in the sheet, and, in Mr. H.'s classical style, "pitched into him right and left." He then digresses to the effect twelve hours in the stocks would have upon a wife-beater, and makes merry with this, leaving us to infer that husband-beating is a lawful recreation, and winding up with the pious remark that it would be better to take the pledge and become a hearer of the comic

gospel. The next page is occupied with a description of the ducking stool, which ends with a devout wish for its application to cheating shopkeepers and dirty wives.

This jumble of nonsense occupies one-half of the lecture, and our readers will agree that if the holy Sabbath of God is not profaned by listening to this kind of talk, the Lord's-day is less sacred than we have hitherto believed. But the real subject is now to be entered, for which this long introduction has not prepared us. With a keen sense of local propriety, the servants of Christ are termed *dramatis personæ*. Paul is "our old friend of Straight-street," and Silas is shown off as "Paul's travelling companion."

Mr. H. then leaves his subject to inform his audience that on the previous week a female fortune-teller had called at his house. He gives her portrait, eyes, teeth, &c., in a style that contrasts mournfully with the gravity of a minister of Christ, and introduces the unfortunate victim of demoniac possession mentioned in the chapter as "one of the sisterhood" in the employment of some "Philippian gentlemen," who drove "a rattling trade" in her gifts. The miraculous cure of this poor girl is only alluded to as "touching her employer's pockets," and "thumping against their tempers," that is, through their pockets, and in their fury Paul and Silas were dragged into the "Guildhall."

Talking of a Guildhall puts Mr. H. in mind of the Philosophical Hall at Huddersfield, and the uproars which have happened there. The many stripes laid upon the holy apostles are touchingly described as "a good thrashing," and we are informed Mr. Gaoler "supposed himself the custodian of two Tartars," or "demons with an extra stripe." The darkness of the cell is illuminated by the following bright flash, borrowed from some American punster. "Extreme darkness is a blind negro seeking a black cat, in a dark cellar, at midnight." After this absurd illustration there comes a talk about persecution, and then we reach the topic of "Christian happiness," but the lecturer has nothing to say about Paul and Silas, or their songs in the night. We are taken to an imaginary tap-room to observe the orgies of a score of fictitious drunkards, and are carefully informed that one is favouring the company with "Oh, Susannah." After this excursion we get back to the subject of Christian happiness somehow, and wish to hear something about Paul's happiness. But no; Mr. Hanson can do better; as the following unique and unapproachable passage will abundantly testify:—

"Do you want an illustration? Listen to the voice of that Christian chimney-sweep. He knows nothing about the gaieties of the ball-room. He treats with holy contempt the mad-idiotic merriment of the tavern and the beer-shop. On his exterior you see no attraction, but beneath that sooty skin he has a mind made happy by the possession of the love of God, and the joyful prospect of heaven. Can't you hear him up in the chimney there? How the soot comes tumbling down in shovels full, and fills the sheet which he has fastened with forks to the front of the grate! Lo! he is singing. His voice sounds as if he were a quarter of a mile distant, but you can just hear it, and up in that horrid situation, where humanity very properly forbids the mere boy to enter—up in that cheerless draught, half choked and half buried, he sings—

'The sorrows of the mind  
Be banish'd from this place;  
Religion never was design'd,  
To make our pleasures less.'

And as he ascends higher up the draught, and draws nearer to the end of his song, he adds—

'Then let our songs abound,  
And every tear be dry,  
We're marching through Immanuel's ground,  
To fairer worlds on high.'

Happy—happy man, sing away! Thou hast taught us this lesson, that though the path to heaven is not through the gay ball-room, it may be up a chimney draught. This lesson have we learnt of thee."

The puerility of this imaginary case is only equalled by its turgidness and improbability. Its credibility would be questioned by every sensible hearer, and like the far-fetched scenes of some sickly romance, it is too artificial to create any lasting impression. Genuine earnestness never borrows from fiction to confirm a grave scriptural fact.

We have gone through Mr. Hanson's profane lecture with intense and increasing disgust. There must be something radically defective in the religious feelings of a man who could descant on the sacred prison scene at Philippi in such a way. We are happy to say that the conversion of the gaoler and the joy of his family are unnoticed. It would have given still deeper pain had he caricatured those halloved representations in the same loose and irreverent spirit. The lecture is from beginning to end an outrage on good taste, good sense, and pious feeling, and for ribaldry, levity, and want of solemnity, can only be compared with that class of works whose avowed object is, to bring serious

religion into contempt. The Baptists of our large towns in the North are fallen indeed if they approve of such a mode of preaching to the vicious and ignorant. Let them ask themselves in all sober seriousness, as those who must give account unto God, if this is the way to "present every man perfect in Christ Jesus?"

*The Pilgrim's Progress.* Stereotyped Edition. W. H. Collingridge, City Press. pp. 367.

This is one of the most readable editions of John Bunyan that we have ever seen. For size, appearance, type, &c., it does great credit to the publisher, and will, we trust, reward his enterprise by a large circulation. It is embellished by one of the best portraits of the immortal author ever yet given to the public; and the Scripture notes to each part add considerably to the value of the volume.

*The British Workman* for 1857. Partridge and Co., 34, Paternoster-row.

An invaluable treasure to a working man, If Christian gentlemen and tradesmen would present a copy to a few families of working men in their various localities, they would be doing great good at a small expense. The Working Man's Almanack for 1858 should be fixed, if possible, in every

cottage and workman's house throughout the land.

"*Old Jonathan*," No. 16,—*Old Jonathan's Picture Gallery*,—and *Old Jonathan's Almanack* for 1858, are eminently adapted to the juvenile classes, for whom they are intended. They reflect great credit on the "Bonmahon" press, from which they emanate, and merit a universal circulation, particularly among the young.

*Joy Unspeakable.* A brief Memoir of the remarkable Dying Testimony of the Youthful Believer, Henry Hore. K. J. Ford and Son, Upper-street, Islington. pp. 31.

This is a most interesting memoir of a pious youth who was called home to glory before he had completed his fifteenth year. There is nothing particularly remarkable in the case, except the "joy unspeakable and full of glory," with which he was favoured as he drew near to death. Very few have been so eminently blessed, and the closing scene of this youth, adds another proof to the truth, that our God and Father sometimes permits his dying saints to behold the heavenly glory, even while upon the earth. And when his people, whether in youth or age, are so privileged, it is an additional call upon their gratitude for the sovereign grace that so eminently distinguishes and honours their dying pillow.

## Intelligence.

### Foreign.

#### HAMBURG AND DENMARK.

[The following extract from the journal of our brother Geissler, will be perused with a melancholy interest. While we accord our sincere praise to the God and Father of our mercies for delivering his servant from the hands of those who sought his life, let us bear up our brother in our supplications before the throne of grace, and beseech for him all that support, strength, and consolation, which his hazardous mission requires. We deeply sympathise with him in his recent trial and danger, and bespeak on his behalf the earnest prayers of every reader of the *Primitive Church Magazine*.—ED.]

"*Hamburg*, Jan. 22, 1858.

"DEAR BROTHER,—When I wrote you last, then I was just about to go on a short mission-tour, but from which I soon had to return. According to my promise, I herewith send you the account of it :

"*A short Mission Tour in the Kingdom of Dänemark; or, Five Days out of my Journal.*

"*January 9th.*—During the forenoon, I prepared myself as much as I could for the following Lord's-day, on which I intended to preach in a place of the kingdom of Dänemark, about sixteen miles from Hamburg. In the afternoon, I set out and arrived there, having to walk all the way, at night, where then I went into the house of one of our brethren.

"*10th, Sunday.*—In the morning I preached in the Baptist chapel, which is here; but I having not been expected till Monday night, no intimation was given out for Sunday, and our meeting was rather small. In the afternoon, however, the place was better filled, which gave me some more encouragement, and with the assistance of the Holy Spirit I preached the blessed doctrine of 'the final perseverance of the saints.' After the meeting a Church-meeting was held, in which the Lord pre-



pared me, as also the others, a great blessing and joy. You will find partly in my journal from last quarter, that I have been shortly repeated times in this neighbourhood here, where I have held crowded meetings in different villages, and now several brethren related with great joy the good results of these meetings. To mention only one thing: In one place where I preached three times, several men who had attended have become greatly anxious about their salvation, and one night they came to one of our brethren, who lives in this village, and entreated him to pray with them and hold weekly some prayer-meetings; formerly they hated and scorned this brother, and were only come into his house because 'the English preacher' (as they everywhere call me) was to preach there. He gladly consented to their desire, and you could see now there regular at night several sinners who not long ago laughed at the idea of prayer, together on their knees, convinced of their sins, and waiting for the fulfilment of the promise—'It shall come to pass, that whosoever calleth upon the name of the Lord shall be saved.' Of one it was said, that they found him alone in a secret place, praying loud and anxious. Several other like interesting things were told from all the various places in which I was, and I was now entreated to come soon again, which I will do, 'if the Lord permit.'

"11th. During the day I made some visits, and one of them to a brother who lives in a village two miles off, and who has for many years been sick; his soul, however, as I found, is sound, trusting in the Lord, and looking forward to a joyful eternity. Having committed him to the Lord's care, I left him again, and went back to 'Tangstedt,' where I should preach at night; for this time our meeting was announced, and people specially invited too, and we had to expect a great many, for even the schoolmasters had given up for this evening their school, that they and their children might attend. A long time before the appointed hour people came from near and far, and at last they being densely pressed together, there was only one place free, namely, my one. The chapel has never been so crowded, as I was told, even not by the opening of it. I just mention this because it is rather a wonder, for these people here are so full of enmity and prejudices against our brethren, that they even in private life would scarcely come near them, far less in their chapel. Jesus, according to his promise, gave me the aid and strength I needed, and I preached, having explained in the introduction the whole plan and way of salvation through Christ Jesus, about 'Regene-

ration,' its nature, necessity, and evidence. A woman, who lives just beside, next door to the chapel, already eight years, has never been in it, and often, even the day before advised strangers, who perhaps came too late, not to go into this place, but now this evening she was present too, and one of the most attentive hearers. May the Lord bless his word to his own glory, and the salvation of poor sinners.

"12th. But now comes a dreadful scene:—The devil, the great enemy of souls, had been as it appears, rather ill pleased with my preaching in these different places, because sinners had been awakened here and there, and he thought on this day not only to destroy my meeting, but also to make an end of my life altogether, to which he engaged and enraged his servants, 'the children of disobedience in whom he has his work,' as you will soon see.

There is a large village in this neighbourhood here, called Wakendorf, in which the people ever were so hostile against the truth and our brethren, that they dared never venture to enter it, except the one who lives in this place. However, the Lord, who very likely has some elected souls there, brought it to pass that I, about six weeks ago, could go into this place and hold a meeting there in the house of our brother, to which also a good many came. Soon after this, the people themselves, at least a number of them, sent me an invitation to come soon again, with which I gladly complied. But as soon as the Lutheran minister of this place, who does not know more of the gospel than I know of the people that are living upon the moon, heard that I had been there again, he expressed himself (to use his own words) and said, 'Well, then, it will be necessary that we the next time get the boys after him with stones!' He is anxious, knowing that I am a Baptist, he might lose something of his income, for he takes, as a fixed tax, for every child which he sprinkles, six shillings. As it appeared, after my second preaching, several souls had become anxious about their salvation, and many desirous to hear the gospel, desired me to come again, which I had engaged to do on this day. About noon I went there, accompanied by a brother to show me the way. Having made some visits on our way, we arrived in the village about sun-set. Long before the appointed hour, which was 7 o'clock, many came, but till to the time of commencement not so many were present as the last time; only about 100 persons, but these all came desirous to hear the word of God. I was now told already that very likely a great number of people

would come afterwards to beat me and to destroy our meeting, but I dared not be afraid of that, and in the name of the Lord we commenced. When we had sung and read, and that, we were engaged in prayer, then at once a host of Satan's army arrived, fully more than there were in the meeting, that is above 100 persons, partly half drunk, having been thus encouraged by their master, and armed with sticks. With a great noise they broke into the doors; I, however, continued in the prayer, but at once they were near me, but I did not see them, for I kept my eyes shut, and a mighty stroke with a stick which had been intended for my head, but passed, fell on the table before which I was kneeling, so that a piece of it split off; now I got up, all hands were catching after me, and whilst I intended to say a few words, many of those who had come to hear, seeing the danger, grasped also after me, and brought me into some safety, into a room, where I was shut in with the family living there. The enemies did not see this, and then not seeing me they all cried for me, but none told them where I was, and now a terrible fighting took place on this large threshing floor, which is connected with the house, and on which our meeting was. The whole was turned into a hell—fully 300 persons fighting with each other; those who came to destroy and those who came to hear, for the last really were angry about the disappointment. The table, the seats, and all things were thrown over, and the cursing, scolding, and crying was horrible, but the most crying was after me, which all I could hear, as "Where is the priest? where is the priest?" "He must die this night!" "We shall tear him into pieces!" &c. After this had continued for nearly an hour, the most of the friends gave it up, and the enemies went on looking through the whole house to find me. They insisted then upon the brother to whom the house belongs, to tell where I was, but he did not know, and could not tell; then, as he told me the day after, they stood before him, pressing him to the wall and holding him by the breast, and with threatening fists they said, "Are we not Christians; are we not Christians? That man, (calling me with a bad name) may go to the heathens and convert them, but not come to us!" Their wrath and fury was so great that they had now already, because they could not find me yet, broken all their sticks at divers things and corners in the house. For me there was unhappily no escape possible, for there were posts standing round the house; sometimes also came boys of the age of from 10 to 15

years, before the window of the room in which I was, but only suspecting me there, and gnashing their teeth they cried if I was there. I must hear all this and could do nothing better than groan in this my fearful condition to the Lord, who is ever present and mighty to help. At once now they came to the door of my room, and being not able to strike it in—at once they had torn off both the lock and the chain, and ere they came in I took my further refuge into the bed, which consists here generally in an excavation into the wall, before which are shutters; these were immediately shut, and in this bed were the little children lying. But when the first now, like wild beasts, broke in and did not see me, they had at once also suspicion about the bed, but the parents stood before it, weeping and crying for their little ones, whom they said were there. "We will not hurt the children, but the priest!" was their cry, which all I must hear, and you can imagine the anxiety I had. Without caring for the weeping parents and their words, the shutters were opened, and—there—all hands were eagerly grasping after me; at once they pulled me out, and whilst I cried they might only let me say one word, one standing before me with rather a heavy stick, struck me with all his might across the forehead, so that the stick broke; the blood followed to a great measure; however, happily I did not lose consciousness, and the last of their sticks was now broken too; but they struck me then with their fists as well as they could; yet the room was too small, there being so many, and there not being room enough to beat me, so they pulled me by the hair out on the threshing floor, on which twice I had, constrained by love, preached the gospel to them. The beating did not continue long here. They got me now out of doors, where every one was anxiously engaged not only to strike, but to kill me; but the God over life and death had intended otherwise; a favourable moment occurred, for some of the friends, still present, cried, "Don't kill him; don't kill him;" but this being their intention, they got into some quarrel with them, and so it happened that I got a little loose, which I used for escaping; yet at once they followed me, but must soon stay back, and only a few caught me by the hair and that piece of the coat which was left (for it was almost completely torn). Where I was running to I did not know, being quite unacquainted, and moreover, I could scarcely see anything, for my eyes were filled with blood, as also the whole face and clothes were now full with it. At last when they could no

pared me, as also the others, a great blessing and joy. You will find partly in my journal from last quarter, that I have been shortly repeated times in this neighbourhood here, where I have held crowded meetings in different villages, and now several brethren related with great joy the good results of these meetings. To mention only one thing: In one place where I preached three times, several men who had attended have become greatly anxious about their salvation, and one night they came to one of our brethren, who lives in this village, and entreated him to pray with them and hold weekly some prayer-meetings; formerly they hated and scorned this brother, and were only come into his house because 'the English preacher' (as they everywhere call me) was to preach there. He gladly consented to their desire, and you could see now there regular at night several sinners who not long ago laughed at the idea of prayer, together on their knees, convinced of their sins, and waiting for the fulfilment of the promise—'It shall come to pass, that whosoever calleth upon the name of the Lord shall be saved.' Of one it was said, that they found him alone in a secret place, praying loud and anxious. Several other like interesting things were told from all the various places in which I was, and I was now entreated to come soon again, which I will do, 'if the Lord permit.'

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ration,' its nature, necessity, and evidence. A woman, who lives just beside, next door to the chapel, already eight years, has never been in it, and often, even the day before advised strangers, who perhaps came too late, not to go into this place, but now this evening she was present too, and one of the most attentive hearers. May the Lord bless his word to his own glory, and the salvation of poor sinners.

"12th. But now comes a dreadful scene:—The devil, the great enemy of souls, had been as it appears, rather ill pleased with my preaching in these different places, because sinners had been awakened here and there, and he thought on this day not only to destroy my meeting, but also to make an end of my life altogether, to which he engaged and enraged his servants, 'the children of disobedience in whom he has his work,' as you will soon see.

There is a large village in this neighbourhood here, called Wakendorf, in which the people ever were so hostile against the truth and our brethren, that they dared never venture to enter it, except the one who lives in this place. However, the Lord, who very likely has some elected souls there, brought it to pass that I, about six weeks ago, could go into this place and hold a meeting there in the house of our brother, to which also a good many came. Soon after this, the people themselves, at least a number of them, sent me an invitation to come soon again, with which I gladly complied. But as soon as the Lutheran minister of this place, who does not know more of the gospel than I know of the people that are living upon the moon, heard that I had been there again, he expressed himself (to use his own words) and said, 'Well, then, it will be necessary that we the next time get the boys after him with stones!' He is anxious, knowing that I am a Baptist, he might lose something of his income, for he takes, as a fixed tax, for every child which he sprinkles, six shillings. As it appeared, after my second preaching, several souls had become anxious about their salvation, and many desirous to hear the gospel, desired me to come again, which I had engaged to do on this day. About noon I went there, accompanied by a brother to show me the way. Having made some visits on our way, we arrived in the village about sun-set.

Long before the appointed hour, which was 7 o'clock, many came, but till to the time of commencement not so many were present as the last time; only about 100 persons, but these all came desirous to hear the word of God. I was now told already that very likely a great number of people

would come afterwards to beat me and to destroy our meeting, but I dared not be afraid of that, and in the name of the Lord we commenced. When we had sung and read, and that, we were engaged in prayer, then at once a host of Satan's army arrived, fully more than there were in the meeting, that is above 100 persons, partly half drunk, having been thus encouraged by their master, and armed with sticks. With a great noise they broke into the doors; I, however, continued in the prayer, but at once they were near me, but I did not see them, for I kept my eyes shut, and a mighty stroke with a stick which had been intended for my head, but passed, fell on the table before which I was kneeling, so that a piece of it split off; now I got up, all hands were catching after me, and whilst I intended to say a few words, many of those who had come to hear, seeing the danger, grasped also after me, and brought me into some safety, into a room, where I was shut in with the family living there. The enemies did not see this, and then not seeing me they all cried for me, but none told them where I was, and now a terrible fighting took place on this large threshing floor, which is connected with the house, and on which our meeting was. The whole was turned into a hell—fully 300 persons fighting with each other; those who came to destroy and those who came to hear, for the last really were angry about the disappointment. The table, the seats, and all things were thrown over, and the cursing, scolding, and crying was horrible, but the most crying was after me, which all I could hear, as "Where is the priest? where is the priest?" "He must die this night!" "We shall tear him into pieces!" &c. After this had continued for nearly an hour, the most of the friends gave it up, and the enemies went on looking through the whole house to find me. They insisted then upon the brother to whom the house belongs, to tell where I was, but he did not know, and could not tell; then, as he told me the day after, they stood before him, pressing him to the wall and holding him by the breast, and with threatening fists they said, "Are we not Christians; are we not Christians? That man, (calling me with a bad name) may go to the heathens and convert them, but not come to us!" Their wrath and fury was so great that they had now already, because they could not find me yet, broken all their sticks at divers things and corners in the house. For me there was unhappily no escape possible, for there were posts standing round the house; sometimes also came boys of the age of from 10 to 15

years, before the window of the room in which I was, but only suspecting me there, and gnashing their teeth they cried if I was there. I must hear all this and could do nothing better than groan in this my fearful condition to the Lord, who is ever present and mighty to help. At once now they came to the door of my room, and being not able to strike it in—at once they had torn off both the lock and the chain, and ere they came in I took my further refuge into the bed, which consists here generally in an excavation into the wall, before which are shutters; these were immediately shut, and in this bed were the little children lying. But when the first now, like wild beasts, broke in and did not see me, they had at once also suspicion about the bed, but the parents stood before it, weeping and crying for their little ones, whom they said were there. "We will not hurt the children, but the priest!" was their cry, which all I must hear, and you can imagine the anxiety I had. Without caring for the weeping parents and their words, the shutters were opened, and—there—all hands were eagerly grasping after me; at once they pulled me out, and whilst I cried they might only let me say one word, one standing before me with rather a heavy stick, struck me with all his might across the forehead, so that the stick broke; the blood followed to a great measure; however, happily I did not lose consciousness, and the last of their sticks was now broken too; but they struck me then with their fists as well as they could; yet the room was too small, there being so many, and there not being room enough to beat me, so they pulled me by the hair out on the threshing floor, on which twice I had, constrained by love, preached the gospel to them. The beating did not continue long here. They got me now out of doors, where every one was anxiously engaged not only to strike, but to kill me; but the God over life and death had intended otherwise; a favourable moment occurred, for some of the friends, still present, cried, "Don't kill him; don't kill him;" but this being their intention, they got into some quarrel with them, and so it happened that I got a little loose, which I used for escaping; yet at once they followed me, but must soon stay back, and only a few caught me by the hair and that piece of the coat which was left (for it was almost completely torn). Where I was running to I did not know, being quite unacquainted, and moreover, I could scarcely see any thing, for my eyes were filled with blood, as also the whole face and clothes were now full with it. At last when they could no

more follow and keep up with me in running, they threw stones after me, but all of which passed. That I still could run so well I cannot understand now; for the length of one mile and a-half they had pursued me.

"But now when I was rid of them, and just escaped with life—I was, indeed, nearly done—now I felt all the pain everywhere, in and about my body, chiefly on my head, from which the blood was still running; and there I stood in the cold, dark night, covered with blood and wounds, without a cap or a shawl, and not knowing where I was, being unacquainted, scarcely able to move a step further. All I could do was to thank the Lord for saving me; to pray for my persecutors, and to ask Him to direct me where to go, to.

"I knew that about two hours' walk off was Tangstedt, where I would find brethren, but at the same time I was so at a loss that I did not know whether I had to turn to the right or to the left. I was already about, being quite exhausted, to lie down in the fields till the morning, but I could not bear to see anybody in the daylight, and had also to take care that I did not, after all, fall into the hands of the gendarmes, and so get out of one tribulation into another! therefore I walked forward, and the Lord guided me, so that at midnight I found Tangstedt, where I went into the house of a brother, who received me, and as much as he could, relieved me.

"Now, I will give you still, that you may be without anxiety about me and my health, also the following day:—

"13. After I had enjoyed a few hours' sleep, I was a great deal better, though I felt the pain all over my body, and the most care I had was with the wound on the forehead, which was rather sore, and of the length of nearly two inches. Very likely, if ever I come again to England, you will still see the mark of it. During the day I had several visits from the brethren, and because they saw that I was so far well again, they asked me to conduct this evening their weekly prayer-meeting, which I at first declined, but must promise to do. When I had done so, they went and invited all the people, and these having already heard of my affair, came now chiefly out of curiosity to see me, so that before the time of service the chapel was crowded. It was then not only a wonder to the people, but also to myself, that I could already occupy the pulpit again. The Lord gave me then all the strength and words I needed, and so assisted by Him, I preached above an hour. Many were melted to tears, and I trust, touched by the

word. O may God have mercy upon them, and forgive and save them, for His Son's sake! To Him be all the glory, now and for ever.—Amen.

"I cannot, dear brother, as I intended, write a letter to this, for it is now already after midnight, and on this very day now I shall go on another short mission-tour in the kingdom of Hanover; for next Sunday a meeting is there in one place already announced, to which, as I am told, the people of more than six different villages will attend, and I might say, all persons who never heard the gospel. But I have in this region always to live in anxiety, because of the gendarmes, who long since have desired to catch me. I would entreat you to pray for me continually, and to praise with me the Lord for the last wonderful deliverance. The chief of my wounds is still rather sore, but getting better, else I am in good health; but sorry I am that my coat, which was the best, is torn, and my salary will not very well allow me to get, before the second quarter of this year, a new one; but I will not trouble you with that, but do as children used to do with their parents; so I will go to my Father, and tell Him that in His service, in the holy war, my coat has been torn, and hope that I may get a new one; and why not? For who is as rich and good as He is?

I trust you got from Mr. Oncken my journal, which I gave him long since.

The sermons of S. I received, and feel very much obliged to you, but you still get the money for them, and you could not do better than deduct it from the salary. One petition I have now:—The last two or three numbers of the *Primitive Church Magazine* I have not got; would you be so kind as to send them, since I desire very much to read them.

I trust you and your family are all quite well; my warmest love to them all. Likewise my best respects to the members of our Committee, and ask them when I shall go to Saxony.

Please write to me soon again, and send me the last numbers of the *Primitive*.—Yours very affectionately,

MORITZ GEISSLER, Missionary.

#### UNITED STATES.

(Extract from a Letter to the Editor.)

"I am much interested in your efforts to promote the spread of sound and unadulterated Baptist sentiments. We have the same battle to fight here—(Virginia;) but under circumstances of greater advantage. We find that our highest success is in simply preaching the word everywhere, in sea-

son and out of season; and the next most promising line of effort is in getting hold of the education of the young. The Baptists of this State have expended about 700,000 dollars on this institution, over which I preside. And since its establishment so great has been the zeal awakened among us for female education, under our own denominational influence, that no less than *four* other institutions, claiming elevated grade, and affording extended accommodations, have arisen in this single State. Our College for young men is provided with an endowment of 100,000 dollars, and good buildings; but we must double that soon, and probably establish another in the western part of the State. Thus you see what we are trying to do for the cause of Christ. I have mentioned these things, not boastfully, but as intelligence which may be pleasing and cheering to you, though far way. Though separated in distance, and differing in some things, we can unite in the prayer, "Thy kingdom come!"

Yours in Christian bonds,  
B. MANLY, JUN."

#### INDIA.

*Extract from a Work written by A. CARSON, A.M., published in Dublin in the year 1839.*

"The time is at hand when the rulers of the world must open their dominions to the word of God, or be displaced from their trust. Britain! remember to what it is you owe your exalted rank among the nations of the earth! Who called Cyrus to Babylon, and gave him the sceptre of the world for delivering the captive Jews? Fulfil then, my country! fulfil your honourable trust, and bid defiance to all the nations. Give India, give Ireland, the Bible; and frown on the threats of the demagogues at home; disregard the combination of continental despots: the nation that fears Jehovah has nothing else to fear. England! if ever you lose India or Ireland, it will be by unfaithfulness to the God of the Bible.

"To what is it now owing that Great Britain is in danger of losing Ireland? To her unfaithfulness in not evangelizing it. For many an age she has suffered this country to remain in ignorance, and still she hopes to retain it by soothing and assisting superstition. Let conscience be left free as air, but let not men be hired to uphold the empire of ignorance.

"Scriptural education was advancing, and had there been no interference on the part of Government, in a short time, by the exertions of the London Hibernian Society,

aided by the Christian zeal of England, Scotland, and Ireland, every part of the country would have had the benefit of a Bible education."—*The God of Providence the God of the Bible.*

### Provincial.

#### ANNUAL MEETING OF THE BAPTIST CHURCH IN MORICE-SQUARE, DEVONPORT.

On Tuesday evening, the 26th January last, the Baptist Church worshipping in Morice-square, Devonport, held its annual meeting. The members first partook of tea. After tea, the deacons read their annual report, which proved to be of the most encouraging character, showing that after paying all the charges for thoroughly cleaning, painting, repairing, and embellishing the chapel, defraying all the ordinary current expenses of the place, and meeting the engagement entered into with the new pastor to secure his services, the treasurer was but three or four pounds in arrears. The secretary of the Sunday-schools read a report, which gave a very pleasing account of their condition. The number of children is 210, and of teachers, 25, all of whom teach *every Lord's-day*. The increase of children on the year was 40, and of teachers, 8. Four teachers and one senior scholar had been added to the church during the year, and many others were among the enquirers.

The pastor, the Rev. J. Stock, next gave in his report.—The members' names, with their residences, were read over; the losses and additions of the year were detailed; and the result was found to be that the church, which numbered 160 members at the commencement of 1857, at its close contained 130. One or two warm-hearted addresses were delivered; many hymns were sung; and many prayers offered. It was a truly devout and profitable season, calling for fervent gratitude to God. To Him be all the glory!

#### MINISTERIAL CHANGES, ETC.

The Rev. Philip Bailhache, of the Baptist College, Regent's-park, London, has accepted the unanimous invitation of the church in Brown-street, Salisbury, to become their pastor, and commences his ministry there with the most favourable prospects.—The Rev. T. Hands, late travelling agent of the Bible Translation Society, has accepted the pastorate of the Baptist church assembling in the Old Meeting, Luton, Beds.—The Rev. John Frances has, on account of illness,

announced his intention to resign his charge at Westmancote, in April next.—The Rev. John Myres, of Horton College, has accepted the unanimous invitation of the church at Conistone to become their pastor, and entered on his labours the first Sabbath in February.—The following students of the Baptist College, Pontypool, have lately settled over churches in Monmouthshire: Mr. R. Owens, at Lanthewy; Mr. T. Reeves, with the newly-gathered English church at Risca; Mr. T. R. Evans at Usk.—The Rev. W. J. Stuart, Ripley, removes to Stanningley and Pudsey, Yorkshire.—The Rev. W. Gray also leaves Ripley for Ashby-de-la-Zouch, Leicestershire.—The Rev. S. J. Chew, Leicester, has become pastor at Bond-street, Birmingham.—Mr. W. C. Jones, of Regent's-park College, has accepted the pastorate of the church in Earl-street, London-road, Southwark.

## BAPTISMS.

**BEDFORD:** *Mill-street.*—On Lord's day morning, Jan. 31, Mr. Killen had the pleasure of preaching again on the subject of baptism, to a very attentive congregation. Then he immersed three young women in the name of the glorious Trinity. Whatever may be said against baptism by immersion, one thing we have proved to be certain, that God does set his seal of approbation on it, for every time it is administered here some real good springs from it. The above-named three young persons, each of them confessed that they received their deepest impressions from sermons on the subject, and witnessing the ordinance administered from time to time. On Lord's-day, February 7th, at the table, the three young friends, together with two brothers baptized before, and a sister, were all received into full communion; and truly it was a day of joy and thankfulness to all.

**SUNNYSIDE, LANCASHIRE.**—On Lord's-day, February 7, 1858, three persons were received by Mr. Nichols, into the church at Sunnyside, having been previously baptized on their profession of repentance and faith—including a man and his wife—and a young female from the Sabbath-school. A large number of spectators remained to witness the ordinance of the Lord's-supper, and the whole service was of a most solemn and deeply interesting character; many melted in tears. The pastor preached during the day from Hosea ix. 5; and Acts ii. 37.

**KINGSTON-ON-THAMES.**—On Wednesday, January 27th, our pastor, Mr. Medhurst,

added five believers to our church by baptism. For some months past, we believe, we have been able to trace cause and effect in its highest and noblest sense, for God having graciously led his servant here, to preach fully, simply, and earnestly, none but Jesus,—the happy effects have been through the power of the Holy Spirit, the ingathering of many souls to Christ.

**DEVONPORT:** *Morice-square Chapel.*—On Lord's-day evening, January 31st, 1858, six converts were immersed into the name of the adorable Trinity. There was a large concourse of spectators, but the utmost order and seriousness prevailed. The pastor, the Rev. J. Stock, preached and baptized.

**OSWALDTWISTLE:** *New-lane.*—On the evening of January 17th, 1858, we had a very delightful baptismal service. Three persons followed the example of Jesus in holy baptism. Mr. W. E. Jackson, of Cloughfold, preached a powerful sermon on the words, "What shall the end be of them that obey not the gospel of God?" 1 Pet. iv. 17. The beautiful hymn, beginning—

"Around thy grave, Lord Jesus," &c.,

was then sung, and Mr. J. solemnly administered the divine ordinance.

**MANCHESTER:** *Wilmot-street.*—On the last Lord's-day in January, three female candidates were baptized, after an appropriate discourse by our pastor, founded on Rom. vi. 3, 4. We had a very good congregation, and all appeared remarkably serious and attentive. We hope, ere long, that others will follow their Lord in this his appointed ordinance.

## MARRIAGES.

**MARRIED,** on April 18, 1857, at Enon Chapel, Woolwich, by Mr. C. Box, Matthew Eving, of High-street, Islington, to Ann Elizabeth Godfrey, of Powis-street, Woolwich.

Also, on December 26, 1857, at Enon Chapel, Woolwich, by Mr. C. Box, Edward Codd, of Ipswich, to Sarah Wade, of Blackheath.

## RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                               |               |   |    |   |
|-------------------------------|---------------|---|----|---|
| Mr. Clements, Southwell ..... | 0             | 7 | 0  |   |
| By Mrs. Watson, Rye.....      | 1             | 0 | 0  |   |
| Ditto .....                   | <i>Den.</i>   | 1 | 10 | 0 |
| Miss Bailey .....             | <i>Saz.</i>   | 0 | 11 | 6 |
| Miss Spencer, Ramsgate....    | <i>P.C.M.</i> | 5 | 0  | 0 |

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Essays, Expositions, &c.

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OUR BAPTIST ANNIVERSARIES.

THE season rapidly approaches when the representatives of the British Baptist churches will hold their usual annual meetings in the metropolis, for the purpose of reviewing the past and arranging for the future. But whether in review or in anticipation,—whether we survey what has been done, or deliberate upon what remains to be attempted,—one sole principle should be distinctly understood and acknowledged, which is, *that the object of assembling is to advance the kingdom of the Redeemer among mankind.*

This vital principle should not be merely assumed or quietly implied; for this tame recognition will fail to give point and purpose to the occasion. And if there should be no direct and definite purpose to stamp character upon the proceedings, then the meetings will fall short of the necessity, and prove scarcely less than a mockery or a delusion. But the foregoing principle requires to be *distinctly* held and *openly* avowed: nay, it is not affirming too much to state that it should be solemnly impressed upon all who are delegated to the assemblies by the churches who depute them. The parties appointed to represent the churches should be addressed with gravity and solemnity at the time of their appointment, and faithfully reminded that they are

deputed, not for personal gratification or recreation, nor even for private fellowship with valued but long absent brethren,—but to maintain and forward the great cause of Christ,—to watch narrowly against whatever may tend to impair its efficiency, and to resist any attempt (if such should be made) to convert it into a means of personal advancement or official domination.

To accomplish this important object in some good degree, the following particulars are affectionately submitted to the serious consideration of the friends of the Baptist cause.

I. *The churches should labour to entertain a clear conception of the design of these annual assemblies.*

If on this most important point the churches themselves are wrong, then, as far as they are concerned, all their plans, purposes, and expectations will also be wrong. To them the whole enterprise will be pointless, confused, and without result. There being no distinct object at the head of action (the churches themselves constitute this head), the delegates will be selected without fitness, the measures will be crude or inappropriate, and the general anticipations, not being based on any consistent principle, will end in failure or disappointment. The churches



should labour, therefore, to understand distinctly, that the object is not one of empty routine, or of worldly show, or of friendly greeting, or of vain ostentation, —but one of no less importance than to deliberate upon the best means of advancing the kingdom of Christ in the world at large; or, in other words, *to consider the present condition of the Redeemer's interests, and how best to secure their triumph among mankind.*

II. *The churches should exercise the greatest possible care in order to depute the right men.*

These, it should be remembered, are to represent the great interests of our Divine religion, in all that concerns the honour of Christ and the cause of his salvation. If the churches understand their own character or the purpose for which Christ has made them churches at all, they will at once admit that they are called and appointed to represent Christ among men, and that the brethren whom they employ as their deputies on these great annual occasions, can be entrusted in their turn with but the same representation. When, therefore, they are about to select brethren to act in their name, and in so grave a capacity, they should labour and pray that, above all things, they may be directed to the choice of the *right men.*

These will not be—1st. *Vain men.* A vain man will represent himself, and nothing else. In the pulpit, on the platform, or in committee, the vain man will hear and speak for himself *alone*; and the church whom he should represent will be a mere cypher, or as good as dead, through him. Better that a church should have no representative at all, than one who will only represent himself.—2nd. *Nor proud men.* The proud man will be first or nothing,—a king among equals, upon whom, however, he will generously bestow his patronage, to make them feel how great a man he is. Unless a church wishes to make itself appear ridiculous, it will, above all others, never depute a proud man to exhibit his folly in their name.—3rd. *Nor loquacious men,* or such as are fond of making themselves heard, to the exclusion of more useful men. A loquacious man will be more concerned to make “a great speech,” or to “produce a sensation,” than to “take care of the church of God.” The annual meetings have never proved so empty and abortive

as when a number of these loquacious men have been deputed to attend them. With “long speeches,” too frequently void of point, or purpose, or power, they have given to these solemn occasions the appearance of assemblies merely brought together to hear certain men talk. The audiences have been wearied, the churches bitterly disappointed, and the great interests of Christ have been sacrificed at the shrine of a vain and empty loquacity, which has served no imaginable purpose but to prove that “the tongue can no man tame.”

But *right men* will be—1st. *Men of humble, earnest piety.* These men have the cause of God at heart. They love it and embrace it for themselves. For that cause they sigh, and labour, and wrestle. It is their very life. Above all they cherish it, and before their own wealth or gratification they seek its prosperity. With such men the churches may confide their dearest interests, and be solidly assured that they will not be betrayed. 2nd. *Wise men.* To understand “the signs of the times” and be qualified to give appropriate counsel, are marks of true wisdom. The representatives of the churches should be men of broad and capacious views,—men who look on things comprehensively;—not men of narrow, localized habits, but such as can survey the cause of Christ throughout the whole world, and who will be able to advise in proportion to its extended necessities. Such men are invaluable as counsellors at our annual assemblies. 3rd. *Men of boldness.* Timid, weak, lukewarm men, are not equal to the duties of so great an occasion. They should be men who will not be afraid to *open their mouths* in defence of the truth of Christ. It is a painful sight, and humiliating beyond all expression, to witness a number of men assembled, not one of whom will venture to oppose some Diotrephes—some petty official despot, whose sole will must be universal law. Nothing tends so rapidly to eat away the spirit of independence as a timid truculence to mistaken brethren, whose bearing is that of “lords over God's heritage.” Nor can proper freedom be preserved but by men who will dare to be bold in the face of lordly dictation. 4th. They should be *faithful men,* or men of strong convictions and of unswerving fidelity. These are not the times for half

measures or for half-and-half men. The truth of God is assailed on the right hand and on the left, by cunning, craft, and subtlety; and none but men of strong faith in the great principles of gospel truth will be found equal to the conflict. And these should be tried men,—not of yesterday,—but men who have proved themselves superior alike to the frowns or caresses of time-serving partizans. In a word, they should be men who have “purchased to themselves a good degree, and great boldness in the faith.” 5th. Men *sound in the faith*. Men with “crotchets”—with one idea, and that a crooked one, will assuredly defeat the object of the meetings. The churches require men who, with all meekness, will earnestly “contend for the faith which was once delivered to the saints,” and who would rather lose their right arm and their right eye than break one of Christ’s *least* commandments and teach men so. In days of spurious liberality, when more than half the cause of the Redeemer is bartered away for some popular compromise, and all that is distinctive in Christian principle is called upon to surrender to a worldly liberality which has been mistaken for charity, the churches are *solemnly bound* to decide on men who will set their faces as flints against all compromises where the truth of Christ is concerned. And what if by such a course the “respectable” should frown upon them and turn away? If the churches select the right men, they will be such as can bear the loss with dignified composure, and go forward with duty unmoved by the defection. To send other men, such, for instance, as will plead for “peace,” or “charity,” or “liberality,” at the expense of rigid fidelity to the Redeemer’s cause, will be in effect to depute men to sell the truth of God for “a mess of pottage.”

III. *The churches should be advised to meet for special prayer to implore the pouring out of the Holy Spirit upon the annual meetings, that they may be wisely conducted, and thus made to subserve the lasting interests of the Redeemer throughout the earth.*

How often, for want of this united prayer, have the annual meetings ended in nothing beyond empty words, or appeals for money! How frequently upon their close have the members of the churches looked each other in the face

but to give expression to mutual disappointment. And on numerous occasions the significant enquiry has travelled over very wide denominational circles,—“What solid good do these annual meetings produce to the churches and the cause of Christ?” But the disappointment, painful as it may have been, is nothing else than the result of a systematic neglect of the Holy Spirit. “He that soweth to the flesh shall of the flesh reap corruption,” is as true of churches and of denominational assemblies, as it is of individual man. And if the flesh (*i.e.*, creature dependence) is made everything, and the eternal Spirit practically nothing, it is fitting and right that the churches should be rebuked, and made to learn wisdom by bitter experience. If, then, we desire profitable seasons at the approaching annual meetings, let the churches plead with earnest perseverance for the pouring out of the Holy Spirit upon them, that both men and measures may promote the glory of Christ our Lord.

IV. *Let the churches encourage and instruct their representatives to present on their return a faithful and honest report of the condition of the Redeemer’s cause at large, and of our own denomination in particular, as it may have appeared at the annual meetings.*

It is of great importance that the churches should be willing to know, and that the messengers should be expected to state, *the whole truth*. On an occasion so solemn as that of the annual enquiry into the state of our denominational religion, the anxiety should be to ascertain precisely how we stand in the Christian world. There should be no flattery desired or expected, but the churches should be willing to know the worst. It should be distinctly understood that the churches commission the brethren to return with a faithful and honest report. No matter how dark, or barren, or unpropitious the report may prove to be, the one party should present, and the other party should willingly receive, a honest account of our religious condition, that future action may be adjusted to improve upon that condition to the utmost of human possibility. A distinct season should be appointed to receive that report, and it would be most appropriate were it one of special prayer and humiliation before God. If the report is favourable and en-

couraging, what more proper than to raise the voice of united gratitude and thankfulness to our God and Father, from whom alone the success has proceeded. But should it be dark and gloomy, or fraught with proof of denominational declension in faith, obedience, and success, then what so requisite as for the entire church to lie in deep prostration before Him against whom we have sinned, and whose Spirit we have grieved. From that meeting mighty prayer should arise for a return of the gracious influence; and season after season, week upon week, sabbath upon sabbath, let this wrestling energy be continued, in the earnest hope

that the Lord of the church will, in his mercy, so restore our departed prosperity, that another year at least may prove that the "effectual, fervent prayer," has not been offered in vain. From this plain, honest dealing with each other the most solid results may be confidently anticipated, in improved piety, in a holier conversation, and in more extended success.

In the hope that the Baptist body will study more closely than ever to be sound in doctrine, strictly conscientious in obedience, and largely useful in action, these counsels are respectfully submitted to the serious consideration of the churches.

I. T.

### THE ARK IN THE CAMP.

BY THE REV. JOHN STOCK.

"LET us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." 1 Sam. iv. 3. Such were the words of the Jews after a defeat which they had sustained at the hands of the Philistines; and on these words, and the connected narrative, we beg to submit a few thoughts. History is God teaching by examples; and in the narrative before us we are taught many solemn and important lessons.

I. We observe,—*That God has been pleased to make use of symbols in the impartation of truth to man.* The ark was ordained by God. He gave directions as to how it should be made; the materials of which it should be composed; its dimensions, and the position which it should occupy in the tabernacle. The ark was made by divine authority; it was not a human invention, but a type which the wisdom of the Most High set up in the ancient church. And more or less in all his dealings with man has Jehovah made use of types and symbols. This arrangement has been adapted to the constitution of human nature. The materiality of one element of man's being renders the use of such visible types peculiarly suitable to his instruction. Man has senses, and symbols which appeal to his senses help him to lay hold of recondite truths:

they bring such truths out of the region of the obscure, and thrust them upon his attention.

But the necessity for such material emblems diminishes as we rise in spirituality of perception and feeling. Hence we find that the infancy of the church was pre-eminently the age of types and shadows. God taught his people then by pictures, for they were ignorant of the first principles of evangelical truth. But as the church has progressed in knowledge, types and symbols have been more sparingly employed; and now under "the ministration of the Spirit" we have comparatively few. Still we have among us ordinances of a symbolical character: baptism, the Lord's-supper, the Christian Sabbath, and other institutions, are more or less typical in their nature. We have our positive rites under the gospel:—there is still "a form of godliness;" and churches which "keep the ordinances as they were delivered to us" are commended for so doing.

II. Our second remark is,—*That religious forms may exist when the divine presence is withdrawn.* The Israelites had the ark in their camp, but they had not the gracious presence of God among them, of which the ark was the symbol. They had the sign but not the thing signified. Yes, they had God's own ark in

the midst of their hosts and standards, but God himself was not among them. He had left them for their sins.

And thus it may be with the professed churches of the Saviour; they may hold a correct creed; they may be great sticklers for orthodox doctrine; they may maintain New Testament order as to the ordinances;—in fact, they may have a perfect form of godliness, and yet be destitute of its power. God may leave us for our sloth, for our neglect, for our inconsistencies, for our formalism, for our carnality. The ministry may cease to be blessed, the ordinances may lose their interest and their savour, and orthodox doctrines may become to us mere dry technicalities, instead of being like manna from heaven to our taste. Was not this pretty much the condition of our churches before the days of Whitfield and Wesley? And is there not reason, at any rate, to fear that we are drifting into this state again at the present crisis?

Such is not the condition of all our churches, but is it not the case with some of them? And if it be not so with *whole* churches, is it not so with too many individual professors? How is it with the writer? How with the reader? We may have the form of godliness, and yet be comparatively forsaken by God. We may have the ark of God with us, and yet the God of the ark may be far away. We have no wish to discourage our brethren. What we desire is, to excite a spirit of faithful self-examination as to our present condition, and vigilant watchfulness against threatening mischief.

III. We further observe,—*That men are prone to place a superstitious reliance upon forms and symbols, when God is absent.* Though God was not among the Israelites, they confidently believed that the mere presence of the ark among them would secure them the victory. "Let us send for the ark, that it may deliver us," was their cry; and when it came among them they made the welkin ring with their shouts of joy. Already they anticipated a splendid triumph. The ark was to do everything! How could they be beaten with that symbol in their midst? Such were their reasonings. At the same time there were no earnest cryings to God; no laying hold of his strength; no looking by faith through the sign to the thing signified. Their confidence was a

pure *superstition*!—they had lost Jehovah's presence, and they trusted in a mere material symbol!

And do not these Jews represent a class which is, alas, still numerous? Their spirit is yet rife in the visible church. How ready are we to rest in forms! This disposition is rampant in the Papal church—it is largely developed in the Puseyite heresy—it is found, in short, in the formalist of every name and denomination. We must trust in something. The human heart will repose its confidence somewhere; and when God is gone, it will rest in forms and ceremonies, or some other substitute for Jehovah's presence. "The ark shall save us," that is still the cry of myriads; the watchword of past ages, repeated in other forms among us in these latter days. Are we not too ready to plume ourselves upon our reputed orthodoxy; to be satisfied with a sound creed when the life and spirit are sadly at variance with the holy example of our Lord; to make mere denominational enthusiasm a substitute for real zeal for our Master's glory! Who among us can say that he is perfectly free from the sin of formality? We need to be on our guard lest we should REST in our conformity to primitive order, as if THAT ALONE were to secure us success. Superstition is a besetting sin of human nature. Formality is what we are all prone to manifest. Let us be careful to avoid these monstrous evils. *Let us adhere with uncompromising fidelity to New Testament order*, but let us never make the correctness of our ecclesiastical forms a substitute for the presence of our God. Let our motto be, unflinching adherence to principle, combined with hearty confidence in Jehovah.

IV. The narrative before us further teaches us,—*That mere forms can do us no good apart from the divine presence and blessing.* This the Jews found to their cost. Though the ark went with them into the battle, they sustained defeat. They expected a signal success, and they met with a terrible reverse. The very bearers of the ark, Hophni and Phinehas, were slain; and the chosen tribes were routed with fearful slaughter. *They found that the ark of God, without the presence of God, was no certain defence.* And thus we are taught how insufficient are mere forms and symbols to guarantee

the triumphs of the church in her conflicts with error and sin. Without the presence and sovereign grace of the Most High, all means and ordinances, though as clearly of divine ordination as was the ark of the covenant, must prove ineffectual. A church may be very orthodox in doctrine, and scriptural in her form of government, and yet fail to realise success; and this most assuredly any church will do, that trusts in the symbols of her Lord's presence, rather than in that glorious presence itself. The theory that the only presence of the Spirit enjoyed by the church, is, *that presence which is intrinsically in the word*, must tempt the blessed Spirit to leave the proclamation of that word unattended by his special and sovereign influences. The disposition to rely upon a mere human *opus operatum* if cherished, will lead the Spirit to withhold the *opus divinum*. Whatever is made a substitute for God's own presence and blessing, whether it be the talent and eloquence of some gifted preacher, or a correct creed, or adherence to primitive order, must fail to prove equal to securing the prosperity and triumph of the church. For the clearest exhibition of evangelical truth, the soundest views respecting the fundamental doctrines of the gospel, and the most rigid adherence to the New Testament model of church government, *however important as means*, (and their importance as means no one can exaggerate), must fail to secure the success of the church, if unattended with the effectuating presence and blessing of Jehovah. Even the ark of the covenant, without the special grace of God, will not guarantee to us success. Our Father in heaven will not consent to have his ordinances put in his place: he will not have his glory given to the symbols, which he has appointed. This is the sentiment which he will have us recognise, "Not by might nor by strength, but by my Spirit, saith the Lord." It will be well for us to inquire, how far our present limited success as a denomination, notwithstanding our adherence to primitive order, is owing to the disposition which we are now reprobating. Certainly our increase has not kept pace with the increase of the population, so that comparatively and relatively, we are retrograding. How is this? Why is it so? Alas! we have

not laid hold of the strength which is omnipotent. We have not been found, as we should have been, prostrate in the dust before the throne of sovereign mercy. We have not agonised, as we ought to have done, in the presentation of the petition, Arise, O God, plead thine own cause! And if better days are to be seen by us, it will be in connection with the exhibition of a more entire and unreserved dependence upon that grace and blessing with which no instrumentality is weak, and without which no instrumentality is strong!

V. Our last observation from this narrative is,—*That we are in danger of losing even our outward religious privileges when we pervert them to the cherishing of a superstitious and formal spirit.* The Jews lost the ark of the covenant in which they had placed such confidence. They abused it by putting it in the place of God, and it was taken from them. The Philistines captured it in the battle which followed, and Israel was deprived of its presence for a long space. Seven months it remained in the hands of the uncircumcised; and twenty years it continued in the border town of Kirjath-jearim. "And it came to pass, while the ark abode in Kirjath-jearim, that the time was long, for it was twenty years; and all the house of Israel lamented after the Lord." Thus did the Most High rebuke the formalism and superstition of the Jews.

And in his dealings with the Christian church he frequently acts upon the same principle. Means and privileges which we neglect God often takes away. *We may abuse our religious advantages by making too little of them.* A man may neglect the means of grace. He may be careless and irregular in his attendance upon them. And how often does our Heavenly Father bring such wanderers to a sense of their folly by "laying affliction upon their loins," and by depriving them of the ability to attend the means which they have neglected. Then like the Jews, "they lament after the Lord." they say, "O that I had improved my Sabbaths more fully when I had them! O that I had attended the house of God and the social prayer meetings, when I had the opportunity to do so! O that I could have back the privileges that I once enjoyed! But now, alas! they are gone,

and I am left to mourn their loss!" Let the reader beware of neglecting Divine ordinances, lest he should have them taken from him altogether.

But we may abuse our privileges, as we have seen, *by making too much of them; by putting them in the place of God himself.* And we know of nothing more likely to tempt Jehovah to take from us our advantages than such an abuse of them as this. He who makes the form of religion a substitute for its power, is likely soon to neglect its form. He who rests in a mere creed may soon be without a creed. He who prides himself in his orthodoxy, may be left to plunge into the most dangerous heresy. He who thinks that the advocacy of New Testament order is to be a substitute for the cultivation of the meekness and gentleness of Christ, may eventually so disgrace himself as to be expelled from the communion of the church altogether, and may take refuge at last in the wildest latitudinarianism! Such things have been, and such things may again be. Let neither the writer nor the reader say, "My mountain standeth strong, and I shall never be moved!" for, alas! *what is man?* It is a great mercy to have sound views of truth, and correct opinions concerning the constitution of Christ's church, but let us never exalt these above the possession of God's favour and blessing; or make them a substitute for a humble, holy, consistent, and Christian spirit and character, lest we should be left to be corrected as the Israelites were. Dear reader, "suffer the word of exhortation," and may the good Spirit keep us all by his grace!

The ark of God is still among us, *that is our mercy.* God has not deprived us of our privileges. But how long we are to retain our present position, the Most High alone knows. Thorough Baptist views are certainly not popular in our denomination. Our leading men are, with a few exceptions, open-communionists. The recent discussion of the communion question in the pages of *The Freeman*, is a proof of this. The leaders

of our denominational movements nearly all take the open side of that controversy. Views are advocated which, carried out to their logical issues, would put an end to all church order and discipline, and render the existence of independent congregational churches an impossibility. The theology which is current among us is of the most meagre and attenuated type. If we go on at this rate we shall soon need our brethren Lehmann and Oncken to come over as a deputation from Germany, to convert us again to the doctrines of grace and to sound New Testament discipline.

Is this movement to continue? Are things still to run in this channel? Is the strict communion section of the Baptist body to be extinguished? We believe not, unless it be by the return of the whole denomination to those views and practices which were advocated by our fathers, and for which we have the sanction of Jesus Christ and his apostles. But everything now depends *instrumentally* upon the spirit and bearing of the Strict brethren. If they shall prove themselves to be men of a meek and humble spirit, men of strong faith in God, men of prayer, men of large hearts, men of much patience and forbearance, men of power both with God and men, then may we hope that they shall be made the means of arresting the tide of apostacy and declension. But, above all, *let us trust in Him whose truth we advocate*; not in the ark of God, but in the God of the ark. He is our refuge and strength; a very present help in time of trouble. To him let us then daily repair. All our strength and success must come from him. How many of the readers of the "*Primitive*" give our movement a special interest in their prayers to God? Have we not all come short here? May all who have the management of the affairs of the Baptist Evangelical Society be endowed with that wisdom which is profitable to direct; and may increased vigour and vitality be infused into all our movements!

*Devonport.*

## UNCONDITIONAL ELECTION.

BY THE REV. T. DAWSON.

WE come now to the place which has been frightful to all that would not see, from which they have turned away in evident dislike. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth," &c.: Rom. ix. 11. Many folio volumes have been written to explain away the doctrine of Divine sovereignty from this chapter, but still it stands as the rock in the midst of the ocean, against which the raging billows of many generations have dashed themselves in vain, crying to the sons of men, "I will have mercy on whom I will have mercy." I will not be dictated to; my own will alone shall rule with absolute, uncontrolled sway: and who is he that dare say unto Me, What doest thou? This is no new rule of government. It was declared to the heir of promise regarding the two children, before they were born, the elder shall serve the younger; for the children were not yet born:—even when there could be no condition, for neither of them had done any good or evil, that the purpose of God according to election might stand, not of works, not of condition, but of him that calleth: that is, the will of him that calleth. It may be objected here again, that the difference did not respect spiritual and eternal things, —not eternal life, but some worldly advantage. Even if this were granted, what follows in the chapter will show that God acts by the same rule in the salvation of the ungodly;—that, as Jacob came to the birthright, not on condition of being the firstborn, to whom it legally belonged, we come to be children of God, not by any legal right or natural claim to such a blessing; and the conclusion is,—"therefore hath he mercy on whom he will have mercy;" "it is not of him that willeth nor of him that runneth, but of God that showeth mercy." The whole is in perfect harmony with the other Scriptures we have noticed, directing us uniformly to the good pleasure of God alone as the ground of our election, and not the perverse will of man,—a will which chooses

reprobation, not salvation. As to man's will, the question is not whether it be free, but whether it be good. A free will we grant, a good will we deny: and as man's will is—"We will not have this man to reign over us," it is as clear as anything can be that, where there is in man a change for the better, it is not of man, but of God, who makes men willing in the day of his power. The denial of Divine sovereignty was the great, the aggravated sin of a great man, a great monarch; it met with a singular correction, and he made a remarkable confession.—"And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 8. In this Scripture, as in those we have before noticed, the apostle states the fact of salvation, and points out the source whence it has come. We have it in a direct negative to conditional election,—not according to our works. There are but two grounds upon which man's salvation can rest—works and grace; and we say, moreover, that they who deny unconditional election can stand on no other ground but works: there is no middle point between these two extremes. And now, let anyone consider which side is the more liberal—more agreeable to men as fallen, polluted sinners. On the ground of works no man can be saved, "for as many as are of the works of the law are under the curse." It has often been charged upon the Calvinists that they are not liberal—are only for the salvation of a few; but on the principle I have now referred to, there is no salvation for any. If there had not been an unconditional election, there would have been nothing but eternal damnation.

Again: we have evidence from the fact of conversion, and the confessions made

by the believer himself. Take the case of the woman of Samaria. What was there in the record of her previous character, and in the circumstances of her conversation with the Lord Jesus, that looks like a condition, on the ground of which the mercy and grace of the Lord were shown her. When Christ said, "Go, call thy husband," she said, "I have no husband." "Thou hast had five, and he whom thou now hast is not thine husband;" from which, so far as we can see, she had been, up to this very time, living in prostitution. Look also at the jailer. Guilty and alarmed, he came saying, "What must I do to be saved?" Could there be any ground, any predisposing process of virtuous reformation going on in this case? No, none. Look also at Paul. Where was he at the time of his conversion?—In the house of God? in the way of life? No, in the high-road to hell. To what does he attribute the change? "By the grace of God," he says, "I am what I am."

Hear any man in his prayers before God, and if he be not a rank Pharisee, you will find his confessions confirm this doctrine. In fact, the doctrine of election holds many that may not hold the doctrine. Again: how can we account for the difference which there is between one man and another? A favourite notion entertained by many is, that God deals to all men alike—gives all a measure of grace alike—draws all alike. If it be so, God does not make the difference. If Jacob had made all his sons' coats of many colours, he would have made no difference in their dress. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou boast, as if thou hadst not received it?" 1 Cor. iv. 7. Conditional election says, I have made the difference myself; unconditional election says, God has made it. This dealing to all alike is neither agreeable to the plain statements of revelation nor to the dispensations of providence. If God deal with all alike, either all will be saved or all will be lost, so far as God's work is concerned. When Paul speaks

of the grace which operated in his conversion, he says it was "exceeding abundant." These very terms, if there be any meaning in words, regard something more than common. If I say a man exceeds in knowledge, he knows more than men do ordinarily; but if he exceed abundantly, he knows a great deal more than men generally do. This common grace, then, is not the grace which converts and makes one man differ from another. People may say what they will, but the truth is, efficacious grace is that alone which makes the difference and saves the soul. Men go to hell with what is common to all, and to heaven only by that which makes a difference. God makes a difference in his providence, and such a difference as cannot be ascribed to anything but his will. On what condition was I born in this part of the world, rather than on the plains of Hindoostan, in Turkey, or Lapland, or Western Africa? There is a difference in the form and size of men's bodies, and the endowments of the mind: one man has his gift after this manner, and another after that. The difference in the kingdom of grace is in harmony with his general mode of proceeding.

"Order is heav'n's first law; and this confest,  
Some are and must be greater than the rest."

If all distinction were blotted out of the Book of revelation, one bright mark of its inspiration would be lost; for infidels could refer us to the book of nature and providence, which God has most certainly written, and say, The same hand cannot have traced those various lines. In the book of nature we have variety,—in the Book of common grace nothing but a dull uniformity.

But I need not, I feel persuaded, spend more time on this part of the subject, or many more witnesses could be brought forward than would abundantly confirm the position we have taken. All that we contend for is included in one single statement of the apostle John:—"We love him because he first loved us." Conditional election should read it with the other end first:—"He loved us because we first loved him."



## Fragments and Choice Sayings.

### FAMILY RELIGION.

That action of David, though I do not find it taken notice of by others, seems to me to be mighty observable to this purpose—that, in the history given us of his bringing home of the ark to the place which he had appointed for it, we find how greatly he was transported with the solemnity of that action and undertaking. But when all that was over which was public and solemn, we are told that he retired at length “to bless his household.” (2 Sam. vi. 20.) He went home to bless his household. Nothing is more probable than that this was a stated course with him, and that he had so continued and ordered the work of that public solemnity as that it might not interfere with the worship of his family; and, therefore, amidst all the great pompous triumph wherein he was more publicly engaged, upon this account he bethinks himself,—“Well, now, my hour of prayer is come at home;” and so the matter was prudently ordered, that, that solemnity being over, he might return home to perform the ordinary duty that was to be done there; that is, to bless his household and call upon the name of the Lord there. If you compare this with that which was his declared resolution in Psa. ci. 2:—“I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart;”—(I will keep an even, steady course: there shall be no baulks, no ups and downs in my way in my family;—undoubtedly meaning a way of religion.) If you compare, I say, that resolution with his sudden bethinking himself when he had been engaged in that great solemnity but now mentioned,—“Now the time is come that I must go home and bless my house;” it appears to have been a stated thing with him.

If from thence you look further to that great instance of Daniel, when he was, though a great prince in another land, yet an exile from his own; and that terrible and severe interdict was published, that for thirty days no man should pray to God or man, but to the prince of those countries only (a snare purposely laid for Daniel's life); you read that he went on in his course, as he was wont to do, as it

is expressly said. And no doubt but those wicked conspirators against his life knew his course, otherwise they could not have laid this snare for him. And how should they know it? It is said, (Dan. vi. 10):—“He went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.” It was a stated course with him. And that this must be family prayer and the ordinary religion of his household, is the most reasonable supposition imaginable. For otherwise, if it were secret closet-prayer, how should it be known to have been his course before? And how should they be able to accuse him now? But consider him as a great prince in a foreign country, and as having a family, and how heroic and generous a resolution he had taken up, and with how holy a fortitude and bravery of spirit, to own God against that insolent decree of the wicked creatures who would arrogate that honour to the prince that was only due to God. Considering all these things, it is with the greatest reason imaginable to be supposed that this was a stated course with him of family religion. He resolved that his worship should be, as it was aforetime, open in his house. And thereupon the advantage was taken against him.—*John Howe.*

### THE BOLDNESS OF FAITH.

To be permitted to enter the holiest—the presence of God—at all, surely ranks among the highest of the privileges which man can enjoy. But to be permitted to enter with boldness—to come without slavish fear, but animated rather by the spirit of adoption, and confiding in the Holy God who cannot look on sin, constitutes one of the chief wonders of redeeming love, yet one in which the contrite soul may most assuredly rejoice. Nay, more; the more boldness he displays the more is God glorified. To come as if he grudged a pardon, as if he was reluctant to blot out iniquity, or admit us into the holiest, is to grieve his Spirit or undervalue his love. But to come perfectly abased as to ourselves, yet con-

fiding in the finished work of Christ, and understanding that God is more glorified in forgiving through him, than in condemning our race had no Mediator appeared—that is the right evangelical ground, and the right evangelical spirit. As long as I think salvation in any degree depends upon me, I cannot but come before God with fear and trembling. But when I see the work was finished in the Divine counsels before the world began, and actually accomplished at Jerusalem in the fulness of time, then the spirit of bondage disappears. The soul glories now in the Lord; God is honoured, and man is at once exalted—abased as a sinner, exalted as one to whose conscience that blood which cleanses from all sin has been applied.

And how is the case with my soul? Let every one who would deal faithfully regarding his eternal concerns solemnly say, Have I learned to come boldly through the blood of Jesus? Then my religion is the religion which God has revealed, which came from heaven, and which guides us to it. But do I still come haunted by fear, as if God would not hear and answer, even for Christ's sake? Then my religion is not yet God's; I need the unction of the Holy One to show me the liberty which the Son of God imparts.—*Wonders of Redeeming Love.*

#### ON READING SERMONS.

*Mandate addressed by Charles II. to the University of Cambridge.*

"Vice-Chancellor and Gentlemen,—Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself: his Majesty hath commanded me to signify to you his pleasure that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside, and that the said preachers deliver their sermons, both in Latin and English, by memory, without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise; and that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that

the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching be from time to time signified to me by the Vice-Chancellor for the time being, on pain of his Majesty's displeasure.

"MONMOUTH."

"Oct. 8, 1674.

See *Statute Book of the University of Cambridge*, p. 301, Car. II. Rex.—Grimshaw's *Life of Leigh Richmond*, 5th edition, p. 157.

#### GRATITUDE.

God has freely given you food and and raiment for these twenty, forty, or sixty years; have you nothing to give to Him who has given all to you? Nothing for Him who became poor and shed His precious blood for you? Nothing for Him who has promised heaven to you? Did Christ think souls so valuable that He laid down *His life* for their ransom, and are they to you so insignificant, that you cannot part with the *superfluities* of life for their sake? Can you bear to bestow that on fine clothes, or fine houses, or sumptuous entertainments, which might maintain a servant of Christ among the heathen? O, beloved, if there be any consolation in Christ, if any bowels of mercy, fulfil ye our joy, and rather deny yourselves, than deny poor sinners the means of obtaining to the knowledge of the Saviour. Consider what blessings you enjoy by the gospel! Did that man of God sacrifice too much who brought the news of a Redeemer first to England? And can you sacrifice too much to send those transporting tidings to Asia or Africa? God will fulfil His own word, and give "the uttermost parts of the earth unto His Son for His possession;" let your love to Christ decide whether you shall be helpers in this glorious cause, or no.—*Samuel Pearce.*

#### THE SCRIPTURES ABOVE ALL.

Neither may I lay to thee the Council of Nice, nor mayst thou lay to me, Council of Ariminum, either of us thinking thereby to find prejudice against the other; but let us lay matter to matter, cause to cause, and reason to reason, by the authority of the Scriptures, which are indifferent witnesses for both.—*Augustine.*

Hear me, ye men of the world!—get ye the Bible, that most wholesome remedy for the soul. If ye will have nothing

else, yet, at the least, get the New Testament,—St. Paul's Epistles and the Acts of the holy Apostles, that they may be your continual and earnest teachers.—*Chrysostom.*

If any hard affliction has surprised thee

cast one eye upon the hand that sent it ; and the other, upon the sin that brought it : if thou thankfully receive the message, he that sent it will discharge the messenger.—*Quarles.*

## Correspondence.

### AMERICAN BAPTISTS AND SLAVERY.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—In the February number of the *Primitive Church Magazine*, I read the address of the Baptists of South Carolina declaring that they would no longer support the American Tract Society, because they feared it would say something about slavery. When I read the name of Dr. Manly, as chairman to the committee, it struck me that he was a befitting person to sign the address ; not from the name itself, but from his unmanly antecedents, and his anti-Christian position. He is a slaveholder, and sold a valuable female slave, and with the price paid his subscription to the Missionary Society. I inquired of a Baptist minister, from South Carolina, how it was that Mr. Manly, in paying the treasurer of the society, stated this fact himself ? He replied, "that Mr. Manly considered it a praiseworthy act to forego the services of the slave for the good of the missionary cause ;—that as a defender of slavery he had no idea of the abominable wrong done to the woman as it would present itself to other minds." Some years since Mr. Manly was exceedingly mortified by a movement of the English Baptists. He was honoured by being appointed from the American Baptists as one of the deputation to England, to reciprocate the visit of the English Baptist deputation. The Baptist associations declared throughout England that they would have no fellowship with slaveholders. So the deputation, learning this, stayed at home. That was an anti-slavery triumph.

"Ours is not the tented field—  
We no earthly weapons wield—  
Light and love our sword and shield,  
Truth our panoply."

In regard to the American Tract Society,

I will just add that though it employs seven steam presses, and though its head quarters are in New York city, it has not, thus far, printed one page against slavery. One of its committee is Dr. W. R. Williams, a distinguished Baptist minister. Dr. Wayland, another Baptist minister, has written an able letter, censuring the time-serving policy of the Tract Society.

Among those who have set free more than six hundred slaves since the Anti-Slavery agitation began in 1832, in the United States, I find the name of Dr. Brisbane, a Baptist minister, who emancipated twenty slaves.

Thanking you for aiding to make slavery disreputable in the American churches, thus securing its abolition, I am, dear sir, yours very truly,

EDWARD MATHEWS.

*Liverpool, Feb. 18th, 1858.*

"SHALL THE BAPTIST DENOMINATION  
BECOME EXTINCT ?"

### II.

*To the Editor of the Primitive Church Magazine.*

SIR,—While I rejoice that it is in the hearts of some of our brethren to inquire how the plague that is daily thinning our numbers as a denomination may be stayed, I am deeply persuaded that without an honest investigation they will never arrive at the root of the evil. I have long thought that I have seen causes in operation, which however painful their open avowal may be, cannot be corrected without being first known.

Baptists are accused of being the most disposed to quarrel among themselves. Of the correctness of this observation my experience does not enable me to determine ; but I must honestly confess that I am quite Baptist enough to maintain that if they contend for "the truth," they

have every right to do so. Whatever may be the cause of their divisions, one of the consequences is, by a needless multiplication of small interests, a marked deterioration of the denomination in general. Over these small churches a pastor must be appointed, of inferior powers and resources, or supplies must be engaged, such as may first come to hand. If a pastor is appointed, he cannot in the nature of things endure the wear and tear of the settled ministry for any long period. Having failed to command respect, or to secure influence, he speedily discovers an end to his usefulness there. He then removes to some other sphere where new ground must be traversed to seek for better success.

It is certainly the opinion of many members of our churches, that their minister should conform to their domestic habits, and be good company for them. This, indeed, he may do, but he must be one in a thousand if he do not thereby suffer both in character and influence. A minister may exhibit every sympathy and every Christian grace, not only to his flock, but to others, without exposing himself and his office to the probability of contempt. We have the pleasure of knowing many who are neither aristocrats nor collegians, but who are perfect gentlemen. Yet not long since I heard an address from the pulpit, in which "gentlemen" were denounced as utterly unfit for the ministry. Yea, woe to the church that would choose one. Subsequently the preacher told the congregation that he never gave the people what cost him nothing, for he never could preach without wetting his collar, and he pitied the minister who could. He gave us the date and circumstances of his conversion, but he did not tell us whether he should be considered as "a gentleman," or the reverse. This is, indeed, too much the style of preaching in our country churches; but this was not a country church. To make himself the hero of his own discourse is too bad in any one, but was least to be expected in a London minister. Is that the preaching to build up the church, to encourage the saints, to comfort the mourners, to cheer the desponding, to help all to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ? No wonder that such hearers become starved, dissatisfied, and finally

break away and seek better food. I say that we want men to fill the ministerial office, who know how to respect their office and themselves too, whether in the pulpit or out of it. Men who commend their office by sound doctrine, urbanity of manners, diligence, readiness to every good word and work; who know how to bear and to forbear; who while they seek to be all things to all men for the good of all, remember that the church, as such, requires their unceasing care, and that it is their duty to others, as well as to themselves, to give to preparation for the future, every present vacant moment.

Another evil, not small in its effects, is the love of many of our church for the ministration of popular youths. "They need," churches say, "the infusion of young blood." Were we living in the days of the apostles, when plenary inspiration enabled recent converts to speak with full assurance, and God bore witness to what they uttered, this kind of expectation might not be improper. But these are not the days of extraordinary inspiration; and the most devoted child of God now amongst us, is just the person who will acknowledge that the growth of the Christian is slow. Experience and discipline are most frequently God's commentaries for the right understanding of his own written word, and until we have tasted of the circumstances under which the promises apply, we never know their extent, or precise signification. That all the young persons in the church and congregation are more or less pleased to have one of themselves to minister to them, I have no doubt. His rebukes fall so soft, and it is wonderful to hear a young man so oracular. But the dear old saints! Are there none of them in the church? Are they not to be considered? They express their patient expectation that their young minister will improve—that years will bring experience, and so they often continue hoping against hope, until either they depart to seek for better food elsewhere, or the young minister is sent to grow old in some other church. I know instances in more than one locality where the aged and experienced saints have been driven to the walls of the Established Church; but as they cannot sanction infant sprinkling, nor State religion, nor the stereotyped form of service, they

therefore wait patiently in the porch until the clergyman has done "reading the prayers," when they enter to hear the sermon! The fact is that the clergyman gives them good nutritious food, and they value it. I grant that young pastors must begin their ministerial life somewhere and not one word would I speak against it, but against the notoriously decided preference which some churches have for very young ministers, men who have no experience and no weight. They should remember that maturity is not hastily obtained by ministers. If, then, the churches, having chosen a young pastor, discover that he has not the qualifications to be expected from riper years, let the blame lie at the door of the truly erring party. If they imagined him to be different from that which he is, the error is theirs, not his; and to convert him into a scapegoat for them would be as ungenerous as it would be unjust.

W. I. M.

#### THE HOLY OF HOLIES.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—Your correspondent, Mr. Slater, in his last communication has advanced no additional arguments in support of his peculiar view of Heb. x. 19, 20; but has merely explained it a little more fully, and given what he supposes to be the true rendering of the passage. His criticism, however, is inaccurate. He renders the 19th verse thus:—"Having boldness as far as to the entering in of the sanctuary." Now in this rendering he confounds the preposition *eis* (to, into, with respect to &c.) with *pros* (to, towards, near,) or, in other words, he renders the phrase *eis ten eisodon* (with respect to the entrance into) as if it were synonymous with *pros ten eisodon* (near, or, up to the entrance into.) The distinction between the two words when they are employed in reference to places is this, that *eis* conveys the notion of entrance, and *pros* merely that of approximation. Innumerable examples warranting the above distinction might be adduced, but let the following from Matt. xxi., meanwhile suffice:—verse 1. "*And when they drew nigh to (eis) Jerusalem (which they afterwards entered,) and were*

*come into (eis) Bethphage, unto (pros near) the mount of Olives, &c.* V. 2:—"Go into (*eis*) the village over against you." V. 12:—"And Jesus went into (*eis*) the temple." V. 18:—"And in the morning as He entered into (*eis*) the city, He hungered." V. 21:—....."*Be thou removed and cast into (eis) the sea.*" It must be observed, however, that *eis*, when it is employed in speaking of places that do not in their nature admit of being entered, means *quite up to*, and not *into*, for example, (Matthew v. 1.) "*And seeing the multitudes, he (i. e. Jesus) went up to (eis) a mountain.*" But both the Sanctuary and the Holy of Holies were capable of being entered, and therefore, if the above remarks be correct, it is improper to translate *eis* here by the words *as far as to*. Mr. S., however, may say in reply that none but the priests were permitted to enter these sacred apartments. This objection, however, is of no weight, inasmuch as Christians, of whom the Apostle is speaking in the passage before us, are expressly called (1 Peter ii. 5, 9) "*a holy priesthood*," "*a royal priesthood*." Now all the priests under the former dispensation were holy to the Lord, that is consecrated to His service, but they were not all "*royal*" priests. None might properly be called royal but the high priests, who wore on the front of their mitre a crown of pure gold, bearing this inscription, HOLINESS TO THE LORD and who thus prefigured not only Christ Jesus as the Priest and King of His church, but also, in a subordinate sense, Christians themselves, who are kings and priests unto God, and "who offer up spiritual sacrifices acceptable to Him by Jesus Christ." If, then, Christians are called a royal priesthood, is it not highly proper to speak of them as entering into the antitypical Holy of Holies (i. e., the gracious presence of God, whether enjoyed on earth or in heaven,) especially when it is evident from the whole tenor of the epistle that it was primarily addressed to Jewish Christians, who were familiar with such language, and who might, therefore, be expected to gather from it a more correct idea of the great difference between the new and old dispensations as regards religious privileges, than from any other form of sound words, which might be employed on the subject?

But, moreover, Mr. Slater's rendering

does not even make good sense. "Boldness as far as to the entering in of the sanctuary!" What does this mean? Boldness to do what? According to this rendering, the boldness or liberty is quite indefinite, whereas, according to the original, as I understand it, it is exactly defined. The passage, I think, ought to be rendered thus:—"Having liberty with respect to the way (or access) into the *Holies*," which is equivalent to *having liberty to enter into the Holies*. The same thought is expressed more fully in the following verse:—"Which new and living way (into the *Holies*) through the vail (that is, His flesh) he hath consecrated for us." There were two vails in the Tabernacle or Temple, the one separating the sanctuary from the outer court, and the other the sanctuary from the Holy of *Holies*. That the latter is the one referred to in the passage before us, is obvious from the following considerations:—(1.) That the human nature of Christ is here called "*the vail*," (not *the vails*, as if both typified His human nature,) because it enveloped as it were, His divine nature which dwelt in it, just as the inner vail concealed from view the mysterious resplendence which appeared above the mercy-seat and between the cherubim in the Holy of *Holies*, and which symbolized the Divine presence. (2.) That the phrase "*the way through (dia) the vail*" is equivalent to *the way through the rent vail*, is plain from the remarkable fact recorded by Matthew, Mark, and Luke, that when Jesus died, or, in other words, when His soul and body were, as it were, rent asunder, the *inner vail* was rent in twain from top to bottom. The two events are mentioned in immediate connection with one another by the Evangelists, evidently for the purpose of intimating that the latter was an emblem of the former.

It is obvious then from these considerations that the *inner vail*, and not the outer, is intended here; and, if so, the phrase *ton hagion* (of the *Holies*) does not denote the sanctuary, but the Holy of *Holies*.

It is not at all inconsistent with this view of the passage that the Apostle says (v. 22) "*Let us draw near*" (*pros erchometha*).—The language is elliptical, but the ellipsis expresses in a more striking manner than any language could have

done, the deep solemnity and holy reverence which ought to characterize every approach to the Divine presence. I have shewn already that the Holy of *Holies* is to be entered, and therefore the phrase, "*Let us draw near*," presupposes its being entered, and can mean nothing else than drawing near to God in his gracious character. The ellipse indeed is well supplied by the Apostle in Heb. iv. 16, where he says, "Let us therefore (*pros erchometha*) come boldly unto the throne of grace" &c. That the phrase, "*Let us draw near*," implies *entrance* into the Holy of *Holies* may be illustrated and confirmed by a parallel passage (Matthew xxi. 23.) "And when he (*i. e.*, Jesus) was come into (*eis*) the temple (*hieron*), the chief priests and the elders of the people (*pros-elthon*) came (or, drew near) unto Him." Does not this plainly imply that they must have entered the temple as well as Jesus when they drew near to Him? It cannot mean that they drew near "as far as to" the temple where Jesus was.

This interpretation of the passage shews clearly, I think, the great superiority of the Christian to the Jewish economy as regards religious privileges. Believers *now* are, as it were, as much exalted above believers *then* as the priests and high-priests were above the lay members of the church; nay, much more so; for even the priests were not permitted to contemplate the great distinguishing facts and truths of Christianity but through the dark medium of types and ceremonies; and consequently their religious knowledge must have been very imperfect in comparison with that of Christians, who "*who with open (i. e. unveiled) face behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory, even as by the Spirit of the Lord.*" 2 Cor. iii. 18. Mr. S. says, "if it be admitted that we have clearer views than they had, I question whether we have more devout feelings," but this by no means proves the equality of the two dispensations, but rather that we do not improve our superior privileges as we ought. There can be no doubt that the clearer and more enlarged our views of Divine truth are, the more devout our feelings will be, if our faith be in lively exercise. The leading characteristic of the piety of Old Testament saints

was fear, but that of Christians is love. The former, in general, experienced much of the "spirit of bondage," but the latter "have received the spirit of adoption, whereby they cry Abba, Father." Rom. viii. 15.

Let us, therefore, in humble dependence on the grace of God, improve our privileges to the utmost of our ability. "Let us with boldness draw near (or rather, let us be in the habit of drawing near) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," and that we may thus be prepared for entering into heaven itself, "whither the Forerunner is for us entered even Jesus." R. JOHNSTON.

[We are informed that with a reply from Mr. Slater (should he deem it expedient to prepare one) this discussion will close. It has been both interesting, and ably conducted, and we are gratified that it has appeared in these pages. ED.]

#### DENMARK.

*Copenhagen, Feb. 17, 1858.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—Since I wrote last I have been here in Copenhagen. You will be pleased to hear that the church here continues to prosper. Our meetings have of late, been exceedingly well attended, so much so, that on Lord's-day evenings we have scarcely had room for more people, and if the attendance continues to go on thus increasing, our room will soon be too small, and we shall be obliged to look out for a larger. This is so much more pleasing and encouraging to us as we have a rival in the remnant of P. Münster's church. They do everything in their power to attract attention, they publish their meetings in all the newspapers, yet it appears that their meetings are not so well attended as ours, although we have not published ours hitherto. The Lord appears to be with us and to prosper us; and we fondly hope he will continue to do so. We also enjoy the blessings of peace and unity; our business meetings are conducted in a kind and amiable spirit, and several persons have also requested admittance into the church. The church counts now nearly one hundred members, of these from 50 to 70 sit down every Lord's-day to the commu-

nion table. This is no little number considering that many of the members are so situated, as to be unable to attend all the meetings. If the church were favoured with good preachers, I doubt not it would prosper exceedingly, but this the church is not, and it is so much more remarkable, considering our small gifts, that the church notwithstanding prospers so much. But all is owing to the mercy and grace of God; it is his doing. The church has now also a Sunday-school consisting of upwards of 30 children. This is a very interesting institution. Of late we have also endeavoured to establish a Tract Society. Hitherto we have received most of our Tracts from Hamburgh, but we find that we can publish them just as cheap here, if we have the means. Most of the members of the church here, have already enlisted as subscribers. But, as our means will not carry us very far, we wish all the churches in this country to unite with us in this good work. I have received not a little assistance from the Religious Tract Society in London; and hope they will continue their kind support. Will not our other brethren in England, also help us a little in this good work? And may we not expect a little assistance from our own Tract Society? I hope we shall not appeal to our brethren in vain.

We can publish 10,000 sheets of 32 pages, or, 20 reams of 32 pages a sheet, for about, or rather less than £17; but then we shall have to publish so many at the same time; and £17 is a great sum of money for us. I have lately published one 10 pp. tract, and have several others ready for print. I have nothing else of any particular interest to communicate. The churches in this country seem on the whole to prosper. I shall leave here in a few days, having been invited to come to several places. Br. N. Nielsen, pastor of the church, in and about Slayelse, west of Zealand, writes that there is a considerable awakening in those parts of the country. Many of the old church believers (Kirketroende) who have hitherto been very inimical, have of late become more friendly, and, many of them visit him often to talk with him on religious subjects, particular baptism. Some of them have been baptized some time ago, and others appear to be very

near. The meetings he holds are generally well attended.

Br. Ryding has been labouring for some time at Bornholm, and it appears also with some success. I shall write again soon and inform you of what is passing. May I beg you to forward the inclosed. Please present my affectionate regards to the committee and all kind friends. May grace and peace be with you. Believe me, dear brother, yours affectionately in Christ,

A. P. FÖRSTER.

#### MISSIONS IN INDIA.

*To the Editor of the Primitive Church  
(or Baptist) Magazine.*

SIR,—I am anxious to have a word with you in regard to India. I had intended to have come up to the annual meeting of the Baptist Missionary Society, in London, with the hope of being able to prove to your satisfaction that a large sum might be raised in this part of the country on behalf of the special effort for India. I must now content myself with a letter on the subject. I feel sure a large amount of support might be raised were you to adopt some plan like the following:—Select three of the largest towns in Lancashire—say, Manchester, Liverpool, and Rochdale, or Preston. In each of these towns you could get a room capable of holding 6000 persons. These towns could be visited in three days on the same week. You could have two sermons and one meeting at each place. Make use of your best men, as other denominations do for special purposes, and you would have the rooms filled to overflowing. I think it would be wise to send some one down a short time previous to

the appointed days to make arrangements. In my opinion you should, if possible, secure the Rev. C. H. Spurgeon for the sermons, and he should be followed the day after the sermons at each place by an efficient deputation—say Sir S. M. Peto, Bart., Brock, of London, Mursell, of Leicester, and Stowell Brown, of Liverpool. I would suggest also the appointment of a permanent agent for Lancashire, Yorkshire, and Cheshire, whose time should be fully devoted to mission purposes. He should visit all the churches at least annually, and with the assistance of the ministers and friends, appoint and consult with secretaries, treasurers, and committees, and supply information monthly to these parties to keep up the missionary spirit and support. I have little doubt that £10,000 might be raised annually in these counties, on behalf of the missionary cause.

A BAPTIST IN THE NORTH.

March 19th, 1858.

[We insert the above at the request of an active and sanguine friend. How far his anticipations may be realized, remains to be seen. For ourselves, we have some doubt upon the subject,—but should the proposal succeed so far as raising the money is concerned,—even then, how much will depend upon employing the *right men*! Can the churches supply any adequate number of these,—men, self-denying and laborious, who will 'not count their lives dear unto themselves' for the cause of Christ? To select men of any other stamp would be, in effect, to *misrepresent* the blessed gospel, and to place the heathen in a worse condition, if possible, than they were before they heard of its name.—*En.*]

## Rebiews.

*Havelock,—the broad Stone of Honour.* By E. P. HOOD. London: John Snow, Paternoster-row. Pp. 68.

Nothing more directly betrays the intellectual poverty of a people than an indulgence in indiscriminate eulogium. The subject of the eulogy may be one of average—nay, even of superior merit; but when the admiration rises into something like *worship*, and the praise proper to the merit

is blind to obvious defects, it argues that public virtue has fallen too low to furnish more than one object of adulation, and that, as a consequence, the pious devotees have nothing left them but to parade their only idol through the land, with all the pomp and clamour of a demi-god. Wherever praise becomes excessive, it may be taken for granted that the circle of vision is too void of noble objects to permit a dis-



version of the stream. The waters flow in one channel from the sheer impossibility of finding any other outlet.

This has happened to be the case, unfortunately, with the celebrated man whose name stands at the head of this article. From the metropolitan pulpit, where sober discretion at least was supposed to preside, to the provincial lecturer with whom that discretion would prove a useless commodity,—from our “quarterlies” of portly size and value, down to the humble penny issue in remote country towns,—Havelock has been the peg on which jejune oratory has found it convenient to hang its laurels, and the idol from which even British divinity has drawn its inspiration. That the deceased general was a man of eminent personal piety and of great relative merit, none but the ignorant or the envious would have the hardihood to deny; but that the exaggerated—not to say fulsome—admiration to which his venerated memory has been subjected, can add to his solid honour, or do aught but expose the childish folly of those by whom it is indulged, it is exceedingly difficult to believe. As a man and a Christian, Havelock discharged his personal duties with singular uprightness and fidelity; but it is no disparagement to his memory to affirm that ten thousand Christian men have done the same, for whom no popular preacher ever cared to raise his voice, and at whose grave no weeping multitudes were pathetically invoked to shed their tears.

How far Mr. Hood may have become the victim of this national contagion in the neat little volume now under review, we almost hesitate to determine. It would be unfair to him to affirm that *his* admiration is indiscriminate, or that he has not drawn a proper distinction between the Christian and the soldier—between the man of God and the man of blood; for, to a certain extent, he has done both. But, notwithstanding this, it is evident that, while condemning war in the abstract, he has decked out the warrior in all the gaudy embellishments of the system, so as to neutralize most effectually his own professed abhorrence of the practice. He has acted the part of a father, who first lectures to his children on the wickedness of fighting, and then supplies them with a box of toys to “play at soldiers” with. Of what avail will be the homily, where the amusements contribute to form the character denounced? And of what avail is it that Mr. Hood exclaims in one page—“War, I have said, and I repeat it, is ever infernal;” when in others he palliates or applauds the whole system in the adulatory phrases of “Christian hero,” “il-

lustrious hero,” “another beautiful hero” (Lord Collingwood); and, as a final act of homage,—“I look on Havelock as a prophet Samuel, hewing Agag to pieces before the Lord?” How the *Christian*, the *illustrious*, the *beautiful*, and the *faithful*, can consist with the “infernal,” it remains for casuists such as Mr. Hood to show. We honestly confess that the problem far exceeds our ability to solve. Should the author before us furnish the solution, we shall then know how to answer an analogous enquiry, “What concord hath Christ with Belial?” These hackneyed modes of adulation are bad enough in any direction; but we must be pardoned for declaring that we certainly expected a more manly consistency from the author of the “Encyclopædia of Peace.”

We must equally demur to the naked statement as applied to the apostle Paul, that “Life was of little importance compared with honour.” (p. 11.) As the world now regards “honour,” the remark is far from correct in reference to the apostle, besides being fraught with possible mischief in the connexion in which Mr. Hood employs the term. “Honour” in these days is in every one’s mouth, from the politician who, in its revered name, sheds rivers of human blood, down to the enraged duellist, who would destroy his own or another man’s life rather than submit to an imaginary insult. As at present in use, it is a word of mischief, a mockery, and a wrong. On the false plea of “honour,” the world is kept in perpetual alarm, and made the sport of a lawless ambition. It swears in the blasphemer, robs in the thief, slaughters in the soldier, and double-deals in the politician. It is nothing less than a conventional but wicked plea for nearly every crime that ambition, worldly policy, or injustice, may determine to commit. To apply the word in such a sense to the holy apostle would be to profane a most sacred character, and we regret that the author did not define the term before he employed it in such a connection. It was not personal honour that the apostle sought, but the sole glory of his Divine Master. For this he sacrificed all things, “and counted them but dung, that he might win Christ and be found in him.” “Honour” with him was the honour of his Lord; and it yet remains to be proved that this is the object for which modern warriors bleed and die.

Mr. Hood very properly execrates the atrocities of a Cawnpore, and exclaims with marked vehemence, “Raze it, raze it, even to the ground!” The crimes *reported* to have been committed there merit to be branded among the blackest deeds of sin.

But is there not, or, to speak more correctly, was there never, a similar "beam in our own eye?" It may be that the author is not acquainted with the massacre at the storming of Annampore, in the year 1783, by the troops under General Mathews, "from whence only one horseman, desperately wounded, had the fortune to escape the general slaughter?" The officer who gave the account felt, as might naturally be expected, "no small compunction and horror in describing the spectacle which was there exhibited, *of four hundred beautiful women*, all bleeding with wounds of the bayonet, and either already dead, or expiring in each other's arms; while the common soldiers, casting off all obedience to their officers, were stripping off their jewels, and committing every outrage on their bodies." The perpetrators of these diabolical deeds, it should be remembered, were no part of the "80,000 devils" on whom this author bestows anything but his blessing, but men with a *Christian* name, acting for the British people; and the innocent sufferers were on *their own soil, and in their own native homes!* But these are the deeds of war everywhere, at Annampore or a Badajoz,—at a Cawnpore or a Bushire during the recent Persian war, where, it is darkly hinted by one of the force employed on the spot, "things were done in the town which were not good to do, and are not good to tell." Execrate the atrocities of a Cawnpore? Yes, certainly; but execrate them everywhere else. Condemn the *Sepoy* when he commits them, but do not spare others when guilty of similar deeds, whatever be their name, their creed, or their country. *And, above all, denounce the system out of which they spring.*

We certainly expected that, from Mr. Hood at least, we should have had some glimpse of the *other side* of the Lucknow case, and that his sense of justice to all parties would have led him to expose the impolicy that created the danger in that unfortunate city. This, we regret to say, has not yet been done; and while we would not detract from the proper merit of General Havelock, we owe it to our nation and the world at large, to inquire by what act of folly or daring were our countrymen, with their wives and families, placed in such imminent peril there. Some persons would ask, Why were they at Lucknow at all? But we would moderate our tone, and simply inquire, Was it for any purpose of humanity—for any honourable object of commerce—for the spread of Christianity,—or for any one of the numerous aims of enlightened civilization, that our countrymen selected that post of danger? Did they go

there as merchants to trade, or as *warriors to conquer?* Did they go by native invitation, or were they at Lucknow on some more equivocal errand? Here we draw the veil, being most thoroughly convinced that the "Oude annexation" will not endure the scrutiny of rigid justice. Hence it becomes a paramount duty to remind such as breathe the parasitical spirit of this author that, while we honour the men who extinguish a conflagration, we are equally bound to condemn the incendiary deed that fired the building. It may be a noble sight to witness the bravery and skill of those who subdue the burning flames, but far better that there should be no flame to subdue. General Havelock did bravely (but with awful bloodshed on both sides) in reaching the besieged at Lucknow; but humanity, justice, and religion, will nevertheless unite in a solemn condemnation of the policy that placed our countrymen upon that dangerous spot. Their deliverance was a joyous deed; yet let us never forget that their danger was the result of a crime for which broad and ample atonement still requires to be made. If, however, with Mr. Hood and a whole host besides, we but emblazon the deliverance while studiously ignoring both the appalling loss of life and the cause of the danger, we, in effect, invite a repetition of that danger, with all its horrors, for the empty and criminal gratification of boasting in the bravery of the rescue.

The author very pointedly reminds our denomination how much we owe to General Havelock. "Our Baptist friends," he says, "are fond of boasting that their denomination has produced the first preacher in Hall, the first essayist in Foster; they may now boast of the first soldier in Havelock." How far this vain boasting is fairly chargeable upon our denomination as a whole, it is not our duty to enquire. To some extent it may be correct; and, if so, the sooner we abandon such folly the better will it be for our common cause. May the noble language of Paul express our *only* boast:—"God forbid that we should glory, save in the cross of our Lord Jesus Christ."

But if, however, the charge were true to the extent imputed, we are not prepared to accept as an extraordinary compliment the addition to the list. For, as a denomination, what are we but a body of religious men solemnly engaged to carry on our great Master's cause with his weapons, and according to his commands? If his weapons "are not carnal, but mighty through God," then we have no authority from him for the employment of such as are carnal. If he command that we "love our enemies,"

and do good to them that hate us," then their destruction, with that of their wives, and children, and property, by our hand, is directly opposed to our pledged obedience. And if it be his law that we "be not overcome of evil, but that we overcome evil with good," then it follows that the instrumentality of the battle-field, which is "evil, and that continually," is a manifest contradiction of the law, which we should regard it as our highest honour to obey.

But it will be objected,—Have you not admitted that General Havelock was a pious man? Yes, certainly; and we would admit as much concerning numbers who hold slaves among the churches in the southern states of the American Union. But we should as soon think of deriving denominational honour from slavery itself, as we should from the soldier and the horrid carnage of the battle-field. The American churches, in considerable numbers, indulge in this "honour," and the British people justly *hold them criminal for the deed*. But our belief in their criminality as slaveholders is perfectly compatible with an equal belief that among them cases exist of as true piety as any that can be found in our own land. But will these instances of piety justify slavery? Is slavery less a sin because some pious men may be found who practise it? By no means. Equally so we may inquire, Will the piety of Havelock justify war? Did his admitted devotion convert the aggressive attacks on Affghan, Burmah, and Persia, in each of which he bore a part, into deeds acceptable to the Most High? The plain truth is that, whether connected with slavery or war,—whether employed in oppression or bloodshed, *the Christian is out of his place*; and the attempt to extract honour, or what the world would call *denominational capital*, from the one or the other, is but a proof of increasing degeneracy among the body at large. A sect that can register on their historic roll such names as Carey, Judson, and Knibb, need none from *another field* to endorse their character; and the inclination to accept of denominational reputation from so equivocal a source, can but prove that, with our Ephraim, "gray hairs are here and there upon him, yet he knoweth not."

It is currently reported, however, that "Havelock scholarships" are about to be established as stimulants to the zeal and industry of students for the Baptist ministry. Well, be it so. Christianity in India is already much too far associated with war and conquest not to create the deepest possible concern for the success of its propagation there. Schwartz, Carey, and Marshman, with their single-minded asso-

ciates, neither sought nor required the sanction of the soldier, nor the patronage of the class now represented by the names of Napier, Lawrence, and Havelock. The Christian faith in that better generation, standing upon its own Divine foundation, made noble breastway against both Hindoo and Mahomedan superstition; and its progress then was worthy of "the sword of the Spirit, which is the word of God." But recent events have put back the dial of Indian Christianity fully five-and-twenty years, and created an obstacle to its progress which did not exist before. Yet in the face of this disaster, Baptists are reported to be collecting funds for "scholarships," whose very name must identify them with bloodshed and war! If in no other quarter a protest should be entered against a course so utterly inconsistent with "the gospel of peace," at least one shall appear on these pages. We conjure the brethren who contemplate this worldly policy—this Church of Englandism among the Baptists—to remember, that it was to an eminent man, who, both as a general and a saint, stood confessedly higher than even a Havelock, the following significant reproof was addressed, in a much darker dispensation than our own (1 Chron. xxii. 8):—"THOU HAST SHED BLOOD ABUNDANTLY, AND HAST MADE GREAT WARS; THOU SHALT NOT BUILD AN HOUSE UNTO MY NAME, BECAUSE THOU HAST SHED MUCH BLOOD UPON THE EARTH IN MY SIGHT."

We have occupied a much greater space than we intended at the outset. The importance of the subject will, we trust, prove a sufficient apology.

*Unconditional Election to Eternal Life proved to be a doctrine of the Bible.* By T. DAWSON. Second thousand. Liverpool: Benson and Mallett, Castle-street. 1858. Pp. 12.

Our highly esteemed brother Dawson has conferred a boon on the churches by the publication of this valuable tract. With his usual ability and clearness he has presented one of the most profound and important doctrines of the Holy Scriptures within a compass so small, and in a style so perspicuous, as to place it within both the means and understanding of our humblest members. It has too frequently happened that when enquiring minds, especially among the young, have been anxious to acquaint themselves with the doctrine, they have either been referred to works beyond their means or reach, or else to productions where dogmatism has surrounded the doctrine with a repulsive aspect. This need be the case no longer; for

if the pastors provide themselves (which we earnestly entreat them to do) with a good supply of this excellent tract, they will have but to place a copy in the hand of any inquirer in order to afford them the very best information upon the subject, in a small compass, which they could desire. In our essay department we have inserted a valuable extract, from which our readers will be able to infer the character of the whole as to both spirit and style.

The author concludes with an appropriate exposure of the opposite doctrine, and he sums up his charges against it in the four following points:—

"1st. It shuns the light.

"2nd. It frustrates the grace of God.

"3rd. It robs God of the glory of his character and attributes.

"4th. It tends to foster a proud and self-righteous spirit.

"Wherever Divine sovereignty is denied, man exalts himself; where it is fully admitted, he is abased in the dust; the soul is quiet as clay in the hands of the potter. This is just what man should be; and he never needs to despair of salvation by grace if we can but persuade him to despair of salvation by works. Election regards the lowly; its end is to manifest the riches of grace in the salvation of the poor, the worthless, and the vile. It is for the unspeakable comfort of the poor sinner, that God's plan cannot be altered to suit the notions of the wise and prudent of this world, for likely they would just cast out and leave to perish, such as God takes in and will save for ever. Reverence, humility, and gratitude, are prominent and essential elements of all acceptable worship; and what can be more calculated to excite them than the conviction that we are deserving of the same punishment as those who justly perish, and from whom God has made the

saved to differ! The salvation of the believer, combined with this conviction of his ill desert and the sight of those who perish around him, formerly his associates in crime, or perhaps his followers, must lead him often and thoughtfully to ponder the inquiry:—

"Why was I made to hear thy voice,  
And enter while there's room;  
When thousands make a wretched choice,  
And rather starve than come?"

*Votes of Members of Parliament on Ecclesiastical Questions*—Session 1857, with the Votes on the Church-rate Question in the previous Parliament. London: Society for the Liberation of Religion from State patronage and control, 2, Serjeant's Inn, Fleet-street.

To all who value correct statistical information on the "votes of members of Parliament on ecclesiastical questions" this little manual is indispensable.

Eleven divisions are given, viz., on ministers' money, Maynooth grant, Oaths Bill (3), Burials' Bill, Regium Donum, the Grant for church building, and for the Paris Chapel, and the use of parish churches for the remarriage of divorced persons. With a view to completeness on one question still pending, the votes on the church-rate question during the last Parliament are given. The work is, in fact, the most comprehensive and useful of the series issued by the Liberation Society, and should be possessed and studied by every dissenting minister and layman in the empire.

*The First and Great Commandment.* London: W. H. Collingridge, 1, Long-lane, E. C.

A very excellent tract, and one that we sincerely hope will obtain an extensive circulation. It is eminently adapted for those readers who require a good bold type.

## Intelligence.

### Foreign.

#### DENMARK.

*Minstrup, Heciel Sogn, per Veile, Denmark, March 6, 1858.*

REV. J. WOODARD: MY DEAR BROTHER, —Being about to send a letter to Mr. J. C. Woollacott, I shall at the same time report to you my proceedings during the last month. I stayed in Copenhagen till February 19. You will be pleased to hear that the church there is doing well. Our meetings, both private and public, were ex-

ceedingly well attended, and I think the church is, on the whole, prospering. Several persons requested admittance before I left. The brother referred to in one of my former letters, who through poverty was led to labour sometimes on the Lord's-day, has, I am happy to say, been brought to see that it is a sin to work on that day, and has promised, through the grace of God, not to do so any more. He is thus remaining in the church. On Feb. 19, I left Copenhagen. First I went to Odense, where I stayed a few days. A church was formed there a few years ago, but since

and division ensued, and led to the entire breaking up of the church. The pastor has left, and a few of the members, about eight in number, who by some are considered as excluded, but who in reality constituted the church, remain, and are as sheep without a shepherd. Thus they have been standing now for the space of about two years, with but little encouragement, and without ever partaking of the Lord's-supper; but, nevertheless, they have kept together, and assemble for edification every Lord's-day. I have visited them several times, and endeavours have been made to do something for them; but as these brethren, as I said, are considered by some of our brethren as excluded, their case has become a rather difficult one: nevertheless, I hope it will now soon be settled. I encouraged these brethren as well as I was able, and begged them to have patience a little longer, and something should, please God, be done for them.

It is much to be lamented that things have taken such a turn in Odense. I doubt not that the Lord has his people there also. I should gladly go and remain there for some time, but the people being but poor, they have not even a decent room to preach in. From Odense I proceeded to this place, where I arrived last week. I was poorly all the week from a severe cold, and was confined to bed for a few days. I am now, thank God, much better. Last Lord's-day I preached at Riis, and Wednesday last I went to Veile, and visited some friends there, of whom I entertain good hope. I have just now received a letter from the elders of the Aalborg church, with an urgent request to come and help them. A brother in Aalborg, who is possessed of some talent to speak, and who on this account has become of some importance and exercises an influence over several of the members, has been found to entertain erroneous opinions respecting the Trinity, (I suppose Unitarian views), and has in secret endeavoured to promulgate them in the church, and has succeeded, it appears, in gaining some of the members. This has first come to light very recently, and our brethren are much distressed on account of it. This very man, who was appointed a teacher in the church, was excluded last spring when I was there. It appeared that, being not satisfied with being a teacher, he aspired after being something great in the church; and as he did not succeed, he showed a spirit and disposition quite the reverse of what becomes a Christian. Alas! I fear he was, on a superficial and, perhaps, craftily prepared acknowledgment of his wrong, or repentance, too soon received

into the church again. I did earnestly warn our brethren to be very careful with him, and not to receive him again without a full and free confession of his sin, and a truly sincere repentance. I shall, please God, leave next week for Aalborg. Pray for us, dear brother, that God in his great mercy may save his church from falling into the most fearful and dangerous of all heresies, erroneous and degrading views about the divinity of the Lord Jesus. The elders and most of the members of the church, I am happy to say, are quite decided and strong in faith respecting this most important subject, but you know that there are also weak members in the church of Christ; and if not kept by the power of God, who is able to stand?

With affectionate regards, and wishing you every blessing, I am yours affectionately in the Lord,

A. P. FÖRSTER.

P.S.—I desire to thank the "Aged Baptist" and the Editor of the *Primitive Church Magazine* for the remarks on the marriage question in the March number. I shall only beg leave to remark that our aged friend appears to take for granted that all repentance in such cases as referred to must of necessity be pretended and hypocritical. If such be the case, then, certainly, his conclusion is most correct. But may not cases of real penitence be found also; and if so, will our aged friend then draw the same conclusion? I should think not.

In the extract from "The Young Man's Aid," it is said:—"It is truly surprising that, in a world of so many excellent females," &c. This, I doubt not, is most true as regards England and Scotland; but England and Scotland are but a small portion of our world, and every young man cannot go there to get a good and excellent wife, though some can and some have done so. But it does not hold true as regards Denmark. The excellent females, i.e., in a religious point of view, are indeed but very, very few; and it may sometimes be very difficult for a young man to find among these few excellent females a help meet for him.

The reason I asked the questions was, that there was such a case before the church at Copenhagen. It was, however, on examination and from other facts, happily found that the person our brother married could not be said to be an irreligious woman, although she is not a Baptist. The church did not, therefore, feel justified in excluding him, which, no doubt, otherwise would have been the case. The practice of the church is, that, if any member form any such connexion with an unbeliever, and such member cannot be induced to give it

up, (i.e., before they have entered into marriage), the same is excluded from the church. Some brethren may, however, have doubts and difficulties with respect to this matter.

#### BELIZE, HONDURAS.

MR. GEORGE BRADDICK, writing Feb. 17, to a friend in England, says, "My dear brother, I hope that the Lord has begun to smile upon us. We had a baptism on the 7th instant, of two candidates; one of them was a young lad, a scholar in the Sabbath-school; the other was a man of about fifty years of age, who had been for some time a Wesleyan professor. He was married to a sister in our church. Having felt his mind troubled, he attended at the Established Church, and also with the Presbyterians, but could get no peace until he came to our place of worship, when he felt it his duty to obey the Lord's command and be baptized. We generally baptize at the river side and in the morning, but on account of Mr. H.'s having a baptism the same day, we put off ours until three in the afternoon. We were amply repaid for the little difference by the large attendance we had. A great number of tracts were distributed, which were willingly received. I hope they may be abundantly blessed. It was quite a day of refreshing to many of us. There seems to be an awakening in the minds of a few more. We should feel extremely obliged if you could send us a few tracts on baptism to distribute on such occasions, also some Spanish tracts."

#### Metropolitan.

##### PARLIAMENTARY PROGRESS OF THE CHURCH-RATE ABOLITIONISTS.

IN prospect of fresh legislative discussions and divisions on the church-rate question, the following statement of the steady progress made by the abolitionist party, during the last few years will be read with interest. It is extracted from a work just issued by the Liberation Society, entitled, "Votes of M.P.s on Ecclesiastical Questions—Session, 1857."

|            | 1853. | 1854. | 1855 | 1856. |                                                       |
|------------|-------|-------|------|-------|-------------------------------------------------------|
| For .....  | 172   | 211   | 254  | 252   | Abol. gain of 80 votes.<br>Ch. Rate loss of 27 votes. |
| Against .. | 220   | 238   | 226  | 209   |                                                       |
| Total ...  | 392   | 449   | 480  | 461   |                                                       |
| Maj. agst. | 48    | 27    | ...  | ...   |                                                       |
| " for ...  | ...   | ...   | 28   | 43    |                                                       |

#### Provincial.

##### NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE annual meetings will be held (D.V.) in Pleasant-street Chapel, Haslingden, on Wednesday, April 7, 1858.

The general committee will meet for the transaction of business at eleven, A. M.

In the afternoon, at three o'clock, a public service will be held, when a sermon will be preached by the Rev. W. K. Armstrong, B. A., of Ashton-under Lyne.

The public meeting in the evening will commence at seven o'clock, when addresses will be delivered by brethren Harvey, Parker, Stokes, Vasey, Crumpton, Dawson, and others, and a collection made in aid of the funds of the Society.

JOHN HOWE, Secretary.

##### PROPOSED NEW BAPTIST CHAPEL, KINGSTON-ON-THAMES.

A public meeting was held, on Feb. 23rd, to consider the practicability of erecting a larger chapel, to accommodate the greatly increased church and congregation. Some eighteen months since, when the present pastor, Mr. Medhurst, first occupied our vacant pulpit, the church was in a cold, lifeless state, evincing no healthy signs of earnestness or vigour. But Zion's ever gracious King, was pleased to hear our earnest cry, and send us one, who was enabled so to preach the gospel, that it came with power to the hearts of numbers—eighty six, having been added to the church, since Mr. Medhurst came among us. Our chapel proving too small to accommodate the people who wished to attend, in the summer of 1857, it was enlarged; the expense being at once defrayed. This enlargement being inadequate to our necessities, the present movement was commenced; which by the Divine blessing although we are, by no means a wealthy church, we hope to carry out, for we believe it to be a duty to proceed with the work without delay.

H. S.

##### MINISTERIAL CHANGES, ETC.

MR. James Shaw, of Cradley Heath, has accepted the invitation to become the minister of the united Baptist churches at Lays-hill and Ross, Herefordshire.

*Bond-street, Birmingham.*—On Tuesday, February 23rd, a recognition tea-meeting was held at the Baptist chapel, Bond-street, Birmingham, to commemorate the commencement of Mr. Saunders J. Chew's ministry. The following ministers were present and addressed the meeting:—Messrs.

Charles Vince (who occupied the chair), S. J. Chew, A. G. O'Neill, Josh. Burton, George Cheate, and Thomas M'Lean. J. H. Hopkins, Esq., also addressed the meeting, as representative of the Baptist church at Cannon-street. All went off in a thoroughly harmonious and happy manner. The speeches were well-timed and practical.

Mr. R. Ingham, on account of declining health of lengthened continuance, has resigned the pastorate of the Baptist church, North-parade, Halifax.

Mr. E. L. Hull, B.A., of Kimbolton, has accepted an unanimous invitation from the church at Albion Chapel, Lynn, and intends to commence his labours there at the beginning of April.

Mr. E. Davis, late of Middleton-in-Teesdale, has received a unanimous invitation to become the pastor of the Baptist church at Martham, near Yarmouth, Norfolk, which he has accepted for a twelvemonth, and has entered upon his duties.

## BAPTISMS.

SUNNYSIDE, LANCASHIRE.—On Lord's-day evening, Feb. 28th, 1858, three females were immersed, by Mr. Nichols, in the presence of a large and attentive congregation; after a sermon from Acts ii. 41, "Then they that gladly received his word were baptized."

And on Saturday evening March 6th, 1858, at a solemn service in the chapel, Mr. N. baptized two more persons on their profession of faith in Jesus.

GOODSHAW, LANCASHIRE.—On Sunday evening, March 7th, 1858, Mr. J. Jefferson, pastor of the church at Goodshaw, preached in the Baptist chapel, Sunnyside; (kindly lent for the occasion) from Acts ii. 38; and then baptized six women and two men, in the presence of a densely crowded congregation; many being unable to gain admittance.

SALFORD, MANCHESTER.—On March 14, by the Rev. C. H. Hosken, of Crayford, Kent, after a sermon on the great commission, two candidates, the parents of two of Mr. Hosken's former pupils, were baptized in the likeness of the Saviour's death. May their course be that of "the shining light, that shineth more and more unto the perfect day."

HASLINGDEN: *Pleasant-street*.—On Lord's-day morning, March 7th, the Rev. P. Prout, baptized three men and one woman, after a sermon from Acts ii. 41. The discourse was very forcible both in arguments and appeals, and had great effect upon the

audience; the service throughout was of an impressive character and many on the occasion were affected to tears; and also in the afternoon, when the newly baptized were received in fellowship.

KINGSTON-ON-THAMES.—On March 1st, Mr. Medhurst, baptized two disciples.

BRADFORD, YORKSHIRE.—March 7th.

Nine, by the Rev. H. Dowson, at Westgate Chapel.

Fourteen, by Rev. J. P. Chown, at Sion Chapel.

Nine, by Rev. H. J. Betts, at Trinity Chapel.

ZION CHAPEL, SHIFFNAL.—On March 14, after a discourse from our minister, Mr. T. Baugh, on "Repent and be baptized, every one of you," he led down into the water two brethren, and baptized them into the name of the Sacred Three. Both of them are teachers in the Sunday-school, and we hope and pray that it may be the beginning of better days with us. C. K.

## RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

| By REV A. ASHWORTH.                 |    |    |    |
|-------------------------------------|----|----|----|
|                                     | £  | s. | d. |
| Collected at Chester .....          | 1  | 0  | 0  |
| Ditto Little Leigh .....            | 3  | 5  | 0  |
| After Sermon at ditto .....         | 3  | 5  | 5  |
| Ditto Norley .....                  | 1  | 5  | 0  |
| Ditto Grapnall .....                | 1  | 15 | 0  |
| Ditto Long Preston .....            | 0  | 18 | 6  |
| Ditto Blackburn ..                  | 1  | 3  | 0  |
| Mr. Broughton, Accrington .....     | 0  | 5  | 0  |
| Mr. Marshall, ditto .....           | D. | 0  | 5  |
| Mr. D. Bury, ditto .....            | 0  | 5  | 0  |
| Mr. J. Stocks, ditto .....          | 0  | 2  | 0  |
| Mr. Chadwick, ditto .....           | 0  | 1  | 6  |
| Rev. J. Harbottle, Oswaldtwistle .. | 0  | 10 | 0  |
| Mr. T. Bury, ditto .....            | E. | 0  | 5  |
| Mr. T. Bury, ditto .....            | D. | 0  | 10 |
| Mr. J. Westall, ditto .....         | E. | 0  | 5  |
| Mr. W. Smith, ditto .....           | D. | 0  | 2  |
| After Sermon, ditto .....           | 3  | 0  | 0  |
| Mr. J. Westall, Jun., ditto .....   | E. | 0  | 2  |

| By REV. J. WEBB.                                               |          |    |    |   |
|----------------------------------------------------------------|----------|----|----|---|
| Mr. Charles Hale, Clare .....                                  | M.       | 0  | 10 | 0 |
| Mr. Ince, ditto ..                                             | M.       | 0  | 2  | 6 |
| G. J. Stephenson, Esq., Plymouth ..                            | 0        | 10 | 6  |   |
| R. Lush, Esq. ....                                             | D. & S.  | 2  | 2  | 0 |
| Mr. John Purser .....                                          | P. C. M. | 0  | 3  | 0 |
| Sundries, per Rev. J. Howe .....                               | 10       | 8  | 0  |   |
| Collection, Morrice-square, Devonport, per Rev. J. Stock ..... | 3        | 0  | 0  |   |
| A Friend, for Mr. Oncken .....                                 | 6        | 10 | 0  |   |

## RECEIVED FOR BAPTIST TRACT SOCIETY.

|                      |   |    |   |
|----------------------|---|----|---|
| Mr. Stephenson ..... | 0 | 10 | 6 |
|----------------------|---|----|---|

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1858.

The Annual Meeting will be held at **KINGSGATE CHAPEL, KINGSGATE STREET, HOLBORN**, on Monday Evening, 26th of April. **POTRO BROWN**, Esq., of Houghton, will preside. The Hon. and Rev. **B. W. NOEL**, of London, the Rev. **PAXTON HOOD**, of London, the Rev. **C. VINCE**, of Birmingham, and other brethren are expected to address the Meeting, which will commence at half-past six precisely. Tea will be provided for ministers and other friends of the Society (including ladies) at half-past five.

### (LETTERS FROM THE AGENTS AND GRANTEES.)

NEWARK, NOTTINGHAMSHIRE.

In reviewing the results of the past year's labours, we have much to be thankful for. Our God has been faithful to his promise, making the gospel "the power unto salvation" to several who have believed. That we have not done *all* we might, we are fully conscious, and would, for our remissness, crave his forgiveness, who blesseth our efforts, and is willing to pardon their imperfections.

Our operations have been much the same as those reported in our last letter. The sabbath-school has again proved to be "a nursery for the church," several having been received into fellowship, who *in it* first learned the truths which have made them "wise unto salvation." Others, who have come out from the world, are now employing their talents in that part of the Lord's vineyard. The Sabbath Afternoon Cottage Meeting is still well attended. Our brother, who conducts it has worked well, and is cheered by knowing that good has been done. At Balderton our labours have been suspended for a season, in consequence of the rebuilding of the house in which the fortnightly services were held. It is now nearly completed, and we hope to begin again in the course of a few weeks.

In the course of last summer, a service was conducted on sabbath afternoons, at five o'clock in the Market-place. Other dissenting ministers, *with myself*, engaged regularly in *preaching*. At first we were

interrupted by gentlemen of the "blue cloth," who had received orders from "his worship" to prevent the service from being held. But we persevered, and, at length, the opposition died out. Several hundreds used regularly to assemble to hear the glad tidings of great joy.

My Bible Class meets on Tuesday evenings. We have gone carefully through the Acts of the Apostles, and are now engaged with the Book of Daniel. The Inquirers' Class meets on Friday evenings, and numbers twelve persons, who are, we trust, sincerely asking about the best matters.

During the year, nineteen persons have been baptized, on a profession of faith in Christ. Four have been received by letter, and one has been restored. We have lost four, by dismission to other churches, leaving us a clear increase of twenty members. Our present number in the church books is one hundred and fifteen, of whom it is necessary to say, sixteen are living in other towns, most of them where there is no Baptist church.

Very truly yours,

RICHARD BAYLY.

BLAENAVON, MONMOUTHSHIRE.

I have much pleasure in communicating to the committee the result of our labours for the past year. During the time I have been here our labour has not been in vain. We have, however, been often discouraged



by the removal of the most active and influential amongst us, so that seldom our return showed a clear increase. Some idea may be formed of our losses, when I say that about thirty only remain of the sixty that constituted the church five years ago. This cause of discouragement, I am happy to say, has been almost entirely removed; whilst the additions by baptism have been more than double any former period. We have baptized eighteen during the last six months, and others are waiting for the same privilege. The congregation also has considerably increased, so much, that we have been obliged to incur considerable expense in erecting seats for their accommodation. We hope and trust that the success which now attends our labours will continue; and that the Lord may bless them more and more, to the conversion of many souls. Our sabbath-school is also in a more flourishing state than ever. Bible Classes are conducted by efficient teachers, to whom, under God's blessing, may be attributed much of the good that has been done. Many of the young people from the school have been added to the church, and who have already made themselves useful, and have proved themselves of great service to me in my efforts for the extension of the Redeemer's kingdom.

Hoping the Lord will yet further bless us and make bare his arm amongst us,

Yours, &c.,

JOHN REES.

#### SHOTLEY BRIDGE, DURHAM.

The past year has been one of peculiar trial and difficulty. We have been called upon to sustain a very heavy loss, by the emigration of our most substantial and liberal members (husband and wife) to New Zealand. It is doubted, that, but for their devoted and untiring efforts, a chapel would now have been reared in Shotley Bridge. We have this consolation, however, in their departure, that our loss will be the gain of that distant colony; for, without doubt, through sparing mercy, their interest and efforts will be called forth into active exercise amid the spiritual necessities of that now interesting island, as their sympathies were, in anticipation of their ultimate settlement there. Besides, one of our most devoted and respected deacons has been removed by death. Deeply attached to the cause of God, which he endeavoured to the best of his ability to support and extend by contribution and labour, while in health; *he was a pattern of patience and submission, during a protracted and heavy affliction, and died, with his family summoned*

to surround his bed, commending them in prayer "to God, and the word of his grace," in "the full assurance of hope." And then, several of our most regular and attentive hearers have removed from this neighbourhood to other parts of the country; while the monetary panic (the large iron works in this place being indebted to an enormous amount to the bank in Newcastle, now dissolved under the Winding-up Act) has, doubtless, militated more or less severely against us. Yet, with all these discouragements, we have reason for gratitude to the "God of all grace," for many indications of his favour. Our congregations are again beginning to improve; our friends are once more hopeful for the future; and in the earlier part of last year we were enabled by contributions, &c., in Glasgow, and other places, to reduce the debt upon our place of worship in Shotley by upwards of £125.

As usual, last summer, special efforts were made in the open air, in the villages around. Nothing remarkable occurred during these efforts, excepting on one occasion, a policeman pushed me from off the chair on which I stood; when, seeing some indications of rising excitement and threatening amongst the Irish around me against the policeman, and, judging discretion to be the better part of valour, I withdrew, announcing that I should be there again on that day week, when there accordingly and afterwards, I was suffered to go on without molestation. Cottage meetings just now are the most interesting and encouraging part of my work. These meetings I hold in eleven different places; all are well attended, and, I have reason to believe, are profitable. One of my deacons during the last quarter has been making special efforts in the chapel at Rowley, on Lord's-day evenings, with most encouraging prospects—considerable numbers have turned out to hear him, and many are expressing their hope of their continuance. Our sabbath-schools, three in number, continue much as before,—our friends persevering, with great self-denial in some instances, in the good work. There are at present (and it is the winter season) about one hundred and eighty in attendance and twenty teachers. My Bible Class is improving, not so much in point of numbers, as in advancing knowledge, earnest inquiry, and manifest impressions. In regard to several members of it I have good hope.

Yours sincerely,  
GEORGE WHITEHEAD.

WELLS, SOMERSETSHIRE.

On the whole I am thankful to say that we have progressed this year. Nine have been added to us by baptism and nine by letter, and I hope to have the pleasure of baptizing three or four more on the last sabbath in the month. Taking the year through the congregations have been good. Our progress during the last four years has been slow, but steady. Every one knows that in small cathedral towns dissent meets with strong opposition. Notwithstanding, dissent in this town is progressing, and *will progress*.

As a church we are at peace. This is not the result of stagnation or indifference, for I am glad to be able to say that there are in the church very many indications of life.

Five years ago we were the weakest of all the dissenting interests in the town, now we are the strongest—thanks be to God. May he still continue to bless us; without his blessing we labour in vain—with it we must be successful.

Our stations encourage us. We have services in four of them on the Lord's day. In those which are near to Wells we have the service in the afternoon, so that they may ultimately prove beneficial to our Wells place.

In the town of Shepton Mallet we have two services and a Sunday school.

In my last I told you we had just purchased a house in that town; since then we have turned it into a chapel; this place cost us altogether £185; we have cleared off £105, and I hope shall soon be able to get the remaining £80.

The place will seat about 160. I should think the congregation averages about 100—it is increasing. I hope in time we shall have a good cause in Shepton; this is supplied entirely by our church.

I am glad to say that the labours of our brethren who go out to preach are appreciated and blessed—seven are thus employed.

During the summer months we held a series of services in the open air.

We have a Bible Class for females on the Monday evening, and a class for the discussion of theological and other subjects on Thursday, at which I preside. Our Sunday schools in connexion with our Wells Place number about 120; twelve of the members of our church are employed in this department of usefulness.

At Shepton—children, 50; teachers, 4.

Yours sincerely,  
BENJAMIN DAVIES.

BRIDPORT.

I must beg you to present to the committee our thanks as a church, for the kind aid both by counsel and money, they have hitherto given us. I do not think, if any gentleman of the committee were to worship with us on a Lord's day, and see our state, he would regret that the committee had continued to assist this church until now.

Almost every week brings something or other to our knowledge, constraining us to thank God and take fresh courage. We do not mean to say that *all* is on the bright side; we have our trials as well as our joys.

The congregations have increased greatly during the year; and especially within the last three months. We have reason to believe that the power of the Holy Spirit attends the ministry of the word; as many are deeply anxious about the salvation of their souls.

We have added, since our last report, *seven* by baptism; the conversion to God of two of them demands special attention. A man and his wife, brought to God in their old age, both being some years past sixty. Their change is so marked, that their neighbours assure me their awfully profane swearing used to disturb their morning rest very early; when in their "spinning walk," they would curse the weather if unfavourable to their employment, and blaspheme the God of the weather, too. Now it is truly a source of enjoyment to sit with them, and listen to their earnest expressions of sacred joy and love to God.

Last year we had a debt of £227 10s., of which sum we have paid £127 10s., and have a few pounds towards the remaining £100.

During the past summer I commenced open air preaching, which was interrupted by my begging tours. Through the winter we have held a series of Cottage Prayer Meetings in four different parts of the town. These have been well attended, and have, we believe, been both interesting and profitable. I have also an interesting Bible Class, and hope the good work of Divine grace and salvation is begun in several of those who form the class. Our Sunday school is about the same as last year.

I am especially pleased with the spirit of hearing in our midst. I have never to complain of speaking to an inattentive congregation. Streaming eyes, and evidently softened hearts, are often before me, whilst making known the truth as it is in Jesus; and I am looking forward, in faith and hope, to the in-gathering of many to the church.

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we may literally become a thousand, and  
the small one a strong people.  
Yours truly in Christ Jesus,  
H. W. STEMBRIDGE.  
(Signed also by the Deacons.)

MONEY RECEIVED SINCE LAST REGISTER.

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THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXIII.—MAY 1, 1858.

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Essays, Expositions, &c.

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We have to ask as yet, that the committee will continue to assist us; but still more earnestly we ask the prayers of our brethren, that God will abundantly pour out his Spirit in our midst, that the little

one may literally become a thousand, and the small one a strong people.

Yours truly in Christ Jesus,

H. W. STEMBRIDGE.

(Signed also by the Deacons.)

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*Much trouble will be saved, both to the Secretary and his Correspondents, if, in making payments by Post-Office Orders, they will give his name as above: or, at any rate, advise him of the name they have communicated to the Post-Office authorities.*

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household of the one is loose, disorderly, and without control. The family wander hither and thither, and the "sleepy" parent cares not to hold them in restraint, nor to keep them close and regular at the house of God. *With* them he seldom or never prays. In that household the Bible is not a family book. It is not read to the children, nor called in to light the flame upon the family altar. The children are trained up heathens, but with a Christian name; and when they outgrow the family bond, they break away into worldliness, or infidelity, or open vice. But it is far otherwise with the *wakeful* Christian, for though he has no converting power at command, yet he, like Abraham, will bring up his children "in the nurture and admonition of the Lord." He both remembers and believes that "the promise is unto you and to your children;" and, relying upon that faithful assurance, he, copying the example of the great patriarch, places his household in the way and under the blessing of his God and Saviour. The circle of which he is the centre resembles a well cultivated farm, whose beauty, order, and fruitfulness, attest to every beholder that the husbandman there is *not* asleep at his post.

*He is asleep in the church.* Sometimes, and in numerous instances, this is the case with *the pew*. The occupant looks on the condition of the church with quiet unconcern and indifference. If it prospers, he gives no remarkable evidence of joy; and if it decays he sheds no tears of sorrow. In all seasons alike, he can be "at ease in Zion," and join hands with them that "are not grieved for the affliction of Joseph." The sorrow of the Psalmist was never *his* sorrow,—*"Rivers of waters run down mine eyes, because they keep not thy law."* Possibly the house of God is becoming more and more vacant; but he is not one to "go into the highways and hedges, to compel them to come in." Or the state of things in the church is one of increasing barrenness and desertion, and he is solicited to take a part in some effort towards an improvement. His languid reply may be fitly rendered in the well-known line of the sluggard,—

"You have waked me too soon, I must slumber again."

Yet, bad as the case may be of the

sleepy Christian in the pew, it assumes a far more serious aspect when it appears in *the pulpit*; for there it becomes contagious in an alarming degree, and the infection rapidly spreads among a whole people. When the "watchman" sleeps, the people sleep also, and when the shepherd himself becomes sluggish, then,

"Drowsy tinklings lull the distant folds."

No condition of the ancient church was ever more treacherous or alarming than the one in which the "watchmen" were blind, "sleeping, lying down, loving to slumber." (Isa. lvi. 10.) It must have been a wretched, harrowing sight, to have witnessed the wide-spread floods of ungodliness and pernicious error, threatening to deluge both the church and the world, and the very men who were appointed to watch and raise the alarm, "lying down, loving to slumber." Unhappily, it is the same in every age, more or less. Men as pastors will do any mortal thing for "peace and quietness." "Why disturb the churches?" say they; which, put into more correct language, means, "Why disturb our slumbers?" And if it is replied, "Fearful error is abroad,—the doctrines of God are assailed by cunning and crafty men,—and the people are in danger of drinking in the poison, because there are none to raise the warning voice," they immediately rejoin, while quietly laying their head on some official pillow,—*"Well, never mind; we need not be so much concerned. It is useless to make a noise and disturb the churches. Peace, peace. God will take care of his own cause."* And so, folding their arms, they lie down, "loving to slumber."

*He is asleep in the world.* As such a man moves up and down in society, he gives no evidence of spiritual life apart from the mere name. The persons among whom he moves, would never suspect that he was a Christian at all, were it not that he professes to be one on the Lord's-day. He is not zealous for God, nor anxious about the souls of men. No one can charge upon him open sin, and no one can affirm that he ever warned a sinner. His principles are without point, and his profession without a purpose. Having been asleep in his closet, he bears about him throughout each day all the evidences of the morning slumber. His very atmosphere is that of drowsiness, and

his general profession is overspread with the spirit of sloth. As he failed to commune with God in the morning, so in his every-day life he fails to be useful among men; and, while time is flying, life rapidly wearing away, and death and judgment are hastening on,—he neither proves himself the salt of the earth nor the light of the world. Were such a man to be removed to the eternal state this day, neither the world nor the church would have the slightest reason

to deplore his loss. He would have lived his day, but not the one nor the other would be the better for his presence.

Reader, is this thy state—this thy barren condition? Remember, that “whatsoever a man soweth, that shall he also reap,” and that in the awards of the great judgment-day, the “unprofitable servant” will not escape. The time is even now “when judgment must begin at the house of God; and if it first begin at us,” what shall be the end of “*the sleepy Christian*?”

L. O.

### “HOLDING FAST THE FORM OF SOUND WORDS.”

BY THE REV. W. R. ARMSTRONG B. A.,\*

“Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus :” 2 Tim. i. 13.

IN developing our ideas on this text we make use of some obvious, but not less important observations.

I. There is a clear and perfect outline of doctrine, duty, and practice to be found in the New Testament. That Paul taught it to his friend orally is manifest, and we presume there will be no dispute that all Paul taught is contained in his writings; in addition to which we have the equally inspired and equally authoritative productions of the other apostles. If by the expression, “form of sound words” we should be led to seek for an elaborate scientific arrangement of theological topics we should, of course, be mistaken; but if through its absence, we should suppose the word of God to be a mere chaos of materials, shot as it were at the feet of system builders, out of which each might pick a bit as it pleased him, we should be as far in the wrong. There is a Divine system of divinity, our superficial acquaintance with which alone makes us feel the need of a human one. But even to Paul himself Divine truth appeared like a magnificent picture seen in the twilight, and exhibiting only the more prominent outlines. This is a very different conception from the supposition that we see everything undefined and obscure. The revealed outlines of truth are marked by the most exact precision, and a true believer would as soon think of denying the “power” of godliness, as of denying its “form.” It

has a definite form as well as an evident power, and he holds to both. This is a principle so generally lost sight of, that it is hard to say on what points all would agree. But amidst the strife of opinions it remains that, unless all are wrong, one only can be right. The Trinitarian and the Socinian cannot both be right; neither can the Calvinist and the Arminian. Popery, Prelacy, Presbyterianism and Congregationalism, are surely not all in accordance with the New Testament. The immerger of believers and the sprinkler of babies may both appeal to the Bible, but there is only “one baptism” to be found there. Now if we are to “hold fast the form of sound words” we must not only admit the Bible as its standard but insist that truth is, and can be but one; and that those opinions which are not in harmony with Scripture are evil, mischievous and corrupting, and to be opposed and repudiated by all who love truth in its purity.

Men more willingly allow a doctrinal unity to the New Testament, than they admit a completeness to the revelation of the order appointed for the churches of Christ. But if we keep steadily before us the idea that the “form of sound words,” is a simple and definite outline, we shall be able to maintain with equal firmness that this also is fully revealed. The necessity of the case, and the genius of Christianity, both demand that there should be no elaboration of details. Life in Christ is an inward thing, developed by the Holy Spirit under infinitely

\*The introduction, and some other portions have been omitted by the author.—Ed.



varied conditions, in perfect accordance with the individual tendency just as flowers springing from the same kind of seed, vary according to the soil, climate, and nurture, they receive. We do not expect, therefore, a rigid iron mould out of which to turn a pattern Christian. What we do find is a simple yet complete institution, capable in its fair operation, of realizing all the benefits of social co-operation in combination with all the advantages of individual energy. We find a society organized for a distinct purpose and perfectly competent to carry it out. If we ask in what circumstances that society is to be formed, who are to be members, how they are to mark their accession to its ranks, what they are to do, how they are to behave, for what causes and in what manner they may, if offenders, be excluded from it, we can never be at a loss for reply. There is not an enquiry we can make concerning the constitution of a Christian church, its members, officers, ordinances, revenues, or discipline, to which an answer cannot be furnished by the New Testament. So far from this being a difficult enquiry, it is in fact easier than almost any other. The church order of the New Testament is not one of those things hard to be understood, which unlearned, and unstable men wrest to their own destruction. It is rather one of those things on which learned men darken counsel by words without knowledge, in support of their own vain traditions. To speak candidly it appears easier for a plain man to understand the scriptural doctrine of baptism, than even that of justification by faith, and when men assert that they understand the latter, but do not apprehend the former; if we speak without hypocrisy, we should say, such a result is almost impossible to one who searches the scriptures with an honest desire to understand the will of the Lord, and to do it from the heart. We must not play fast and loose with the word of God, and find in it merely what it is convenient for us to find. The whole word of God will judge us at the last day; and if a case were to be imagined in which it should become absolutely necessary for God's people to separate themselves, surely we could not find a more urgent one than when the whole of Christendom is united to maintain a glaring and per-

nicious corruption of the principle ordinance of the gospel church. Such a case exists, for the vast majority of professed disciples of Jesus are living and dying unbaptized except in so far as a most childish travesty of Christ's holy ordinance is to be accepted as a substitute. We must "hold fast the form of sound words," and neither tamper nor temporise with the evil.

Before quitting this topic, it is worth while to observe how all who depart from the "form of sound words" encumber themselves with a mass of worthless inventions. The laws of the Church of England, apart from Acts of Parliament, fill two huge folios. The Presbyterians of Scotland have a tedious multiplicity of forms, and the Wesleyans have overlaid the Bible with their patron saints, sermons, trust deeds, and the minutes of Conference, in endless multitudes. We have only the New Testament, but we have never been brought to a stand yet. We have tried it, and against all the world we maintain that no truly Christian church can ever want anything more. Hold fast, brethren, to the "form of sound words," which was enough for Paul and Timothy, and is enough for you, and let the men who count you fools flounder on in the maze of their human inventions.

II. There is a special urgency in the admonition to firmness in the retention of truth. "Hold fast," is a fervent cry. If we were in a boat drifting upon shoals, and should suddenly come upon the line attached to some anchor, with what speed we should hand that line on board. "Hold fast," friends would cry as they struggled to make the end secure; and because life and death were depending on your hold, you would hold fast. You would clench your grasp, and stiffen your knees; and never mind the strain on your muscles till all was safe and your boat could drift no more. So in the changing tides, and adverse gales of human opinion, Christ calls on his people to hold fast. "Look to yourselves that ye lose not those things ye have wrought, but that ye receive a full reward." "Hold fast, that which thou hast, that no man take thy crown."

Brethren, we are called with an effectual calling that we may lay hold, and hold fast. This is the good fight of faith,

and our glorious Captain has given us a banner to be displayed because of the truth. That banner bears the inscription, "For the whole truth of God." That inscription was emblazoned in the heart's blood of a thousand martyrs; not the men who bore their testimony before heathen persecutors, but the saints of God, whom the worldly and corrupt sects of Christendom have slaughtered, because they held fast the "form of sound words." We find the blood of these poor innocents on the skirts of every corrupt sect; and therefore we have left them, to range ourselves under this banner. Its broad white folds float over us as we stand to testify, as did our fathers in the faith, against all the corruptions of religion, and all the errors of the times. We dare make no compromise with error. We will strike hands with no man who clings to unscriptural practices or upholds unscriptural dogmas. If they seek our fellowship, we will first send them to the Bible to learn their duty. We will speak the whole truth without fear or favour, and "contend earnestly for the faith once delivered to the saints." We stand for Paul's "form of sound words," for imputed righteousness, and for a sovereign decree. We stand for redemption from the curse of the law, and from the power of sin by the blood of the Son of God. We stand for the work of a quickening Spirit, and for the voluntary service of a holy God. We stand for a church of believers separated from the world, and obedient to Christ. We stand for one baptism—the immersion of believers—against all the vain traditions of men. We stand for the Lord's-supper, a peaceful meal for God's pure household, against its degradation into the "shibboleth" of sectarians; and we mean to stand. We feel this to be no unnecessary resolution. The indifference to doctrinal purity so generally inculcated, and the disrespect to Christ's ordinances so openly gloried in, are roots of bitterness, which will yet trouble us. May God avert the omens of judgment; but when piety has decayed, and doctrine is derided,—when religion is taught without prayer, congregations meet without worship, and preachers exhort out of every book, except the Bible,—what is to be looked for, but the withdrawal of the grieved and insulted Spirit of God?

Never was trust more precious committed to any people than that given to the early Baptists of England. They stood in the vanguard of the age. Refined by suffering, filled with truth, and free to publish it, they might have altered the destinies of Europe, and completed the reformation of the partially enlightened Christendom. But they were unfaithful, they sank into Socinianism, and are either extinct or unworthy of notice. And how sad is the present aspect of our churches. Nominally, we may be orthodox, but in few pulpits is the "form of sound words," held fast in its integrity, and in many, there is either an uncertain sound or serious error. Devotional feeling is rare, the missionary spirit is in many cases extinct, and multitudes are eager for the dissolution of the denomination. That is the most strongly advocated sentiment of the day. Not that its advocates have so successfully propagated right views of the ordinance of baptism, that the name of Baptists no longer conveys a specific difference, but that the consistent piety of our fathers in the faith, associated it with a tenacious adherence to right principle which is, above all things, out of fashion now. When the corruptions of Baptism have been destroyed, the Baptists may begin to think their name undesirable; but not till their work is done can it be right before God to preach a crusade against their distinctive peculiarities.

How different, during precisely the same period has been the progress of sound Baptist principles in the United States. There the Baptists, who a century ago were a mere handful, are numerically the second, but vitally the first section of the Christian community. There infant baptism is rapidly falling into disrepute, and numbers of ministers, some accompanied by their whole congregations, every year come over to our views. From the Baptists of America, Oncken received that encouragement and support which the Baptists of England were too heartless to supply; and which has brought a purer gospel than ever Luther knew to gladden the souls of thousands in Germany. Old Europe's hopes of receiving the truth spring from New England. All honour to our kindred, God has given them this station, and they now lead the nations

in the progress of the kingdom of God. They have destroyed State churchism, they are rapidly destroying infant baptism, and the mighty spiritual impulse which is moving American society to its depths, will hasten the time. Across the broad Atlantic, Christianity has a glorious future, in which, restored to its early purity, obedience, and love, it will develop itself in forms of power, glorious beyond all that earth has witnessed. The new Pentecost which has been vouchsafed, is most evidently from God, and may the Spirit who guides it spread its influence round the globe.

III. There is also a special description given of the dispositions to be cherished by those who hold fast the "form of sound words"

We are to hold fast in faith. The reproach most readily and constantly cast upon all who are firmly attached to their opinions, is that of bigotry, prejudice, narrowness of mind, or ignorance. We cannot indeed silence such slanders by anything we can do or say; but we can at least prove to reasonable minds, their falsehood by our own reasonable behaviour. Strict Baptists are sometimes allowed by their enemies to be conscientious, but it cannot be granted that they are intelligent. Let us show that we are such,—that we are familiar with our Bibles, and know how to defend our sentiments. We can found our faith upon the word of God, we have clear Scripture for what we do, and the case being so, it is a simple thing to hold fast, till authority equally potent be adduced in favour of practices unknown to apostolic times. Let us walk by faith, and hold fast by faith. If in eating or drinking, "whatsoever is not of faith is sin," much more in the sound words of Christ's gospel, and the order and ordinances of his house. Again, we are to hold fast in love, which is in Christ Jesus. That love is essential to a Christian life, all who hold fast to the "form of sound words," not only steadfastly believe, but honestly seek to practise; they are not less ready to every good work, because of their obedience. Nay, I believe that the very constraint which their conscientious obedience imposes on them, renders them more willing to show that they can, under proper circumstances, exhibit Christian

affection. We neither teach nor believe that our obligations to love our neighbours are lessened by their errors; but we believe it right that our love should be regulated by that far higher love and duty we owe to Christ and his commandments. We do not consider it consistent with love to say to a neighbour, we believe you in serious error, in points connected with your obedience to Christ; but, out of regard for you, we will pass over your error, and treat you as if you were entirely obedient; we do not say, we differ entirely from you on the fundamental principles of a Christian profession and fellowship; nevertheless, to please you, we will stultify our own opinions; but we do say, that love forbids to approve or even to be silent over our neighbour's errors. Jesus said, "If a man love me, he will keep my sayings." "Ye are my friends if ye do whatsoever I command you;" and as we have no doubt whatever that the views we entertain are based upon the true sayings of God, the want of Christian love lies not with us, but with those who, without convincing us of error, or refuting our charge against them, demand a right to fellowship, which belongs only to obedient disciples. While we love our brethren well, we love our Saviour more than these; and we would love our brethren for their obedience and their faith. It is a shame and a scandal, to say of that ordinance which Christ himself received and enjoined, that its reception or rejection, are matters not to be taken into account. That is not true charity which would rail at us because we dare not encourage men to neglect our Saviour's last and positive command.

Brethren, the times demand that we should hold fast. Let us be steadfast and fearless in our adherence to truth. It is not for us to measure the amount of our influence, or to estimate its result. The work is the Lord's. He knows what has to be done, and who are to do it. Let us be men of faith, and men of prayer. Let us speak the whole truth and do the whole truth, come what may. Whether as individuals we fall or triumph, is nothing to the grand result. We are on the winning side. Socinianism must fall, Arminianism must fall, Popery must fall, State churches must fall, Infant baptism must fall. From these errors

we have been freed, and against them and all corruptions we are pledged to wage an implacable war. In the name of the Lord, will we destroy them. Brethren, we have the truth; we can throw down the Bible and challenge the

world to convict us of error from its pages. Hold fast the "form of sound words." Stand firm in this good fight, and resist to the last gasp the least surrender of Christ's truth to the prejudices, the pride, or the unbelief of men.

## CONTENDING FOR THE FAITH.

(Extracted from an Address.)

By REV. T. DAWSON.

### *Contend for its propagation.*

A zeal for its propagation will prove our care for its preservation. We must hold forth this word of life for the dying, this balm of Gilead for the sickly, this manna from heaven to the famishing. It is no untried, doubtful experiment; we know this is the remedy, we have felt its influence, we are the living witnesses of its power. It has made us what we are; it came as the light of the morning into our habitations. Once we were a dark, degraded race, under bondage and condemnation—we were of the world, devoted to its vanities, immersed in its pollutions, but we believed; the faith came and we found redemption. Now what it has done for us, it can do for others, and they need it. It is needed in our families, our Sunday schools, our home population and in heathen lands. O for more burning zeal in labours to extend it! Let it be propagated, and we may be certain as to its result; no enemy can destroy it, and no opposition to it can finally stand. We have spoken of the object for which we should contend, we shall now advert to the manner in which this contention should be carried on. *Contend, earnestly contend.* To contend earnestly is to contend with all our strength, beyond measure, with a strong determination, to agonize. As the life-guards of Her Majesty would surround her in one firm body, were an attempt to be made upon her life, and defend her with the edge of the sword, so must the saints combine in defence of the faith.

It is supposed there are enemies who would attack and destroy it. It has always had them. The doctrine of the cross has never met with a hearty welcome from any man in his natural

state. There is unrighteousness on the one hand, and self-righteousness on the other, from both of which, in various ways, the faith is earnestly opposed. But how must we contend, with what acts, and with what spirit? Do not be discouraged if you are charged with sectarianism in this contention; every one who is truly alive in a good cause, must bear to be deemed a little beside himself.

### *Contend for it by an open confession.*

The whole design of its operation in this world is to bring man out into the broad daylight, and exhibit him as a vessel of mercy fitted for his Master's use and glory. A studious concealment of our principles for fear of loss or disgrace, is a dishonour to any man who makes pretensions of discipleship to Christ. What he has spoken to us in secret, we must publish openly—we must confess him before men. Conflict will undoubtedly be the result, but it must be borne. All attempts that were ever made to obtain peace by suppressing truth or concealing it, have been more hurtful than war itself. We must own the faith when it is opposed and trampled upon, and seems to be an outcast from society, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. xi 25. Some may not be able to answer the objections which its enemies bring against it by verbal controversy, but they can by a godly sincerity and decision—they cannot say much for their Master, but they can live for him. If we expect others to respect our principles, we must first respect them ourselves. A timid, wavering, half-hearted attachment to truth, is worse than open opposition.

*By a holy conversation.*

The evidence of a living faith will be seen in a holy, devout, and humble life. When a godly peace rules in the heart and in the church; when an unfeigned charity links its members together, and a deportment in society proves a man lives in the fear of the Lord, we have a noble defence of the faith, and an effectual means of its preservation. But when we conform to the fashions of the world, when we seek little artful methods of spreading what we believe to be true, when we are more concerned about a fine chapel and a respectable congregation, than a pure, holy, spiritual church, the glory of Zion departs. The gothic form and towering spire of Baptist places of religious worship, are no hopeful signs of the times. One may imagine a Jesuit will feel a secret satisfaction in observing these splendid structures. It will be well if there be no popish learning within those walls. The beauty of a church is seen in the purity, firmness, and fruits, of her faith.

As to the spirit, earnestly contend for the faith—earnestly, not furiously; not with a proud, uncharitable, bitter, censorious spirit. Let it be with the earnestness of a well settled judgment. Let a person form a deliberate judgment; after careful and prayerful consideration, after vigilant circumspection and self-examination to find whether he be himself in the faith, and approved of God, let him act. "I have believed, and therefore have I spoken." A person will now feel the ground on which he stands, he will know something of the real value and importance of that for which he is ready to stand in defence; it will endear it to him as his liberty and life. He will be saved from hasty, inconsiderate measures: what he does will be from cool calculations, and the yieldings of the soul to the paramount claims of conscience and of God. What the saints do after such serious ponderings in so important a cause, is the greatest service they ever perform to the church of Christ and the world. We are now reaping the fruits of our fathers' conflicts, who defended the gospel by their writings, ministry, sufferings, and death. We shall be unworthy of the name of such a noble race, if we manifest no zealous determination to continue the warfare, until the victory

be complete. There was a noble daring in the record they gave to the world of what they believed touching some of our peculiar principles. Take as a specimen the following declaration, now published in the first vol. of the H. Knollys' Society. "Coercion in religion and infant baptism, are the two pillars of antichrist." So they spake in the face of the most violent enemies of the truth. A necessity is laid upon us to transmit the faith to future generations;—ye should earnestly contend for the faith.

*By steady perseverance.*

We live in changing times. German Rationalism, like the canker-worm, is eating up the very root of gospel doctrine. By substituting a drivelling philosophy in the place of Divine wisdom, it has robbed the gospel of its vital power. But, brethren, let us hold the necessity of divine influence in regeneration, and a Divine righteousness in justification, with a steady, unmoved confidence, and the faith is secure.

We are beset on the other hand with human tradition in a Protestant guise, the end of which is to draw unstable souls from the substance to the shadow. To meet both these forms of error, we need devise no new plan, they were both seen by the Author of our faith, and provided against. "We receive a kingdom which cannot be moved." Does any one stumble at the mysteries of the faith, they are its glory. Some seem to think that because they cannot harmonize some of the awful truths of the faith with the benevolence of its Author, such parts must be excepted against; a most pernicious principle for sure, a principle that would judge revelation, not be judged by it. Can anything be more plainly revealed than the eternity of future punishment?—To carp at this part of revelation, because we cannot tell how it will accord with the benevolence of God, is it to pay less homage to the mysteries of revelation, than the natural philosopher does to the mysteries of science. If it be inconsistent with the benevolence of God to punish sin for ever, must it not be so to punish it for a definite though long period? If it be more consistent with benevolence to put an end to the sufferings of the wicked after a long time, either by annihilation, or restoration, than to punish for ever,

would it not be still more consistent to put an end to them at once, and not punish sin at all, no not even in this world? But see you not, how the denial of endless punishment, detracts from the magnitude and glory of the Redeemer's sacrifice? If the punishment of the wicked be not endless, the death of

Christ has not delivered from so great an evil as the smoke of that torment which ascendeth up for ever and ever; having "obtained eternal redemption for us." We want no new doctrines, we want the old ones clothed with the new power of a living faith.

## Fragments and Choice Sayings.

### FABRICATION OF MIRACULOUS PRAYERS IN FRANCE.

"I have spoken of *superstition*, and, in fact, the Popish clergy neglect nothing by which to uphold it amongst the masses of the people. They distribute little tracts containing *miraculous prayers*—found in the *holy sepulchre*, and written by the hand of *Jesus Christ*, and which are a universal panacea. I copy word for word one of those compositions which are circulated, under the patronage of the priests, in the diocese of Bordeaux:—*'This prayer was found miraculously at Jerusalem; it was written by the Lord's own hand, in letters of gold, and was interpreted by an orphan child of seven years, who had never spoken! Whoever carries this prayer on his person, need not fear the pestilence; he will not be unjustly condemned; he will not die without confession . . . If any one is possessed of a devil, place this prayer upon him, and immediately he will be delivered. All those who shall devoutly carry it, may be assured of seeing our lady de bon secours three hours before their death.'*"

### THE HIDING-PLACE.

It is nature that teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself, when he feareth a plague? Where should a frightened child hide its head, but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ, his Saviour? "Come, my people," saith God in the prophet, "enter into thy chamber, hide thyself." But because we are in danger, like chased birds, like doves that seek and

cannot see the resting holes that are right before them, therefore our Saviour giveth his disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember that whatsoever evils at any time did beset them, to him they should still repair for comfort, counsel, and succour. For their assurance whereof, his "peace he gave them, his peace he left unto them; not such peace as the world offereth," by whom his name is never so much pretended as when deepest treachery is meant; but "peace which passeth all understanding;" peace that bringeth with it all happiness; peace that continueth for ever and ever with them that have it.—*Hooker*.

### CHRISTIAN ZEAL.

Let us take heed that we do not sometimes call that zeal for God and his gospel which is nothing else than our own stormy and tempestuous passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls fire from heaven to consume those who differ a little from us in their own apprehensions. It is like that kind of lightning which philosophers speak of, that melts the sword within, but sings not the scabbard; it strives to save the soul, but hurts not the body. If we keep the fire of zeal within the chimney in its own proper place, it never doth any hurt; it only quickeneth, warmeth, and enliveneth us; but if we once let it break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, but a most destructive and devouring thing. True

zeal is like the vital heat within us, that we live upon, which we never feel to be angry or troublesome; but though it greatly feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed.—*Cudworth.*

#### PRIDE OF DRESS IN ANCIENT LONDON.

"THE principal citizens of London were become so extravagant in their dress about this time (1560,) that it was thought necessary to restrain the same; in consequence of which a proclamation was issued by her Majesty (Elizabeth) against excess of apparel, *gold chains*, and cloaks, the latter of which were made so long, that they reached down to the heels.

In the year 1582, the luxury of dress having greatly increased, among people of all degrees, *but particularly apprentices*, the Court of Common Council, apprehending such custom might prove of dangerous consequence, passed an act for regulating their dress in future, in which it was enacted as follows:—"That no apprentice whatsoever should presume to wear any apparel but what he received from his master. To wear no hat, nor anything but a woollen cap, without any silk in or about the same. To wear neither ruffles, cuffs, loose collars, nor any other thing than a ruff at the collar, and that only a yard and a half long. To wear no dou-

blets (waistcoats) but what were made of canvas, fustian, sackcloth, *English leather*, or woollen, without any gold, silver, or silk trimming. To wear no other coloured cloth, or kersey in hose or stockings, than white, blue, or russet. To wear no other breeches but what should be of the same stuffs as the doublets, and neither stitched, laced, or bordered. To wear no other surtout than a cloth gown or cloak, lined or faced with cloth, cotton or baize, with a fixed round collar, without stitching, guarding, lace or silk. To wear no pumps, slippers or shoes, but of English leather, without being pinked, edged, or stitched; nor girdles or garters, other than of cruel, woollen, thread, or leather, without being garnished. To wear no sword, dagger, or other weapon, but a knife; nor a ring, jewel of gold, nor silver, nor silk, in any part of his apparel, on pain of being punished at the discretion of the master for the first offence; to be publicly whipped at the hall of his Company for a second offence; and to serve six months longer than specified in his indentures for a third offence." And it was further enacted, "That no apprentice should frequent or go to any dancing, fencing, or musical school; nor keep any chest, press, or other place, for keeping of apparel or goods, but in his master's house, under the penalties aforesaid."—*Harrison's London*, page 217.

## Obituary.

#### REV. W. THOMAS.

THE subject of this brief notice was born in the county of Cork, but his parents were natives of Wales, and our late friend was rather proud of having descended from the Ancient Britons. His mother was a pious woman, who was accustomed to pray with and for him, when he was quite a child. In consequence of her death, and his father's second marriage, he early left Ireland for London, where he became acquainted with, and was baptized by, the late Rev. Joseph Ivimey. He was a member of this devoted minister's church, when the Baptist Irish Society was formed; and was one of the first who gave his pastor a contribution towards the promotion of

its benevolent design. Soon after this, his own mind was directed to the work of evangelizing the land of his birth; and after spending some time at Bradford College, he became the second agent of the newly-formed Society. From that time to a very recent period, he was labouring in the Emerald Isle with various degrees of discouragement and success. That he was a faithful servant of the Society, ever ready to labour in season and out of season, none who knew him will deny; and although he in common with other Evangelists, met with disappointment, there were many brought to inquire after and turn unto the Lord through his instrumentality. There are four preachers of the gospel, or city missionaries, who were

brought to the knowledge of the truth by his preaching, and several other persons in less public stations have testified to the usefulness of his ministry to them.

The early triumphs of the Society were its greatest, and in them Mr. Thomas shared. He visited many countries, superintended several schools, distributed tracts, and preached in court-houses, on the decks of ships, and other places. In the county of Limerick, one gentleman frequently gave him the use of his ball-room, in which many heard the glorious gospel, the good tidings of great joy. As might have been expected, our brother became a marked man, was denounced from altars, and in other respects persecuted by the priests. One of these ghostly confessors ventured to horsewhip him; but although a tall athletic man of warm temperament, Mr. Thomas bore the insult and injury with meekness, for the sake of that cause which was ever dear to his heart. It is believed that he wrote the lines, on page 119, entitled, "A Prayer for Ireland," while smarting under the indignity offered him by one who forgot that the weapons of the Christian's warfare are not carnal. Mr. Thomas was steadily and strongly attached to the doctrines and principles of church order advocated by this magazine. His last few years were spent at Parsonstown, where, though superannuated, he often preached with acceptance and success.

He suffered very acutely from an internal disease, and longed to depart. During his illness, his mind was much engaged in prayer and devout contemplation. For a day or two he seemed quite dead to the world, and to his devoted wife and two children; but even then he spoke of the blessed Saviour, and rejoiced in the assurance that he would soon be with Him in glory. He was released from suffering on the 13th of February last, "He rests from his labours, and his works follow him."

#### MRS. SARAH RUFF.

ON the 22nd of March, 1858, Mrs. Sarah Ruff, aged 73, a member of the baptized church, worshipping at Kingston, Surrey, departed this life for the world of blessedness. She was the widow of a deacon of the church, and had been

a member for the last forty-six years, during which time her Christian walk and conversation had been such as might well deserve the honourable title of "a follower of Jesus." In every good work, whether of visiting the sick, cheering the hearts and lives of God's ministers, receiving with an open heart and hand Christian missionaries, maintaining with unceasing consistency the undiluted doctrines of the gospel, or subscribing to the cause of Jehovah, she had ever been first and faithful; while in all she ever strove to keep self in the back ground. She maintained her Christian activity to the day of her death. She was present in God's house, on the Lord's-day, and expressed her great joy in the experience of the subject that had been preached from, viz., the continual battle of the two natures, grace and indwelling sin, in the believer. In the afternoon she received a few friends to take tea, to whom she said, "Mr. Medhurst is receiving many young persons into the church; O that my dear children were there!" thus testifying her anxiety for her beloved offspring. She retired to rest as usual, slept well during the night, and arose in the morning at her usual time, but before she had finished dressing, complained of her head, and with the assistance of her servant, retired again to bed, and appeared to sleep heavily till a quarter past twelve o'clock, when her ransomed spirit without a struggle or a groan, took its flight to the bosom of her Saviour, there to rest till the resurrection morn.

On the following Tuesday week, Mr. Medhurst committed her mortal body to the grave in Kingston Cemetery, attended by a large concourse of mourning friends, and on the following Lord's-day, our pastor improved the circumstance from the words of David, "Precious in the sight of the Lord is the death of his saints;" showing, 1st. What constituted the character described, "Saint." 2nd. What the solemn fact implied should teach, viz., That all must die; and that it is only of the saints we can say, "Our loss is their gain;" and then lastly, The blessed assurance given, The death of the saints is precious in the sight of the Lord.

The chapel was densely crowded, marked attention was paid, and deep



feeling manifested. O that the death of our sister may be the means, in the hand of our covenant God, of quickening many a dead sinner!

A BRIEF SKETCH OF MR. RICHARD HORTON.

*Of Little Leigh, near Northwich, Cheshire, who departed this life, March 26, 1858, in the 23rd year of his age. "In the midst of life, we are in death."*

There is something exceedingly painful in recording the death of one who is taken out of time into eternity prematurely; and in particular, when the person is young and in the bloom of life, promising many years of usefulness to families and friends. How the hopes of parents are blasted, the church of God cast down! and both are led to cry out, "Lord, who is sufficient for these things?" The time, the place, and the circumstances of our removal out of this world, are only known to Him who has said, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." And so it was with our dear young friend. The circumstance which caused his death, was as follows:—Early on Thursday morning, the 25th of March, he was kicked by their own mare, and lay all that day in great pain. He survived about twenty-four hours after the accident—until Friday, 26th, when his spirit took its flight out of time into eternity.

It is very consoling to his relatives and friends that a merciful God continued to him consciousness, so that he was able to recognize and speak to them. He spoke up to within about half an hour of his death; and their remembrance of what he said gives joy in the midst of grief, and is a rich treasure which gold cannot buy. He spoke with great tenderness to his friends and sister, and also to the servant and workmen. He then

desired that the minister he had so often heard might be sent for, to whom he spoke with great freedom, saying, "I am a great sinner, but I know that Jesus will save me, I have no other hope but in him." This he said with great confidence. To another he exclaimed,—

"I the chief of sinners am,  
But Jesus died for me."

To one who had lived in the house from his childhood he said, "I must bid you farewell; the Lord bless you and prosper you; I hope you will prepare to follow me." He saw some weeping; he then said, "Don't weep; I do not. I am going to heaven. There is nothing worth living for on earth." When his beloved mother came to him, he said, "Mother, I am going to leave you: prepare to follow me; you will not be long,"—repeating, "I am going to heaven." And this holy confidence was well grounded. He trusted not in his own good deeds or kindly disposition, but to the merits of Jesus alone, casting himself as a poor sinner wholly on him for salvation. The dying youth, after speaking a little more to those around him, sunk into the arms of death, crying out in the words of the martyr Stephen, "Lord Jesus, into thy hands I commit my spirit."

Thus died this dear young man, in the bloom of life, beloved by all who knew him, and has left his sorrowing parents and relatives to mourn his loss. His death was improved on Good Friday, by Rev. C. H. Kelly, in the Baptist chapel near to the spot where happened the fatal accident. The text for the occasion was John xi. 25, 26. It was a very solemn meeting; many shed tears; and we do hope that this sudden and gloomy event will be a loud call to all of us,—“Be ye also ready; for in such an hour as ye think not the Son of man cometh.”

T. F. SMITH.

## Correspondence.

THE HOLY OF HOLIES.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—The previous allusions which I have been allowed to make to

the subject of the Holy of Holies, have been offered with a view to express my dissent from the common rendering of Hebrews x. 19. To the word Holiest, as it occurs in that passage, I object as not

being sanctioned by the original reading, and as encouraging a thought which enters and connects itself with our every approach to the throne of grace. It is very obvious that such a thought is either safe and warrantable, or seriously prejudicial, since it has to do with the prerogative of God, and the true position of the sinner. That there are two different words employed to denote the Sanctuary and the Holy of Holies, we find explicitly stated, Heb. ix. 1, &c. Such a distinction having been once drawn by the Apostle allows of no departure from the literal meaning: by so doing, the sense of the passage and the doctrine involved in it become immediately endangered. The things which the Holiest is said to contain are things which we have heard of, and are familiar with their names, both from the reading of the Old and New Testament. Moreover, they are things in which believers are personally and deeply interested, objects both of faith and hope to the church of God; but were it not for this single verse, there is no other passage of scripture which would lead me to entertain the belief, that I am able and authorized to enter into the Holiest, and come into the presence of the Holy One, where justice reigns in unsullied purity, and where holiness forbids the approach of all except of One in whom the Father is well pleased; any more than I can expect to be able to penetrate, and, entering the clouds, to stand where the angel Gabriel is. An appeal both to reason and Scripture teaches that there is a physical incapability as well as moral incapacity for such a presumptive effort, and the consciousness of my condition before God, leaves me thankful that I am not called upon to attempt this; as when the sun would overpower me by its noon-tide radiance, I rejoice in the shadow of a cloud. The same idea which the Holy of Holies conveys, is preserved in other parts of Scripture in which the comparison is drawn between the glorious attributes of God, and the objects in nature, which are most lofty, stupendous, and inaccessible. The Psalmist exclaims, "Thy mercy, O Lord, is in the heavens;" "thy righteousness is like the great mountains, thy judgments are a great deep;" and he finds his safest position to be not attempting to scale the one or fathom

the other; but, welcoming the intervention of the veil, trusting under the shadow of the Saviour's wings.

To return again to the text. I know of no translation of the New Testament except it is the English one which adopts the word Holiest. The Latin translation reads as follows: "Habentes itaque fratres fiduciam in introitu sanctorum," &c., the Holiest in that translation is called *sancta sanctorum*. Luther's translation runs thus "So wir denn haben die Freudigkeit zum Eingang in das heilige." But the Holiest in the German translation is called "das Allerheiligste."

The French version reads, "Puis donc que nous avons la liberté d'entrer dans les lieux saints," the holiest being called *le lieu très saint*. As regards the meaning of entrance into the Holies, the meaning does not rest upon the force of the preposition only, although if the sanctuary is meant, that entering would extend as far, and no further than to the veil which separated the two compartments.

Without any injury to the text, or without mistaking the true meaning; I think we might read the preposition *in* or *into* in the same way in which we read it in connection with the word faith, exercising itself in or towards God, and understand the boldness or confidence in the way into the Holies to mean nothing less than faith in Christ; who is the way. This faith is grounded upon his humanity which has honoured and sanctified the worship of the Supreme Being, and leads and introduces us to it. The expression, "hath consecrated," is not improbably derived from the dedication, which was an annual festival observed by the Jews, in commemoration of the dedication of the temple which was completed in the days of Ezra, in the reign of Darius the King of Persia. All those who came within the outer precincts and courts, were considered to be in the temple; as we read, John x. 22, 23, "that Jesus walked in the temple in Solomon's porch," although that was one of the outer chambers or galleries, to which the public had access; which I believe afforded no view of the temple properly speaking. The account given of Herod's temple informs us that there was a writing fixed up which forbade strangers to proceed beyond this, under penalty of death, and that a way led

from this into the court, into which men and women were admitted who were purified; and that next to this, again, was the part of the temple where the priests officiated. Here was what was called previous to the building of the temple, "The door of the tabernacle of the congregation," which had been often in the wilderness a scene of terror; and explains to us, the expression used by the apostle, "having boldness." Here it was that the altar was, and a partially drawn curtain allowed to the people a view of the sacrificial ceremonies. I take this to be the veil, which is called the veil of the temple, which was rent in twain at our Lord's crucifixion, and not the second veil as it is called. The passing of the second veil shewed his ascension into heaven; but the rending of the first veil, the abolition of the sacrificial ceremonies. If, therefore, the apostle calls us to notice that a separation has been removed,—that the priesthood has been superseded,—that there is privilege of entrance granted to the congregation; I conclude that it is to that part where the altar stood, which shadowed forth the cross of Christ; and that Christians, who are said to be priests to God, draw near to the altar, when they plead personally the atonement of Christ or commemorate the offering of himself in the ordinance of the Lord's-supper.

The typical meaning of the first veil is explained by the apostle, to be the humanity of Christ. The observation that "the way into the Holiest was not made manifest while the first tabernacle was standing," applies to this veil and teaches us that the death of Christ was the great event which was waited for to unveil the sacrifices and disclose their meaning. The second veil, I should suppose, was intended to represent the clouds of heaven. If the cherubic figures traced upon the curtain, were the same with those described in Ezekiel's vision, they might be designed to represent the spiritual and ethereal agencies which God has at his command in the firmament and in the universe. The figurative language of Scripture, represents the Almighty as sitting or moving, or passing swiftly through these elements, transmitting messages and commands from one part of the universe to another; stretching out the heavens like a veil or curtain, and making the clouds

his chariot. (Psalm civ. 2—4.) Within this veil, no mortal will see nor will it be removed, till believers shall be caught up in the clouds to meet the Lord, and evermore to be with him. (1 Thess. iv. 17.)

In order to show in what sense the expression, "entrance into the Holies," is used by Jewish writers, and what was their idea concerning the Holiest of all, a single passage from Josephus may not be tedious or irrelevant.

"The inside of the tabernacle," he says, "was divided into thrice ten cubits in length, at ten cubits from the bottom were four pillars placed at equal distances from each other. (See Exod. xxxvi. 36.) Within these pillars was the Most Holy Place, where not even the priests were permitted to enter, though they had free access to all other parts of the same building. The division of the tabernacle into three parts seems to bear some analogy to the nature of the universe. That space which was inaccessible has resemblance to heaven, the throne of the divine Majesty; and the other twenty cubits where only the priests were admitted are like the earth and sea, on which men may pass to and fro. At the entrance of the Tabernacle, (Greek, where they made the *Eisodos*), were five pillars of gold standing on pediments of brass." Afterwards he says, "The temple was called holy, (*hagion*), but the space within the four pillars was called, *The Holy of Holies*."

After describing the inner curtain, which constituted the separating veil; he next tells us that there was another similar one in the entrance (*Eisodos*) on the five pillars, (Exod. xxxvi. 38;) "this curtain was let half down so as to allow the priests to pass under; and there was another exterior curtain which might be drawn or undrawn, according to the state of the weather and the occasion for which the people were convened." (See Josephus, Antiq., book iii. 6, 4.)

In conclusion, what the true position of the Christian church is, and the privileges to which they are called who are children of God through faith in Christ, is a fruitful theme on which the passage invites us to expatiate freely and continually. If from the types of Scripture and the study of the Tabernacle, I have gained no more instruction than this, that God is invisible and that I cannot

soar to heaven, the advance that I have made under the teachings of Divine truth has been trifling. The Holy of Holies has another lesson to teach us ; it is this : As in the natural and material world there is a barrier and a command which says to the rolling tide, "Thus far shalt thou go, and no further," so in the spiritual world there are bounds prescribed to the exercise of human reason, thought, and investigation, beyond which it is unlawful to penetrate. Faith alone, which rests upon the true sayings of God, and which does not break through to gaze receives at times a glimpse of what is within the vail,—an intimation of what Christ our High-priest is doing for us,—a ray of light from the celestial glory. By the Spirit are revealed things which mortal eye hath not seen, which words cannot express, which seem to suffer contamination by any attempt to clothe them in familiar language, which human tongues cannot describe without a live coal from the altar.

From the Holy of Holies in the Tabernacle, we learn what those subjects are which we dare not too freely scrutinize. The glorious attributes of God, and the perfections of the Divine character are

beyond man's searching and finding out ; the divinity and the incarnation of the Son of God are truths embraced by faith, but not made tangible to flesh and blood : the atonement, deeply as man is interested in it, is acknowledged as a solemn fact, but it has mysteries in it perhaps beyond either man's or angel's comprehension, and the Divine counsels and providences, which it has been supposed are indicated by the cherubim are acknowledged as inscrutable. In regard to all these things, the disposition and state of the weaned child is most pleasing, which does not exercise itself in great matters, nor in things too high for it ; and the truth proclaimed by the Law-giver remains throughout all generations the same,—“That the secret things belong to the Lord our God, but the things which are revealed to us and to our children.”

Maidenhead.

T. SLATER.

[Being anxious to keep faith with our readers, in closing the above discussion with the present number, we insert our excellent brother's letter *in extenso*, although sorely tempted to reduce it within narrower limits.—Ed.]

## Poetry.

### HEAVEN DESIRED.

BY WILLIAM STOKES.

Rise, my soul, and soar on high,—  
Rise to joys above the sky ;  
Spread thy wings, thy fetters break,  
And all earthly joys forsake.  
There th' Eternal Father reigns,  
O'er the bright celestial plains ;  
There from mercy's boundless stores,  
Bliss unspeakable he pours.  
There the Son, with glory crown'd,  
Sheds benignant smiles around ;  
And invites to sweet repose,  
On the breast that bare our woes.  
There the Spirit, breathing peace,  
Bids our care for ever cease ;  
And inspires the golden strains  
Heard but in those blissful plains.  
There th' angelic hosts adore  
Him who all our sorrows bore ;  
And from rank to rank proclaim  
Endless honour on his name.  
There the church, Immanuel's bride,\*  
Sits exalted at his side ;  
Sharing with her Lord the throne,†  
Won by love to her alone.

There the Spring for ever glows,  
There the life-stream ever flows ;  
There the day, for ever bright,  
Rolls in joy with "no more night."  
There no Summer's heated breath,  
Spreads, unseen, a venom'd death ;  
Nor a tear in sorrow's eye  
Mars the beauty of the sky.  
Rise, then, soul ; from earth arise,  
Wing thy way to yonder skies ;  
Longer here why would'st thou stay ?  
Haste thee, spirit, haste away.

### A PRAYER FOR IRELAND. (See p. 115.)

O GRACIOUS Saviour, from above  
Dispense the blessings of thy love ;  
And let thy power thy truth display,  
To usher in the blissful day.  
The day which Prophets did foretel,  
Which shall consume the force of hell—  
The soul-destroying "man of sin,"  
By thy pure light and power within.  
Let Britain's Isles be ever free  
From sin, and guilt, and misery ;  
Let saintly blood no more be shed  
By papal bands, by tyrants led.  
Teach Ireland's sons their friends to know,  
From those who are their deadly foe,  
And who by superstition's spell  
Lead millions in the way to hell.

\*Rev. xix. 7—9, and xxi. 9.  
†Rev. iii. 21, and 2 Tim. ii. 12.

'Tis scripture truth, and Christian love,  
That fill the glorious realms above;  
O turn this sinful world to thee,  
Let Erin's sons be truly free.

Now gracious Lord, thy truth maintain,  
And speed, O speed the Saviour's reign;  
Let those who love thy glorious cause  
Be bless'd and crown'd with thine applause.

## Reviews.

*The Holy Spirit and the one Church.* New Park-street Pulpit, No. 167.—*Communion with Christ.* Baptist Messenger, for April, 1858. (Both sermons by the Rev. C. H. SPURGEON.)

There are two classes of men with whom reviewers have principally to do,—the argumentative and the declamatory; or the men who deal in *things*, and those who chiefly indulge in *verbiage*. Between these two classes there are broad lines of distinction, with which there must be of necessity corresponding modes of intercourse. With the one there is at least the presence of mind; but with the other we are treated to a feast of words;—with the former there is always more or less of system, notwithstanding acknowledged error; but with the latter confusion too often reigns supreme, for want of a guiding principle;—with the one there is the fortress inviting attack, but with the other we are left to do battle with a great cloud of smoke.

Without intending anything discourteous towards Mr. Spurgeon, or wishing to detract in the least degree from his great merit both as a minister and a man, we must be pardoned for classing him with the declamatory, in the line of authorship. So far as we have observed, he has never been guilty of the most distant approach to argument, from the first day of his public life down to the present hour. His published sermons abound with the plainest truisms that tongue ever uttered, frequently accompanied however with a genius to embellish, or a coarse jocularity that degrades, the sacred themes on which he expatiates. That he firmly adheres to the great doctrines of gospel truth is a matter of rejoicing to all who are acquainted with his ministry; but that he ever assumed to manage an argument, or to give a sound and manly *reason* for his belief, on any of the controverted points of the day, is a plea which even his best friends would find it difficult to maintain. On all such questions he takes rank among the great declaimers of the age, and, like the school he adorns, he finds both reason and argument much too expensive for his resources, and a cheaper dogmatism far more within the compass of his means.

Of the value of this article to a man like Mr. Spurgeon, the sermons before us are

average specimens, and we unaffectedly regret that, with so much in them that is admirable, there should also be much to deplore. That the preacher, or any other man of influence should aim to cement the scattered materials of "*The one Church*," merits both our gratitude and imitation; but that he should go out of his way to ridicule brethren who aim at the same object but on *scriptural ground alone*, must be laid to the account of the dogmatic spirit in which it is too natural for him to indulge. In the first of these sermons he remarks:—

"I think this bears rather hard on our friends, the Strict Communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world, but they really do separate themselves from the great body of Christ's people. The Spirit of the living God will not let them do this really, but they do it professedly. They separate themselves from the great Universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. They "*separate*," certainly. I do not believe it is wilful schism that makes them thus act; but at the same time I think the old man within has some hand in it."—page 23.

In the second sermon he is still more declamatory, and in his eagerness to expose what he chooses to treat as a weakness, he becomes egotistical in an offensive degree. He says:—

"Suppose some excellent Strict Baptist brother speaks to us who have more enlarged principles. He comes down upon us with his heavy weapons, and cuts us down for the great sin of loving all them that love the Lord Jesus, and receiving to the Lord's table all whom we believe the Lord has received; but our brother would be obliged to go on the other side of the road, because he could not eat with the Egyptians; there must be, he thinks, a little distinction and a little difference kept up, for the honour of his own views."—p. 98.

Mr. Spurgeon's *we* "*who have more enlarged principles*," is an exquisite piece of modesty in a young man who professes to be of the same school with Abraham Booth and Dr. Gill. Of course he must have far

outgrown the narrow views of such men as those,—whether the same can be said of his learning and other qualities, time alone will determine; but we avow it as our solemn conviction, that before we accept his own *ipse dixit* for having “more enlarged principles” than those eminent divines, he must be good enough to state where he obtained them. Booth, Gill, and a long array of equally devoted men, drew their principles directly from the New Testament, and if Mr. Spurgeon has obtained his “more enlarged” ones from some other quarter, we will neither envy his choice nor copy his example. He may boast that they are “more enlarged,” but this will not prove them true nor make them obligatory. Adam, after he sinned, had “more enlarged principles” than ever he had before, for he then knew “both good and evil;” but surely Mr. Spurgeon requires not to be told that he enlarged his principles at the expense of his integrity. Nor is it too much to affirm the possibility of a repetition of his sin. If a man is more concerned to possess “enlarged principles” than such as are true,—if he prefers as a standard of action his own opinion and taste, or even the religious charity of the day, to the word of God, he repeats in his degree the first offence, by substituting a *human motive* for the law of his Maker. He in effect declares that he regards the restraints imposed upon him by his Redeemer as much too narrow for the “more enlarged principles,” in whose gratuitous action he is anxious to indulge.

And the charge that the Strict Baptists “separate themselves from the great Universal Church,” is equally weak and as little to the purpose. For, first of all, what is this “great Universal Church?” What its birth-place,—its elements,—its authority? Is it the centre and habitation of “one Lord, one faith, one baptism?” or is it an agglomeration of all the “odds and ends” of a degenerate sectarianism? Is it “the church of the living God, the pillar and ground of the truth?” or is it the “wood, hay, stubble,” that ignorant or designing men have, in numerous instances, heaped together, for their own selfish or ambitious purposes? If it be the abode of pure gospel truth, then we admit that separation from it would be an approach to the sin of schism; but if this “great Universal Church” shall turn out a huge, misshapen mass of good and evil, truth and error, light and darkness, the commandments of God and the inventions of men, all blended together without rule, or order, or consistency;—if it be a cosmopolite admixture of Arminian, Calvinist, Universalist, Catholic, Protestant, Quaker, Methodist,

Ranter, Baptist, Sprinkler, Churchman, and Dissenter, among whom all the distinctive lines of sacred truth are mingled or lost, and the image can be made to represent whatever likenesses a worldly policy may desire; then we affirm, without hesitation, that such a separation from this monstrous deformity, as must inevitably result from scriptural action for the sake of pure New Testament communion, is a duty second to none in the order of reverential obedience to Christ the Lord.

And then again,—who in this case are the real separatists? Are they the Strict Baptists, or the various sections of this “great Universal Church?” Where, we may ask Mr. Spurgeon, was this modern “Universal Church” of all the sects, when the Baptists, according to Mosheim and others, maintained the truth of Christ “in the remote depths of antiquity?” In reply to a Churchman, he remarks, in the same page of the first sermon,—“The Church of England was not known in Jude’s day.” Of infant sprinkling and open communion we affirm the same thing, and challenge *proof* to the contrary. Baptists then were necessarily “strict,” from the known fact that none but the baptized were admitted to the churches. And if “strict” Baptists were not separatists then, how, for maintaining the same principles, can they be separatists now? If the modern “Universal Church” has, in numerous instances, (as Mr. Spurgeon himself must admit) erected a standard of communion unknown to the New Testament, who are the separatists,—those who erect and follow this modern standard, or those who maintain the standard of the great Head of the church? Which are the wanderers—the parents *who remain at the family home*, or the disobedient children who gad about the streets?

Neither is it proper to forget that Mr. Spurgeon himself is, or at least professes to be, a Baptist; but why a Baptist at all, if that is not a more scriptural profession than any other? If, as he appears to think, a “strict” profession is no virtue, why not be a Churchman, or a Methodist, or a Quaker, or the member of some other modern sect, unless the Baptist has higher claim to be of scriptural origin? If, then, adherence to plain New Testament truth makes a man a Baptist in preference to membership with some other sect, who will be bold enough to affirm that it is not honourable to such a man to be “strict,” rather than loose and feeble, in his religious obedience? We believe that we can find throughout these nearly two hundred sermons of Mr. Spurgeon’s, frequent and deserved commendations.

tions of "strict" honesty, "strict" veracity, "strict" fidelity, and "strict" honour; but when he comes to the same "strict" virtue in a Baptist, then he holds him up to a paltry ridicule, because he presumes on adhering to a "strict" principle of Christian obedience! How comes it to pass that "strict" principle with regard to man shall be accounted a virtue, while the same "strict" attachment to the law of Christ is treated with rebuke? If "strict" consistency is honourable among the lower virtues of social life, it remains with Mr. Spurgeon to prove, *if he can*, that it is less worthy of praise in the man who maintains a "strict" profession in the face of universal scorn.

Were it worth while, we could easily disprove the insinuation that the Strict Baptists are disinclined to friendly interchanges with Christian brethren of other sects. On the point of communion, they reserve their views, as they have an undoubted right to do, in the exercise of the liberty of Christian men; but in the whole circle of friendly co-operation, apart from communion, they are fully as fraternal as any other denomination in the land. We happen to know, among others, one of their leading men; and we assert it from an intimate acquaintance with the party, that there is no man in his district, of any sect, who more frequently occupies the pulpits of other denominations than he; and we can further affirm that on no occasion have they had to complain of a breach of implied neutrality. And we are assured that this is by no means a solitary case. We would therefore suggest to Mr. Spurgeon to withdraw his imputation that the Strict Baptists separate themselves from "the great Universal Church." So far as conscience and the word of God will allow them to do so, they unite with that church as fully as the members of any other Christian sect; and those who charge upon them an opposite or a selfish course, either do not know them, or they forget the old law that enjoins, "*Thou shalt not bear false witness against thy neighbour.*"

*A Voice from the Vintage*, &c. By Mrs. ELLIS. London: William Tweedie, 337, Strand, W. C. Pp. 95. We earnestly recommend this good-looking little book to the diligent perusal of our readers. It presents the different phases of the temperance question, in a style at once attractive and as free from dogmatism as can well be conceived; and from the mild and suasive tone of its address, we augur the most favourable results for the cause to which its pages are devoted. Had our space permitted, we should have gladly given the

impressive appeal which it makes in pages 94 and 95, and the only compensation we can offer for the omission is, that of exhorting our readers to purchase the little work for their own quiet reading, being assured that they will not regret the outlay.

*The Bible Union Quarterly*.—Feb., 1858. This number announces the commencement of the Book of Proverbs, and gives satisfactory proof that the "American Bible Union" understand the inseparable connection between perseverance and success. Of the former they afford a manly specimen, and of the latter we have great faith that they will reap a large reward.

*Three Blessed Texts*.—*Hints to Church Members*.—*The Tract Distributor*.—*Hints on attending the Public Worship of God*.—*The persecuted Convert*. These are additions to the series of tracts and hand-bills published by our industrious friends of the Baptist Tract Society, and are eminently adapted to be useful. O that such tracts and papers as these were distributed throughout the length and breadth of our empire! They would go far, by the blessing of God, to counteract the frothy religionism of the day, by supplying those solid views of truth and duty, the want of which makes Zion mourn through all her borders.

*Theology in Verse*, &c. By J. P. SHORTHOUSE. London: Aylott & Co., Paternoster-row. 1858. Pp. 160. This is an exceedingly neat, nay, an almost elegant volume of poems, on all the great and grave subjects of our Divine religion. The author ranges through the whole circle of divinity, and his muse essays to deal with, "God," "The Fall," "Election," "Free-will," "Regeneration," and other profound or practical points of gospel truth. If there are no elevated flights of poetic genius, there are pious meditations and reveries that cannot fail to be useful. The notes to the various poems are really valuable, and he must be fastidious indeed, who, because he may fail to meet with the sublimity of a Milton, or the sweetness of a Cowper, can derive no edification from this unassuming production. It is full of pious feeling, and we do not envy the man who can read it without profit.

*The Name of the Lord*.—*What is Truth*, &c. Being Nos. 1 to 8, of Gospel Tracts, written and published by W. BINDER. These tracts are full of the marrow of the gospel, and will edify and instruct whoever are really taught of God. Yet our brother will excuse us for suggesting that he would do well to avoid the use of harsh terms in his very proper denunciations of false or

corrupt doctrines. To speak the truth is an unquestionable duty; but "speaking the truth *in love*" is a Christian obligation. Gospel doctrine is best taught in a gospel spirit, and we shall ever find that no rule will better repay its studious observance, than the old one "Soft words and hard arguments."

*United Prayer for a Godly Cabinet Suggested, &c.* By WILLIAM MUSHETT, Barrister-at-Law. London: Nisbet and Co., Berners-street. This is an earnest letter by a worthy, but most mistaken man. He is intolerant, without appearing to know it, nor is he at all aware of the persecuting spirit of his own piety. The "Godly Cabinet" for which he prays, would better suit the meridian of Rome or Naples than that of Great Britain; and it is a consolation to know that Heavenly Wisdom too well understands the wants of mankind to grant the prayers of some good men. If the author will *prayerfully* study Rom. x. 12, his next appearance in public will be of a different and far more hopeful kind.

*The Liberator.* April, 1858. — The "voluntaries" are sturdy fellows, who "sow beside all waters." Their pains-taking spirit is beyond all praise, and every number of their monthly organ but serves to increase the public interest in their great cause. They are among the few (too few alas!) who deserve to succeed.

*Letter to the Elders and Deacons of the French Protestant Church of London.* By LE CHEVALIER DE BEBARD. London:

W. Dalton, Cockspur-street, Charing-cross. — It is a pity that a local dispute should have been exposed to the public. Misunderstandings between members of the same Christian society are best settled among themselves, and we could have wished that steps had been taken to heal the breach which the Chevalier has deemed it his duty to lay open to the world.

*The Present and Future of India under British Rule.* By HENRY RICHARD. London: Ward & Co., Paternoster-row. Pp. 50. — It has fallen to our lot to be *obliged* to read extensively on this question, and consequently to become acquainted with a large number of works of all kinds, to which it has given birth. But we honestly declare that no pamphlet of equal extent, that we have examined, contains such important, varied, and trustworthy information upon the subject as the above. It presents a bird's-eye view of the whole Indian question, and supplies evidence upon it at once so clear and comprehensive, that should we be asked where an enquirer could obtain at a small cost, the most reliable and practical information respecting the British government of India, we should reply, without hesitation, by recommending the above pamphlet. The industry and reading which it evinces are far above the average of modern authorship, and we are convinced that none can carefully read its pages without an acquaintance with British Rule in India far greater than they possessed before.

## Intelligence.

### Foreign.

#### HANOVER.

##### *A few days out of my Journal.\**

The spirit of persecution which is again awakened especially in the kingdom of Hanover, has shortly also driven me away from my field of labour in this land. The Lord, "who wills, that all men should come to the knowledge of the truth" had opened several doors to enter them with the torch of his gospel, but only partly I was permitted to do so, since the magistrate interfered, seized me, and cut off my labouring.

Already in the last month of October, I visited two places, where there had never

\* [We have left Mr. Geiseler's English, though imperfect, just as he wrote it. Our readers will be candid enough to bear this in mind. Ed.]

been any meetings held. To the people, all that I preached was quite a new doctrine, which they never heard before, though it was the doctrine of the apostles. I was intreated by them to come soon again, and if possible once for certain each month; which also I have done hitherto. By this the meetings increased, and I now got urgent invitations from several places in the neighbourhood, near and far; also to come over and, like as the Macedonians, "to help them." However, in the same time the enemy arose; [since the first time already that I have been there, the gendarmes, have endeavoured to catch me, but through the Lord's preservation, and in consequence that I never remained longer in these places than the meetings required, I always escaped them. So they summoned those who gave me their houses



for preaching, and threatened them with punishment if they would receive me again. But still whenever I came again, gladly I was received, and held meetings as before.

Now shortly I went there again, accompanied by Br. R., Bible colporteur, intending to hold meetings during the week-days, in six different places. But already on the second morning, one of the *gens-d'armes*, very likely having had notice of our presence, came in the house where we were. At once, he, having had the description of my person long since, recognized me as him whom he had long desired to see. He now asked with a rough voice; "Have you permission to preach?" I answered; "Yes, and not only a permission, but much more, a *command* to do so." "Let me see it," he said; I then took my Testament out of my pocket, showed and read to him, Matt. xxviii. 19. However, this was not satisfactory, "You are my prisoner," he said, and then he ordered two men, who had to transport us both to the mayor in Tortedt. But there they could not settle the matter, so they transported us ten miles further, to a somewhat higher magistrate. When we arrived, the same was not present; and very soon in the house where we waited for him, a number of persons came together; and they knowing about us and ourselves too, they asked several questions concerning our baptism, which we answered, and whereby we told them of the "one thing needful"—faith in Christ Jesus. After the course of an hour, we were told to appear before the magistrate, who then spoke in rather rough and harsh language with us, and then told us to come again for our hearing on the next morning. We were then in some manner free again, and permitted to stay at night where we liked; so we went into the house of one of our brethren here.

On the next morning at the appointed hour, we again made our appearance before the magistrate to hear now our sentence. We were almost afraid of him, but the Lord had turned his heart to speak not otherwise than friendly with us. As we were told afterwards by a brother, one of the relations of the magistrate had earnestly entreated him the night before, to let us go free again and not to punish us; for, as he said, we were Baptists, the best men in the world, and he could not commit a greater sin against God than by laying anything to our charge, etc. In consequence of this, he was quite changed in his manner and rather mild; so that he also expressed himself and said; "I know that you are honest people, only intending to do good; and that the best we (the

magistrate) can do, is to deal with you in love and let you go; for if we use severity you don't give up your cause, but venture even your blood and life, and become at last martyrs; and we have upon us the shame!" After some more intercourse with him, he said that he would do all he could, and now let us go again; but not otherwise than with the direction to leave the country, and "not to speak at all again, nor teach in the name of Jesus!" and the earnest warning that if we come and do the same again, he must, according to the laws, punish us; and as for the second time, rather hard, and transport us by *gens-d'armes* out of the land. I answered him to this, that very likely, since we have a command to preach from the highest authority, for my part, I would come again. When at last we were dismissed, we went for the first back again to H., and distributed on our way, the rest of our tracts; the distribution of which this magistrate had especially prohibited.

Though we were glad, that the Lord had been with us, and we now so got off again; but still, I for my part, was sorry and am still about this sad condition of things. The Lord had opened so many doors, everywhere is a great desire to hear the gospel, and along comes the devil dressed in a magistrate's coats, with the laws of his His Majesty in his hand, drives us away, threatening us with prison and complete banishment. And how needful the preaching of the pure gospel is, you can easily imagine, since, at least those ministers in whose pastorate I have been, are not only infidels, but also completely darkened and ignorant. I mentioned already once in my journal, that the one of them being asked by an inquirer, which is the way to heaven, answered: "Well, dear friend, I don't know it either!" But if he were asked how one must have the cards, in order to win the play; this, I am sure he could tell, knowing it from long and continued practice. Many such like things I could mention, but it breaks one's heart; and especially that under such circumstances, the magistrates hinder those who only seek the best interests of their subjects and to spread light.

I will not only speak of those ministers who are the worst, and infidels; but will speak of the best and such who are believers, though to find such in the Lutheran Church, you would require even by sunshine a lantern; and, at best, their preaching is not worth much either: such as it is, it may suffice if now I give you, from a printed paper, only the division of a sermon of a Lutheran minister in this

neighbourhood who is known as a believer, and rather popular. His text was :—"I am the way, the truth, and the life." John xiv. 6. Having spoken in the introduction about missions (?) he says :—"We shall consider now, according to our text (!) the grand question :—Why is it that the Lutheran church ought to carry on mission work? (Now I do not see one word either about mission nor the Lutheran church in the text.) He then answered these questions himself, and says :—"The Lutheran church ought to carry on missions. 1st. Because she only has the right doctrine. 2nd. Because she teaches that regeneration consists in baptism" (sprinkling.)

Now I leave the further contemplations to yourself, and you will see by this the necessity of our labouring. O might all the children of God, unite in earnest prayer for the coming of God's kingdom—the overthrow of the works of the devil; and, that the word of God might have free course and be glorified!

MORITZ GEISSLER, *Missionary.*

*Hamburg, March, 23, 1858.*

## Metropolitan.

### BAPTIST EVANGELICAL SOCIETY.

*Minutes of the Thirteenth Annual Meeting of the Messengers and Subscribers, held at Little Wild Street Chapel, on Thursday, April 22, 1858.*

The Rev. C. WOOLLACOTT having been appointed to the chair, the Rev. W. STOKES implored the Divine presence and direction.

The Chairman opened the meeting with a short but appropriate address.

The SECRETARY read a report of the year's proceedings, with the cash account for the year.

The following resolutions were adopted:

Res. I.—Moved by the Rev. S. LILLYCROP, seconded by the Rev. J. H. BLAKE:

"That the report now read be adopted, printed, and circulated, under the direction of the Committee."

Res. II.—Moved by the Rev. JOHN HOWE, seconded by the Rev. T. WALL:

"That the following gentlemen be the Committee and Officers for the year ensuing." (The names will be published with the report.)

Res. III.—Moved by the Rev. JOHN STOCK, seconded by the Rev. B. EVANS, D.D.

"That a letter having been read from Mr. Oncken, containing an application for the services of Mr. Geissler, in favour of the infant church at Konigsberg,—this

Committee decide on recommending Mr. Geissler to accept the invitation of that church for six months, by which time it may be hoped that future duty will become more apparent."

Res. IV.—Moved by the Rev. JOHN HOWE, seconded by S. WILKIN, Esq.:

"That this Committee desires to express its grateful sense of the energy and ability which characterise the *Primitive Church Magazine*, under the conduct of its esteemed editor, and viewing the magazine as an important auxiliary in carrying out the object contemplated by the Baptist Evangelical Society, would make an earnest and respectful appeal to their friends throughout the kingdom, to aid in obtaining for it a more extensive circulation."

Res. V.—Moved by the Rev. WILLIAM STOKES, seconded by the Rev. J. WEBB:

"That a Sub-committee, consisting of the following brethren,—E. J. Oliver, J. Briscoe, J. Woodard, W. Stokes, J. Howe, J. Stock, J. C. Woollacott, B. Evans, D.D., and J. Webb,—be appointed to consider the question of the *Primitive Church Magazine*, in order to report to the general Committee the conclusions at which they arrive; and that the general Committee be empowered to take such steps as shall appear to them most expedient."

Res. VI.—Moved by the Rev. W. STOKES, seconded by the Rev. C. BOX:

"That the best thanks of this meeting are due and are hereby given to the London Secretaries, for the very earnest and efficient manner in which they have conducted the business of the Society during the past year."

In addition to the brethren named above as movers and seconders of resolutions, the following were also present: Messrs. Jackson, of Colchester; Wilkins, of Brighton; Bloomfield, of Meard's-court, London; Russell, of Shoreditch; Woodard, of Ilford; Blake, of Sandhurst; and Wall, of Rye; besides a considerable number of lay brethren.

The following appointments were also made: William Shaw, Jun., Esq., Treasurer; Rev. William Stokes, Editor of the *Magazine*; and the Rev. James Woodard, and Mr. J. C. Woollacott, as Secretaries.

The meeting was more numerously attended than any recent one, and the tone and feeling that prevailed throughout more cheering than has been the case for several years. The churches generally, but the London churches in particular, are evidently becoming more extensively interested in the movements of the Baptist Evangelical Society, which is proved by adhesions to our cause in most unexpected quarters; and these favourable signs of the times afford

for preaching, and threatened them with punishment if they would receive me. But still whenever I came and I was received, and held me.

Now shortly I was accompanied by Br. R., P. ing to hold meetings in six different places, came very likely the second month. At once, my per him Her your

REPORT OF THE ANNUAL MEETING OF THE BAPTIST SOCIETY OF WATERBARN, HELD AT HASLINGDEN, APRIL 7TH, 1858.

The Annual Meeting in connection with the Lancashire and Cheshire Association, was held at Haslingden, on Wednesday, April 7th, 1858. In the morning, at eleven o'clock, the brethren met in the chapel, for the transaction of business. A hymn was sung, and our esteemed prayer, William Shaw, Jun., Esq., the Treasurer of the Society, occupied the chair.

The following, among other resolutions, were unanimously adopted:—

"That the thanks of the meeting be presented to the secretary, brother John Howe, of Waterbarn, for his past services; and that he be requested to continue in the same office during the ensuing year."

"That as the operations and expenditure of the Baptist Evangelical Society, are increasing year by year; it is earnestly recommended to the churches that they make an annual public collection, on its behalf, and that their members and others be encouraged to increase their subscriptions, in order, hereafter, to preserve the Society free from debt."

"That for the information, and to increase the interest of our friends generally, the London Secretary be respectfully solicited to publish a quarterly statement of the Funds, in the Primitive Church Magazine, the same to appear in the months of January, April, July, and October."

"That it having been reported to this meeting, by various brethren connected with the Lancashire and Cheshire Association of Baptist churches, that doctrines subversive of the atonement of the Son of God, were preached before that Association at its last annual meeting, held at Waterbarn, and were allowed to pass without condemnation or rebuke;—this meeting would recommend those brethren who stand thus connected with that Association, to enter their decided protest against those pernicious errors at its next Annual Meeting."

"That the cordial thanks of this Meeting be presented to our brother Stokes, for the able and efficient manner in which he has hitherto discharged his duties as Editor of the Primitive Church Magazine; and that under a deep sense of the importance of this periodical, in the advocacy of New Testament principles, its

supporters be earnestly recommended to use their utmost efforts to obtain for it a still wider circulation."

Brothers Stokes, of Manchester, and Howe, of Waterbarn, were appointed with the Treasurer, as a deputation to the meetings of the Society in London to be held during this month.

A little after one o'clock, the brethren and friends repaired to the school-room adjoining the chapel where a very excellent dinner was gratuitously provided for them, by the Haslingden friends.

At three o'clock, P. M., a public service was held in the chapel. Brother Gatenby, of Manchester, gave out the hymns; brother Harbottle, of Oswaldtwistle, read the scriptures and prayed; and a very excellent and eminently suitable discourse was delivered by brother W. K. Armstrong, B. A., of Ashton-under-Lyne. The text selected was 2 Tim. i. 13.

In the evening, at seven o'clock, the public meeting commenced. After singing and prayer, the Treasurer was again unanimously invited to the chair. In his opening address, the Chairman stated, that in one sense the position of this Society might be regarded as an unenviable one. But few of the great and influential give it their countenance. It has to row against the tide. In another sense the position of the Society is an enviable one. Its cause, though unpopular, is a righteous cause. The Society stands forth on the side of truth. Love to God's truth instigates its efforts, and the preservation and diffusion of that truth, inviolate and pure, constitute its aims. The friends of this Society might look upon the past with gratitude, and the future with hope. Success has attended its efforts, and in connection with active and prayerful exertions, still greater success may be anticipated.

The meeting was subsequently addressed by brethren Vasey, Stokes, Parker, Howe, Crumpton, Dawson, and Harvey. The addresses were of a very earnest and decided character. All the speakers clearly evinced their firm and fervent attachment to the distinctive principles of the Society.

In the course of an interesting speech, brother Vasey referred to his anticipated removal to Elgin, in Scotland. Elgin presents to our brother a very pleasing and extensive sphere of labour. He felt happy in stating that it was through the instrumentality of this Society, that he was directed to it. He was pleased that he could also state, that by those in Scotland whose acquaintance he has made, the Society is held in high esteem. The efforts of the Society in the education of young

men for the ministry are highly appreciated; and the success which has attended the Society in this department, is regarded as sufficient in itself to prove its importance and to enforce its claims.

The best thanks of the meeting were given to the friends at Haslingden for the very hearty, excellent, and liberal manner in which friends from a distance had been entertained,—to brother Armstrong for his excellent discourse, and to the Chairman for the kind and efficient manner in which he had conducted the meetings. The vote of thanks to brother Armstrong was accompanied with an urgent request for the sermon which he delivered to appear in print, either in the pages of the Primitive Church Magazine, or in a separate form. (See page 107.)

Collections were made after the afternoon and evening services, in aid of the Society's funds, which amounted to £4 1s. 6d.

All the meetings of the day were of a highly gratifying character. In consequence of the very unpropitious state of the weather, the attendance was not so large as it would have been; but the spirit which prevailed, and the sentiments expressed were such as clearly evidenced a growing conviction of the importance, and an increasing interest in the operations of the Society. Strict Baptists have no just cause for apprehension; let them be faithful to their principles and to God, and their ultimate triumph is sure.

EDWARD PARKER.

#### MILNSBRIDGE, HUDDERSFIELD.

March 28th, two sermons on behalf of the Baptist Evangelical Society, were preached by the Rev. William Stokes, of Manchester. The collections amounted to £5 14s. 6d.

#### WEST BROMWICH.

April 11th, the Sunday-school sermons were preached, morning and evening, by the Rev. William Stokes, of Manchester; afternoon by the Rev. J. J. Brown, of Birmingham. The collections amounted to £38, which is considered a very large sum at a period of unusual depression in the trade of the district.

#### BAPTISMS.

KINGSTON-ON-THAMES.—March 29, three brethren and a sister.

SUNNYSIDE, LANCASHIRE.—March 28th, four believers, whose cases were of great local interest.

DEVONPORT: *Morice-square*.—March 28, four believers.

LONDON: *Little Wild-street*.—March 28, our venerable brother, the Rev. C. Woollacott baptized two other of his grand-children, being a son and daughter of Robert Lush, Esq., Q. C. It was a most interesting and gratifying occasion.

LONDON: *Bethesda Chapel, John's-row, St. Luke*.—March 28th, six young believers. April 25th, two others.

TAUNTON: *Octagon Chapel*.—March 28, seven young believers; five of them members of one family, the death of whose mother stirred them up to obey their Lord's command. It was a solemn occasion.

BURY, LANCASHIRE.—April 2nd, four brethren "put on Christ."

BISHOPS' STORTFORD.—April 4th, two believers, one a recent scholar in the Sunday-school.

WEST BROMWICH.—April 4th, three believers obeyed Christ in baptism.

CRATFORD.—April 18th, two believers, after a sermon from 1 John ii. 3, by the Rev. C. H. Hosken. Mr. H. shewed that the probable number of the immersed was 4,650,000,000; while those sprinkled only amounted to 750,000,000, giving a majority of 3,900,000,000 of the immersed over the sprinkled, or six or seven to one, and that immersion is no novelty, while sprinkling is.

#### RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Mr. Meredith, London (two years)      | 1 | 0  | 0 |
| Dr. Morgan, Plymouth                  | 0 | 10 | 0 |
| Mr. Hooper, Reigate                   | 0 | 10 | 0 |
| Rev. G. Wright, Beccles               | 0 | 10 | 0 |
| Miss Spencer, Ramsgate                | 0 | 10 | 0 |
| Miss Gold, ditto                      | 0 | 10 | 0 |
| Mrs. Hurst, ditto                     | 0 | 10 | 0 |
| Mrs. Trego, Devonport                 | 0 | 10 | 0 |
| S. Knight, Esq., Ramsgate (two years) | 1 | 0  | 0 |
| Rev. D. Wassell, Bath                 | 0 | 10 | 0 |
| Mr. W. Bowser, London (2 years)       | 2 | 0  | 0 |
| Mr. W. Pratten, Bristol               | 0 | 10 | 0 |

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

COLLECTED BY REV. T. DAWSON.

Wigan.

|                |   |    |   |
|----------------|---|----|---|
| W. Park, Esq.  | 5 | 0  | 0 |
| Mr. W. Holland | 1 | 0  | 0 |
| Mr. R. Taylor  | 0 | 10 | 0 |

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|                                   |   |    |    |                                            |       |    |    |
|-----------------------------------|---|----|----|--------------------------------------------|-------|----|----|
| Mr. R. Leach.....                 | 0 | 10 | 0  | Messrs. Shaw and others for late           |       |    |    |
| Mr. R. Peck .....                 | 1 | 0  | 0  | G. Berry, Esq. ....                        | 10    | 0  | 0  |
| Mr. John Holland.....             | 0 | 10 | 0  | <i>Halifax.</i>                            |       |    |    |
| Mrs. Crook .....                  | 1 | 0  | 0  | Mr. S. Fawcett .....                       | 0     | 5  | 0  |
| Mr. Leech .....                   | 0 | 10 | 0  | Mr. J. Walker .....                        | 0     | 15 | 0  |
| Mr. Peck .....                    | 0 | 2  | 6  | Mr. Richard Hoyle .....                    | 0     | 5  | 0  |
| A Friend .....                    | 0 | 5  | 0  | <i>Bradford.</i>                           |       |    |    |
| Mr. E. Lowe .....                 | 0 | 2  | 6  | Rev. H. J. Betts .....                     | 1     | 0  | 0  |
| Mrs. Walker .....                 | 0 | 2  | 6  | Rev. H. Dowson .....                       | M.    | 0  | 5  |
| Mrs. Ellison .....                | 0 | 2  | 6  | Mr. Josiah Robinson .....                  | 0     | 2  | 6  |
| Mr. S. Hill .....                 | 0 | 5  | 0  | Messrs. W. and S. Watson .....             | 1     | 0  | 0  |
| Mr. Stewart .....                 | 0 | 5  | 0  | Mr. W. T. Drake .....                      | 0     | 5  | 0  |
| Mr. Ellis Ambrose .....           | 0 | 5  | 0  | Mr. W. Whitehead .....                     | 0     | 5  | 0  |
| Mr. Felix Leech .....             | 0 | 5  | 0  | Mr. J. Walsley .....                       | 0     | 2  | 6  |
| <i>Preston.</i>                   |   |    |    | Mr. S. Whitley .....                       | 0     | 2  | 6  |
| Mr. Henry Smith .....             | 0 | 5  | 0  | Misses E. and S. Watson.....               | 0     | 5  | 0  |
| Mr. J. Blakey .....               | 0 | 10 | 0  | Miss Holgate.....                          | 0     | 10 | 0  |
| Mr. J. Lamb .....                 | 0 | 10 | 0  | Mr. Peter Watson .....                     | 0     | 5  | 0  |
| Mr. Jacob, Sen., Liverpool .....  | 1 | 0  | 0  | Mr. John Lister .....                      | 0     | 2  | 6  |
| W. Knight, Esq. ....              | 0 | 10 | 0  | Mr. J. Thompson .....                      | 0     | 2  | 6  |
| Mr. G. Pearson .....              | 0 | 10 | 0  | Mr. J. Binns .....                         | 0     | 1  | 0  |
| <i>PER REV. W. JACKSON.</i>       |   |    |    | Mrs. Woodhead.....                         | 0     | 2  | 6  |
| <i>Stoke-green, Ipswich.</i>      |   |    |    | Mr. J. Smith .....                         | 1     | 0  | 0  |
| Collection .....                  | 2 | 9  | 8½ | Mr. W. Allen .....                         | 0     | 10 | 0  |
| Mr. Alderton .....                | 0 | 5  | 0  | Mr. Alfred Illingworth .....               | 0     | 10 | 0  |
| Mrs. Crow .....                   | 0 | 10 | 0  | Mr. Henry Illingworth .....                | 0     | 10 | 0  |
| Mr. J. Cooper .....               | 0 | 2  | 6  | Mrs. Leversidge .....                      | 0     | 1  | 0  |
| Mr. Girling .....                 | 0 | 3  | 0  | Mr. D. Fraser, Lochgilphead .....          | 0     | 14 | 0  |
| Mr. Lacey .....                   | 1 | 0  | 0  | Mr. J. Farmer, Dover .....                 | 0     | 10 | 0  |
| Mr. Neve .....                    | 0 | 10 | 0  | Dr. Morgan, Plymouth .....                 | 0     | 5  | 0  |
| Mr. F. Ridley .....               | 0 | 10 | 0  | Mrs. Lambert, Hailsham .....               | 0     | 9  | 0  |
| Miss Sibly.....                   | 0 | 7  | 6  | Ladies' Association, Colchester, per       |       |    |    |
| Mr. R. Skeet, Sen. ....           | 0 | 5  | 0  | Rev. W. Jackson .....                      | 1     | 2  | 9  |
| Mrs. Thompson .....               | 0 | 5  | 0  | Mr. John King .....                        | 0     | 10 | 0  |
| Rev. J. Webb .....                | 0 | 10 | 6  | <i>PER REV. J. STOOK.</i>                  |       |    |    |
| <i>Colchester.</i>                |   |    |    | <i>Devonport.</i>                          |       |    |    |
| After sermons, by Rev. J. Woodard | 3 | 5  | 0  | Mrs. Trego .....                           | G. P. | 2  | 0  |
| <i>PER REV. E. PARKER.</i>        |   |    |    | Ditto .....                                | H.    | 0  | 10 |
| <i>Milns-bridge.</i>              |   |    |    | Rev. J. Stook .....                        | 0     | 10 | 0  |
| Rev. E. Parker .....              | 1 | 0  | 0  | <i>PER REV. JOHN HOWE.</i>                 |       |    |    |
| Mr. W. Taylor .....               | 1 | 0  | 0  | <i>Bacup.</i>                              |       |    |    |
| Mr. T. Hanson .....               | 1 | 0  | 0  | Miss A. Howarth .....                      | 0     | 2  | 6  |
| Mr. D. Dawson .....               | 0 | 10 | 0  | Miss Sutcliff .....                        | 0     | 2  | 0  |
| Mr. T. Brook.....                 | 0 | 10 | 0  | Mr. G. Hardman .....                       | 0     | 2  | 6  |
| Mr. J. Taylor .....               | 0 | 5  | 0  | <i>Waterbarn.</i>                          |       |    |    |
| Mrs. Wood .....                   | 0 | 10 | 0  | Mr. S. Howarth .....                       | 1     | 0  | 0  |
| Mrs. Dawson .....                 | 0 | 2  | 6  | Mr. D. Greenwood .....                     | 0     | 2  | 6  |
| Mr. G. Bradley .....              | 0 | 2  | 6  | Three young Friends .....                  | 0     | 1  | 6  |
| Mrs. Pard Shaw .....              | 0 | 2  | 6  | By penny a week Subscriptions...           | 2     | 0  | 0  |
| After sermons by Rev. W. Stokes   | 5 | 14 | 6  | Collection after sermon, Lumb .....        | 1     | 9  | 0  |
| <i>Lockwood.</i>                  |   |    |    | Haslingden : at the public meeting         |       |    |    |
| Rev. J. Barker .....              | 0 | 5  | 0  | of the Northern Branch of the              |       |    |    |
| Messrs. Berry and Tate .....      | 0 | 5  | 0  | Baptist Evangelical Society                | 4     | 1  | 6  |
| Mr. Thomas Beaumont .....         | 0 | 2  | 6  | The £10 8s. already announced as collected |       |    |    |
| Mr. Alfred Crowther .....         | 0 | 10 | 0  | by Mr. Howe, was the amount of contribu-   |       |    |    |
| Mr. J. H. Crowther .....          | 0 | 5  | 0  | tions at Astley Bridge. By an accident, it |       |    |    |
| Mrs. H. Crowther .....            | 1 | 0  | 0  | was not acknowledged at the proper time.   |       |    |    |

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXIV.—JUNE 1, 1858.

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**Essays, Expositions, &c.**

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POWER WITH GOD AND WITH MEN.

INTRODUCTORY.

"As a Prince, hast thou power with God and with men." GEN. xxxii. 28.

NAMES were frequently given, under the patriarchal and Mosaic dispensations, in the spirit of prophecy, to indicate either the general character of those who received them,—some remarkable event in their lives,—or the special design of God respecting them. In numerous instances, the name was an official designation, an expression of the Divine purpose toward the individual, or a declaration of some future event in which the writer was appointed to take a prominent share. In this spirit, Noah received a name significant of rest and comfort, his father Lamech remarking, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. v. 29). "This he spake," says Dr. Gill, "by a spirit of prophecy, foreseeing what his son would be, and of what advantage to him and his family, and to the world." As declaratory of the Divine purpose respecting the father of the faithful, he received the name of Abraham, the Most High having made him "a father of many nations." (Gen. xvii. 5.) From that period, his former name, Abram (high father), was sunk in that of Abraham, as being the prophetic name of the distinguished man on whom God conferred the higher honour of being the great "father

of many nations." The same declaratory purpose gave the name of Sarah to the patriarch's wife, to make her *princess absolutely*, or without a rival, because she was appointed to be "a mother of nations." (ver. 16.)

In some one of these senses, the names of Moses, Samson, Samuel, David, Solomon, and others, were given to those eminent men. They wore, in the name they received, a record of the past, a title or appointment to office, or an intimation of the future, of which, to a greater or lesser degree, they were the recognised types. So the ever-blessed name of JESUS was thus given to the son of Mary, because appointed, as declared by the angel, to "save his people from their sins." And in the day when God shall arise to do honour to his church, he will give unto her a new name (Isa. lxii. 2); "Thou shalt be called Hephzi-bah, and thy land Beulah." (ver. 4.) As a joyful woman, no longer "Forsaken" or "Desolate," assumes the name of her husband on the day of their nuptials; so the church of God shall at some approaching period, receive the names that will indicate her "Delightful" elevation (Hephzi-bah), and her happy "Marriage" (Beulah.)

This change of name was a signal honour conferred upon Jacob, to whom the

words at the head of this article were addressed. He had prevailed in a remarkable contest. Left alone in the early morning, and considerably before the breaking of the day,—having risen in all probability at midnight to superintend the passing of his numerous family of women and children over the ford Jabbok, and most likely wearied with the exertions he had made in these laborious duties,—he was suddenly opposed by a stranger, with whom he had to wrestle for mastery “until the breaking of the day.” Not aware of the true character of this stranger, but naturally supposing him to be a man like himself, and one of unfriendly intention, he struggled with him as for life or death,—and the advantage being to all appearance on the side of Jacob, his opponent was anxious to retire from a contest in which he was likely to be defeated. “Let me go,” he exclaimed, “for the day breaketh;” but Jacob, though conscious of injury from the touch of this mysterious stranger, said, with manly boldness, No; “I will not let thee go, except thou bless me.” The stranger complied by pronouncing a change in Jacob’s name, and said, “Thy name shall be called no more Jacob, but

Israel; for as a prince hast thou power with God and with men, and hast prevailed.” He had acted a princely part in the conflict, and the new name of Israel was given as most expressive of his princely character as a conqueror.

This great patriarch received his new name in proof of his having successfully prevailed with God and with men, and his victorious wrestling with the stranger was the unknown evidence of the success of his own fervent prayer on the preceding night. (*Ib.*, ver. 9—12.) He then wrestled in spirit, and now in a bodily struggle he was distinctly assured that he had not wrestled in vain.

This new name of Israel has converted all true believers in every age into Israelites; hence it is beyond question that the name itself specifies and describes a class who have power with God and with men. Consequently, the principle may be reduced to a proposition of this kind,—“*That it is given to true Israelites to have power with God and with men.*” To explain the nature,—define the elements,—and point out the important ends, of this great privilege of the true Israel of God, will be the purpose of two or three papers to follow this.

L. K.

ANTI-SABBATARIAN DEFINITION OF MORALITY, UNREASONABLE AND SELF-CONTRADICTORY.

BY THE REV. JOHN BROWN, A. M.

AFTER making the usual distinctions between positive institutions and moral duties, observing that the former are right solely in virtue of their Divine appointment, whereas the latter are necessarily right; a certain author says:—“The Sabbath is not moral, else it never could have been altered; for all moral law is eternal, and will exist in heaven.” On this view of the subject permit me to make a few observations.

1. That “all moral law is necessarily right,” is self-evident. This is the grand distinction between positive institutions and moral duties. Positive institutions “are right solely in virtue of their Divine appointment.” Consequently, they are not obligatory until they be instituted; and as God is perfectly at liberty to abrogate or change them at pleasure, the con-

science is bound by them no longer than they remain in force. Thus circumcision and the passover were positive institutions under the former economy. During that dispensation, they had all the force of a moral precept; but, as under the new dispensation, it has pleased God that these institutions should give place to the ordinances of the gospel, we are not only released from the obligation of observing them, but solemnly charged not to return to them. (*Gal. iv. 9.*) But moral precepts being founded in the nature of things, “are necessarily right.” They are written with the finger of God on the natural conscience, and are binding independent of any Divine command. The moral law is a transcript of the Divine nature, and therefore even God himself could no more change it than he could

ase to be. "It is impossible for God lie," (Heb. vi. 18,) and for the same reason it is impossible for him to do or action anything that is wrong.

2. That "all moral law is *unalterable*," therefore also self-evident; for as we have already seen, it is even beyond the power of God to alter the nature of moral virtue. The decalogue, therefore, appears to us to be of a moral nature. There is only one precept in ten, the morality of which has been called in question, by any who profess to believe in the being of a God. The morality of the other precepts has not been disputed, because they are "necessarily right," and capable of being "altered." Even God himself could not reverse the precepts forbidding idolatry, image worship, proneness, disobedience to parents, murder, adultery, theft, false-witness bearing, and covetousness, so as to turn these vices into virtues. But is the law of the Sabbath capable of being altered any more than these precepts? The moralist whose definition of morality I am just considering, supposes that it is not only capable of alteration, but that it has been "altered." This, however, I do not believe. The alteration of the day on which the Sabbath is observed does not imply the alteration of the Sabbath itself. The Sabbath might be observed on any day of the week, should that be the will of God, and the terms of the fourth commandment would not be violated. We should still labour six days and rest on the seventh, according to the commandment. Nor do I believe it to be capable of being "altered." If religion be necessary, the Sabbath would also seem to be necessary. If God ought to be worshipped, it would seem reasonable that some time ought to be set apart for the purpose. The two things are so intimately related, that the giving up of one nearly amounts to the giving up of the other. Only imagine Jehovah annulling the law of the Sabbath in such terms as these: "*Thus saith Jehovah, I do solemnly appoint that there shall no more be any Sabbath, or time set apart for the worship of Almighty God; but that every man shall be left at liberty to choose his own time, and act according to his own inclination on that subject.*" Were the Divine Being thus to annul the fourth commandment, his conduct in so doing would appear to me to be as unlike him-

self as if he were to annul any of the other nine. I admit, however, that different minds are differently constituted. What appears moral to one man does not appear moral to another; for although all morals are self-evident, yet all minds are not equally moral. Man in a state of innocence could perceive a moral obligation intuitively; but the light of the natural conscience is impaired by the fall. What a mercy that the moral law is contained in the Bible, and that we are not left to depend on the decisions of the conscience of fallen humanity!

3. That the great principle of "all moral law is *eternal*," is, consequently, no less self-evident. But as many moral precepts arise out of relations that are bounded by time and space, these precepts must cease to bind, when the relations out of which they arise cease to exist. Thus it is a moral duty for parents to train their children, and for children to obey their parents; it is a moral duty for husbands to love their wives, and for wives to obey their husbands; it is a moral duty for servants to obey their masters, and for masters to remunerate their servants; it is a moral duty to observe justice in buying and selling, and in everything relating to life and property; but, as all these relations belong to time, the precepts arising out of them must also be limited to time;—the obligation ceases when the relation is dissolved. Even admitting, then, the impracticability of observing the Sabbath when our relation to this world shall come to a close, that would no more disprove the morality of the fourth commandment than the impracticability of observing the other precepts would disprove the morality of the fifth, or the sixth, or the seventh, or the eighth; for all these precepts are equally impracticable beyond certain limits. Visiting the sick, feeding the hungry, clothing the naked, &c., are confessedly moral duties; but they are at least no more adapted to the heavenly state than the Sabbath. The same argument, therefore, that would exclude the Sabbath from the code of morals, would also exclude the other precepts; for if it be not eternal, neither are they.

4. But as "all moral law is eternal" in its principle, and as these precepts are of a moral nature, they must also be eternal in their principle. If the relations out of

which they arise were eternal, the duties of those relations would be eternal. If Adam and Eve, for example, had retained their original immortality, the relative duties of husband and wife would have been eternally binding upon them; and if their children had been born in a state of immortality, and had retained that immortality, the relative duties of parent and child would have been eternally binding upon our first parents and their children. And if in the event of the dissolution of these relations they could be formed over again, the duties of the relations would become binding just as often as the renewal of the relations, even if these relations were dissolved and renewed alternately in an eternal series of events. But does not the same reasoning apply to the Sabbath? What hinders the principle of the fourth commandment from being eternal, any more than the principle of the fifth? If our relation to this world were eternal, so as to require us to spend the six working days in our own employment, what would hinder us to observe the seventh-day eternally as a day of sabbatic rest, any more than if the conjugal or parental relations were eternal, the duties of these relations would be eternal? Or if our circumstances were to change eternally, so as to render the observance of the Sabbath sometimes possible and sometimes impossible, what would hinder the fourth commandment from being binding as often as we might be placed in circumstances in which it might be possible for us to comply with it, on the same principle that the other precepts would be binding under similar circumstances, and under similar circumstances only?

5. As "all moral law is eternal," so it is *universal*. It not only exists through all time, but extends to all being. The angels are subject to it as well as men. But though they, no doubt, observe it in its principle—which is love to God and our neighbour—yet most of the precepts which are given for the regulation of human conduct, are inapplicable to them. The fifth commandment is inapplicable, because they do not sustain the relations of parent and child; the sixth, because they are immaterial and spiritual beings; and the seventh, because they are not diversified by sex. It is evident, then, that if the angels are incapable of ob-

serving the fourth commandment, they are equally incapable of observing the other precepts which have been specified. If the fourth commandment, therefore, be not moral, because it is not of universal application, the same argument will prove the other precepts to be not moral, for neither are they universally applicable. Should it be said that the angels would observe these precepts if placed in our circumstances, it is readily granted; but would they not be equally capable of observing the Sabbath if placed in our circumstances? The truth is, moral laws, when resolved into their principles, are eternally and universally applicable; but when reduced to particular precepts, they are necessarily limited by the circumstances of the case.

6. This definition is *self-contradictory*. If we apply it to most of the precepts of the decalogue, we shall find that the last part of it refutes the first. For example:

First. The fifth commandment must be moral according to the first part of the definition, for being founded in the nature of things it is "necessarily right;" reason at once approves, and conscience solemnly adds, "Amen." "Children, obey your parents in the Lord: for this is right." (Eph. vi. 1;) *i. e.*, it is "*necessarily right*." But, according to the last part of the definition, it is *not* moral; for the relation between parent and child only exists in this world, and, consequently the duties of that commandment will not "*exist in heaven*." The definition, therefore, proves the fifth commandment to be both *moral* and *not moral*!

Second. By the first part of the definition, the sixth commandment must be moral, for it is a plain dictate of conscience, and therefore, "*necessarily right*!" but it is not moral by the last, for it is altogether inapplicable to immaterial and spiritual beings, and, consequently will not "*exist in heaven*." The definition, therefore, proves the sixth commandment to be both *moral* and *not moral*!

Third. In the same way the seventh commandment must be moral, for it is also "*necessarily right*;" but not moral, because it is inapplicable to the heavenly state, and consequently will not "*exist in heaven*." For "the children of this world marry and are given in marriage," says our Lord; "but they

which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke xx. 34, 35. The definition, therefore, proves the seventh commandment to be both *moral* and *not moral*!

7. After all, the Sabbath does not appear to us to be ill-adapted to the heavenly state; especially as the Apostle represents heaven under that notion and calls it by that name. "There remaineth, therefore," says he, "a rest," or as it is in the margin, "a keeping of Sabbath to the people of God. For He that hath en-

tered into His rest, He also hath ceased from His own works as God did from His." Heb. iv. 9, 10. Heaven is thus represented as an eternal Sabbath, which (in the case of the believer) succeeds the busy week of human life. Christ entered on this rest when "He ceased from His own works as God did from his;" and all believers shall enter on it when they die. Rev. xiv. 13. Christ and his people will thus keep an eternal Sabbath "*in heaven.*"

*Conlig, Newtonards,
Ireland, 1st May, 1858.*

THE AMERICAN REVIVALS.

BY THE REV. DR. M'LEAN, OF PHILADELPHIA.

A LITTLE more than a hundred years ago, between the years 1740 and 1750, there was in America that great revival called the "great awakening," by the celebrated President Edwards, who was contemporary with Whitfield, and to some extent his coadjutor; but he was a man of extraordinary prudence and caution, and never went with the extravagances that sometimes characterised the labours of Whitfield. That revival resulted in the addition to the church of God of a large number of people. The population of the country was small then compared with what it is now—probably not more than seven or eight millions of people; the conversions, however, were very numerous. In 1801, there was another powerful revival all over the country; also in 1831-2, and frequently since that time; and now the present is confessedly one of the greatest works of grace ever experienced in that country. It came almost without observation. No great revival preacher has been there, contributing by his eloquence to bring about this state of feeling in the minds of the people—at least, not sufficient to produce such a result. It was caused by the faithful preaching of the ministers and pastors each in his own church; and manifestly the effect was heightened from the way Providence sanctified the commercial crisis which occurred in our country last fall, coming first upon us, and afterwards spreading all over the world. The consequence of the general depression was, that merchants and others began to think,

"Well, there is something better than these riches that take to themselves wings and fly away; there is something better than the present life." Then men began to realize their pastors' faithful preaching, who told them about their duty in this respect, and some of our first merchants and men of business began to show by their conduct that they felt there was something more important than these pursuits of time and sense, and consequently they were soon found in prayer-meetings, held in lecture-rooms and other places, where they could, by their example, do good to others, as well as secure good to themselves. The revival also began in the right way, as well as in the right place, namely, by prayer amongst the people of God. The most remarkable circumstance about this revival of religion is, that the great instrumentality has been prayer, simply prayer; not exhortation, not preaching, although there has been among all the denominations unusually faithful preaching of the Word; yet, pre-eminently, prayer has been the great instrumentality.

I suppose there are a hundred places open daily in New York for prayer-meetings, from six o'clock in the morning till nine at night, into which you may go at any hour, some being in operation at one hour and others at different hours. All over the city these prayer-houses have been opened, so that all classes may be accommodated. The time occupied is generally an hour in all these prayer-meetings. Multitudes, of course,

only go to one place ; but vast numbers go to many during the day, according to the part of the city they may be in at a particular hour. In the business part of the city there have been two or three large places opened ; sometimes churches, and in one instance a large theatre has been engaged as a house for prayer during the business hours of twelve and one. At this place, merchants and their clerks, and indeed all classes, have been in the habit of congregating, and spending one hour in prayer and praise, and reading the Bible, and for remarks. I think that this meeting was conducted mostly by laymen, and sometimes by elders and church-members. All denominations who have participated in this work meet there,—the Methodists, the Baptists, the Presbyterians in their different branches, the Congregationalists, and the Dutch Reformers ; these have all been in the habit of meeting together, and joining in the services. They never seem to ask what denomination a man belongs to ; if he comes there as a redeemed sinner through the blood of Christ, it is no matter what may be the peculiar outward forms to which he belongs ; if he comes as an unpardoned sinner, and as a lost sinner to be saved by the blood of Christ, there are no questions asked. These meetings are conducted with brevity ; a short prayer of three or four minutes, two or three verses only are sung, mostly, too, familiar hymns, so that the people may not need books, and an opportunity during the meeting is given for any ministers or others to make a few remarks, of which laymen often avail themselves, and thus the hour is consumed.* * *

Instances of conversion of a very interesting character come to me, by letter, both from New York and Philadelphia. The prayer-meetings are crowded, and there have been as many as eight thousand people in some meetings. I saw an account of a meeting of firemen in New York, and also a meeting of the police. The chief of police was applied to by the policemen for permission to hold a meeting, and large companies of them crowded in the Musical Academy, a very large building. One of the theatres, erected near the City Hall, was procured by the Young Men's Christian Association as a place for holding prayer-meetings, and there the people crowded from day to

day ; in a building where they had met so often in scenes of doubtful morality and certain tendency to wickedness, there they met on the stage and conducted the services of prayer and praise. I remember witnessing a remarkable scene at one of those meetings, conducted by a prominent layman in New York ; while they stopped for an instant to select a hymn, they heard singing at a little distance, and the conductor said, "What is that ?" They paused and listened, and found the singing to arise from the people who had not been able to get into the theatre, and who had crowded into the old bar-room, where they used to drink and carouse. This place was full of people praying and singing, and the conductor of the meeting in the theatre asked the people to pause a moment in silent prayer, when some two thousand heads instantly dropped, and an exceedingly sublime and impressive scene was presented by that body of Christian people praying for those unconverted ones who were singing outside.

In some of the stores and printing offices, the employes have places where they go to prayer. I saw in one case, in a printing office, where folding and stitching were going on, the male and female workers would, in many cases, take the hour between twelve and one, even curtailing the meal hour, and go into an upper room for prayer ; the Spirit of God operated so powerfully upon their minds that they could not resist his influence, but must go aside and pray. Even in the large restaurants, the servants hold prayer meetings by themselves, after ten o'clock at night, when released from their daily toils. The boys have also held meetings in one of the churches in large numbers, some ministers attending to aid in conducting the services. I understand from a gentleman just come from Philadelphia, that the firemen are holding meetings. Now the firemen have not been a very good set of people, but were noted for their carelessness, and were often quarrelsome at fires. They have thrown open their engine houses, and all their available spaces, for prayer-meetings, and these places are now thronged. They had an immense hall in Philadelphia, like Exeter Hall in London, which they used for prayer-meetings for some time, but the proprietor required it for other purposes, and they were obliged to give it up.

They then went to a large Baptist church, where the prayer-meetings are conducted still.

The revival has spread in Boston and in the cities of the west, as far as St. Louis, and in the south to a very considerable extent, at Charlestown, South Carolina. I rejoice to say I saw a statement in the paper to the effect that large meetings of coloured people were held in Charlestown, and Richmond, Virginia. One of the largest churches in the city of Richmond was frequented by 3,500 coloured people, who were members; and in Charlestown, South Carolina, there were two churches with nearly or quite as many members, most of them being

coloured people, with a few white members. There the gospel is preached with great fidelity, earnestness, and zeal. God seems to be coming down all over the country. The Holy Spirit seems to answer men, even before they ask, I was going to say. It is not the movement and the meetings that make the feeling; the feeling makes the meetings; the people cannot help meeting. The meeting-places are open for prayer, and such an influence comes down upon all within its reach that the worshippers are compelled to open another place. They do not do this to create the feeling. There never was anything more manifest than that the Spirit of God is the agent.

Fragments and Choice Sayings.

GOOD WORKS.

You will say now, "Here is all faith, faith; but we hear nothing of good works;" as some carnal people make such carnal reasons like themselves. But, I tell you, we are bound to walk in good works; for to that end we are come to Christ, to leave sin, to live uprightly, and so be saved by him: but you must be sure to what end you must work; you must know how to esteem your good works. As if I fast and give alms, and think to be saved by it, I thrust Christ out of his seat: what am I the better when I do so? But I will tell you how ye shall do them. First, consider with yourselves how God hath delivered you out of the hands of the devil. Now to shew yourselves thankful, and in consideration that he commandeth you to do good works, ye must do them; and therefore we wrestle with sin. When the devil tempteth me, or in anywise moveth me to wickedness, then I must withstand, disallow, and reprove it; and when he hath gotten at any time the victory, we must rise again and be more wary afterward. And when I feel myself feeble and weak, what shall I do? Call upon God, for he hath promised that he will help: there was never man yet, nor ever shall be, but he either hath or shall find ease and comfort at God's hand, if he call upon him with a faithful heart. For as St. Paul saith, "God is true; he will not

suffer us to be tempted further than we may bear." If, therefore, we would once enter into a practice to overcome the devil, it were but an easy thing for us to do, if everyone in his calling would direct his ways to Godward, and to do good works: as the parents in their calling, to live quietly and godly together, and to bring up their youth in godliness; so likewise masters should shew good examples, to keep their servants in good order, to keep them from idleness and wickedness. These are good works, when everyone doth his calling as God hath appointed him to do: but they must be done to that end to shew ourselves thankful; and therefore they are called in Scripture sacrifices of thanksgiving: not to win heaven withal; for if I should do so, I should deny Christ my Saviour, despise and tread him under my feet. For to what purpose suffered he, when I shall with my good works merit heaven?—as the Papists do, which deny him indeed; for they think to get heaven with their pilgrimages, and with running hither and thither. I pray you, note this; we must be made good, before we can do good: we must first be made just, before our works please God: for when we are justified by faith in Christ, and are made good by him, then cometh our duty; that is, to do good works, to make a declaration of our thankfulness.—*Bishop Latimer, anno, 1553.*

A Page for the Young.

THE TEXT OF EIGHT WORDS.

MANY years ago, two young girls one day listened with earnest attention to the words of a Christian missionary who had recently returned from a distant land, where he had been for a considerable period engaged in the work of preaching the gospel to the heathen. The accounts he gave of what he had seen and heard among the poor idolators, and the result of his labours among them, deeply interested his youthful auditors.

He was staying at their father's house, having come on a visit to the town in which they lived for the purpose of attending a missionary anniversary; and, during a leisure hour, he was gratifying their eager curiosity with reference to the subjects on which they had heard him speak in a public meeting the evening before. At length he was called away from them, and the two sisters began chatting together about what they had heard.

"Is there anything we can do, dear?" said the younger of the two, her sweet, gentle face looking full of earnest thought. "Mr. L. said that they are now printing portions of the New Testament in the native tongue, for the use of the Sunday-schools. Each word is reckoned to cost a shilling, taking all the copies together; and I have been thinking we might choose a text, and give him the money to pay for the printing of it."

The idea was approved by the elder girl, who desired her sister to select for herself the text she preferred. Their funds were not very ample, and it was necessary to content themselves, therefore, with a text of not more than eight words. It was not long before the choice was made; and the result was, that when the missionary returned, they put into his hand a small packet, containing eight shillings, with a slip of paper, on which was written the sentence, "WE LOVE HIM, BECAUSE HE FIRST LOVED US."

YOU NEVER CAN RUB IT OUT.

ONE pleasant afternoon a lady was sitting with her little son, a white haired boy, five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself in printing his name with a pencil on paper.

Suddenly his busy fingers stopped. He made a mistake, and wetting his finger, he tried again and again to rub out the mark, as he had been accustomed to do on his slate.

"My son," said his mother, "do you know that God writes down all you do in a book! He writes every naughty word, every disobedient act, every time you indulge in temper and shake your shoulders, or pout your lips; and, my boy, you can never rub it out!"

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother's eye was on him earnestly, but she said nothing more. At length he came softly to her side, threw his arms around her neck, and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the evil you have done, and it is the only thing in the universe that can do it. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

A LITTLE GIRL'S EXAMPLE.

A LITTLE girl, about nine years of age, the daughter of a minister, was visiting in a family where the father did not pray, but was in the habit of reading a chapter in the Bible with his family. At night, when he had read the chapter, the child, not knowing that all was done, kneeled down as she was in the habit of doing. The father saw the child on her knees, and kneeled himself. The rest of the family followed, and soon that father prayed for the first time in his family. That little girl was the instrument of the first family prayer.

Correspondence.

THE PRIMITIVE CHURCH MAGAZINE.

DEAR MR. EDITOR,—Allow me to make a few remarks with reference to the 4th and 5th Resolutions passed at the last annual meeting of the Baptist Evangelical Society. (See p. 125.)

1. The deacons of a church in London, with which I am connected, have recommended that double the number of copies of our *magazine* now taken by their friends, should be subscribed for. I have full confidence that this recommendation will be accomplished. What is to hinder other churches from doing the same? Let a good working brother in each church be appointed to canvass for subscribers, and the work would be done.

2. The pastor of one of our London churches said to me, "Reduce the price of the magazine to 2d., and I will take 30 extra copies at least, and I believe its circulation will be very greatly augmented." If this opinion prevail, by all means let it be communicated, and let the brethren state how many extra copies they would be likely to want.

3. For my own part I should rejoice to see the recommendation, No. 2, adopted, provided it could be done without loss; but what is necessary thereto? certainly that recommendation, No. 1, be fully carried out by the churches, and that the circulation of the magazine be doubled, then, I doubt not, the Committee would be inclined seriously to look at recommendation, No. 2.

4. I trust ministers, deacons, and members of churches will take these hints, and that the *Primitive Church Magazine* may henceforth receive the support and favour to which, from the principles it advocates, as well as the ability and spirit displayed by its respected editor in conducting it, we have some right to claim for it among the Baptist body. Very sincerely,

May 18th.

J. C. W.

[These suggestions are both encouraging and practicable. If the ministers, deacons, and churches will but carry out No. 1 (and why not?), it is our clear conviction that No. 2 would be easy of accomplishment. We hope that the timely

appeal of our respected correspondent will meet with a general response, and that shortly we shall be able to report a circulation for the "*Primitive*" double that of its present amount.—Ed.]

SCRIPTURE ILLUSTRATION.

"THE SPIRITS IN PRISON."

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—The more we reflect upon the character of Popery, the more are we impressed with the conviction that it is the great masterpiece of Satan's policy for the ruining of the souls of men. It is an artful combination of the theology of the Bible with the mythology of Pagan Rome; and, though the one is as diametrically opposed to the other as light is to darkness, yet great pains have been taken to pervert Scripture, in order to reconcile, if possible, the conflicting elements—to invest error and 'superstition with all the dignity and authority of Divine truth, and thus to render its blindfold votaries the abject slaves of a rapacious and ungodly priesthood.

One of the passages which they have pressed into their service is 1 Pet. iii. 19, 20. It is the principal one they refer to as their authority for their favourite dogma of purgatory. Perhaps it may not be unsuitable to the pages of your excellent magazine, nor unseasonable at a time like this, when Papists are making such strenuous exertions to propagate their pernicious errors, and making so many proselytes, to lay before your readers a few arguments in support of the Protestant view of this passage, which make it clear, at least to our own mind, that there is no foundation whatever for the dogma in question.

The passage, as it stands in the authorized version, is as follows:—"By which he went and preached to the spirits in prison, which were sometime disobedient, when once the long-suffering of God waited in the days of Noah," &c.

I. In the preceding verse (18) the phrase "quickened by the Spirit" is held by the Papists to mean—kept alive in his

human soul; but this interpretation implies that his soul was mortal, which is absurd. Besides, the Greek word corresponding to "quickened" never does, either in classical authors or in Scripture, signify "to keep alive," but "to make alive." Moreover, the antithesis between "flesh" and "spirit" demands that, if the former means the *human nature of Christ*, (i.e., his soul and body), the latter must mean either his *Divine nature* or the *Holy Spirit*. If the former view be preferred, the phrase will mean *quickened by his Divine nature*, which agrees with what he declares concerning himself (John x. 18): "I have power to lay it down, and I have power to take it again;" but if the latter be preferred, the meaning will be—*quickened by the Holy Spirit*, which accords with Rom. viii. 11:—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Comp. Rom. i. 4 and 1 Tim. iii. 16. Accordingly, the words—"By (or in) which" in the next verse mean—either in his *Divine nature* or by the *Holy Spirit*, which is not at all inconsistent with what is immediately added, viz.—"He went;" for, though God is omnipresent, and cannot be said to go from one place to another in the same sense as we do, yet in Scripture he is frequently represented as going or coming to a place when he performs any special work of providence or grace there.

II. The participle *apeithesasi* ("which were disobedient") belongs to the verb *apeitheo*, which signifies *not to believe*, to *disbelieve*, to *disobey through unbelief*, the primary idea being that of unbelief. It is frequently rendered in the authorised version *not to believe*, which seems to us to be the sense it has here, although the idea of disobedience is not excluded. If this view, then, be correct, what, we ask, did the "spirits" not believe? Doubtless, the word *preached to them*, for *disbelieving* implies some testimony or other as the object with which it terminates; but, as nothing of this kind is expressly mentioned in the text or context, the sense demands that it should be understood as implied in *ekruzen* (preached), which it immediately precedes. Why should it not be understood so here as well as in Acts xiv. 1, 2?—"And it came to pass

in Iconium that they (i.e., Paul and Barnabas) went forth together into the synagogue of the Jews, and so *spoke*, that a great multitude both of the Jews and also of the Greeks believed. But the *unbelieving* (*apeithountes*) Jews stirred up the Gentiles," &c. What did the Jews who stirred up the Gentiles not believe? We answer—the word which Paul and Barnabas spoke. The very position which *apeithesasi* (who disbelieved) occupies in the sentence, standing as it does immediately after *ekruzen* (preached) puts it beyond all doubt that this is the meaning. If so, it follows that the *disbelieving* and *preaching* synchronised, but the *disbelieving* took place when the long-suffering of God waited in the days of Noah; consequently, the *preaching* took place at the same time, and not, as Papists say, in the interval between the death and resurrection of Christ.

III. In this passage there are both a *prison* and *prisoners* (i.e., the souls that disbelieved) spoken of; but as a prison is naturally associated in our minds with crime, the commission of which precedes the imprisonment, as cause does effect, we conclude that the prisoners here referred to committed the crime or sin of unbelief before they were imprisoned; or, in other words, when they were in the body. But we have shown above that the *preaching* and *disbelieving* took place at the same time; consequently, the *souls were in the body when the preacher addressed them*. The meaning, in short, is not that the word was preached to the souls when they were in the prison, but that they were consigned to it because they had not believed the word preached to them. We would further remark in this connection, that there is only one other passage of Scripture in which *phylake* (prison) is employed in reference to the invisible world, viz., Rev. xx. 7:—".....Satan shall be loosed out of his prison;" and that what is called *prison* in this verse is called in the 1st and 3rd verses *abussos* (the bottomless pit.) If we may then be allowed to make Scripture its own interpreter, we are shut up to the inevitable conclusion that "prison" here denotes the *place of eternal punishment*. Compare Matt. v. 25; xviii. 30; Luke xii. 58.

IV. The apostle's style is characterized by a peculiarity which consists in his pre-

dicating something of persons, which refers to them not as they existed at the time he wrote, but at some period prior to it. The truth of this remark is confirmed by chap. iv. 6 of this epistle, which I would translate thus:—"Because for this end was the gospel preached also to those who are [now] dead, that [as a consequence of their faith] they might be condemned to death (krithosi) in the flesh by men, but (zosi) live (i.e., might be glorified) in the soul by God." That *krithosi* denotes condemnation to death is manifest from the fact that it is contrasted with *zosi* (live); and that "live" refers to the state of the soul in glory rather than to its justification and sanctification as preparations for glory, seems to me to be the more natural view, inasmuch as the death of the body is referred to immediately before. Besides, men are here spoken of in a judicative capacity as dooming the faithful servants of God to an unjust death, and therefore God, who is contrasted with men, must be viewed also in his capacity as a Judge, adjudicating to eternal life, and receiving into his beatific presence the souls of those who have suffered martyrdom for his name's sake. But, without further digression, we remark that Papists understand this text also as referring to purgatory. But such a view is preposterous in the extreme; for if the putting to death of those to whom the gospel was preached was posterior to the preaching, and a consequence of their faith, as we have just shown, it is obvious that they must have been alive when it was preached to them. On the very same principle, then, we contend that, in the passage more particularly under our review, the preacher did not address the spirits in their disembodied state, but at a previous stage of their existence, viz., when they were in union with the body.

V. It has been already remarked that Christ in his Divine nature or by the Holy Spirit, went and preached to the antediluvians; but it is a fact that, before his incarnation, he uniformly employed human agency, as he does now, in delivering his messages to men; and as Noah is expressly called a *preacher* (kerux) of righteousness (2 Pet. ii. 5), there can be no doubt that he was the honoured instrument employed on this occasion.

VI. The view, as given above of this

passage is the only one that is consistent with the context. It is manifest from the whole tenour of this epistle, that those whom the apostle addressed were at the time subjected to persecution for righteousness' sake, and that some of them had even sealed their testimony with their blood. (1 Pet. iv. 6.) What, then, could be better adapted to animate them with patience, fortitude, and resignation in such trying circumstances, than to remind them (v. 18) of the persecution unto death of their dear Redeemer, and of his subsequent resurrection and exaltation at the right hand of the Father, knowing, as they did, that if they suffered with him they would also reign with him;—to remind them also of Noah (v. 20), whose eminent piety and faithful preaching had doubtless provoked the enmity and opposition of the wicked men of his day, but who, having endured to the end, was preserved in a most wonderful manner, together with his whole family, from the awful catastrophe which befel that incorrigible generation when it was overwhelmed in the mighty waters of the deluge,—a striking emblem, on the one hand, of the complete salvation of all who are in Christ, the New Testament ark, and, on the other, of the "everlasting destruction from the presence of the Lord and from the glory of his power," which awaits all those who continue to the end unbelieving and impenitent.

Without occupying more of your valuable space, we would now conclude these imperfect remarks by giving the following translation of this passage:—"By which he had gone and preached to the [ungodly men whose] souls [are now] in prison, having disbelieved [the word preached to them] at that time when once for all the long-suffering of God was waiting in the days of Noah," &c.

R. JOHNSTON.

—
SHETLAND.

Spiggie, Dunrossness,
April 12, 1858.

DEAR MR. EDITOR,—I beg you will bear with me in my mistake, which necessitates me to trouble you with a note more in reference to my late travels in Scotland. After I had sent off the latest part of my journal, the January number of our magazine came to hand. I then

discovered that I had omitted to mention in my first communication (as I thought I had done) the liberality of the church and congregation at Grantown. For this I am sorry, yet trust, through your indulgence, the mistake will yet be rectified. I have shown already how it was I was enabled to accomplish a long-desired object, in seeing the church at Grantown, namely, through Mr. Jackson, of Glasgow. Nevertheless, the Sabbath evening I was there, a collection was made for my object which amounted to £3 3s. 2d. Seeing they had borne the burden of raising an excellent place of worship very lately,

and were, when I was there, begun to furnish a dwelling-house for the pastor, in connection with the place of worship, considering they are almost all working people, I cannot help looking at the sum they provided for me, as one of the most evident displays of liberality I ever met with. May it at last be indeed "fruit that shall abound to their account." With many thanks, Mr. Editor, for your readiness to serve me in my many requirements at your hands, I am, with heartfelt gratitude, most sincerely and affectionately, yours in Jesus,

SINCLAIR THOMSON.

Reviews.

The American Revivals. By Dr. McLEAN, of Philadelphia. London: F. Pitman, 20, Paternoster-row. Manchester: W. Bremner. Liverpool: G. Thomson. Pp. 16.

The present "revival" in America has been distinguished hitherto, from nearly every former one, in its origin, its nature, and its extent. They too frequently began *without* the church, but this has sprang from *within*, and is, so far as can be judged, the genuine offspring of agonizing prayer. The former resulted, in a large number of instances, from fervid and, not seldom, extravagant appeals to the passions, which, being worked up almost to a frenzy, produced a religion too sudden to be durable, and too impulsive to abide the wear and tear of this practical world. As a consequence, the "converted" did no honour to the "revival," and the serious Christians of various sects regretted that they ever took part in such imposing illusions. But the present movement assumes to be of another kind, and bids fair to prove that a deep solemnity is not incompatible with an earnest zeal that agitates the masses of a mighty population. The extent of this revival is another of its important features; for, according to the most reliable testimony, it has reached all ranks and impressed all circles of society. Jews and Gentiles, colleges and workshops, villagers and scholars of eminent rank, have been bowed before its astonishing progress. The conversion of persons," says Dr. Scott, "of the strongest and maturest mind in the community is among the characteristics of the work of grace in Newark (U.S.) If I had attempted to select from my congregation forty-five of its strongest minds, I would have generally taken the forty-five who united with my church by

profession the last Sabbath." Dr. McLean says that it has been stated in "the Presbyterian" of Philadelphia, and the 'New York Observer,' that the probable number of hopeful conversions throughout the country has, for a considerable length of time, been several thousands per week. I saw the number stated in one paper as high as fifty thousand; but that seems to me almost beyond what could be supposed; but I have seen it asserted on positive data, to be as high as several thousands for several weeks in succession."

This must indeed be a wonderful work; and, had there been about it the excitement, wildness, and, we may add, the disorder, that have too frequently disfigured or even disgraced former revivals in America, we should have been among the first to question its genuineness; but looking at it calmly and dispassionately, we are more disposed to urge the inquiry, "Is the Spirit of the Lord straitened?" than to assume with some that it will have the common end of an American revival. That our readers may judge for themselves of its character, we have given an extract from Dr. McLean's little tract in our essay department, (p. 133.)

The Church of Christ—its nature and constitution. By W. PALMER. London: Houlston and Wright, 65, Paternoster-row. Pp. 16.

The author of this excellent address has done real service by acting on the request of the respected brethren named, in its publication. For its extent it is certainly one of the best productions on the subject we have ever seen. Its style is remarkably clear, its arrangement natural and logical, and its scope both comprehensive and scriptural. We earnestly hope that it will ob-

tain a wide circulation, and that its author may be encouraged to place it before the public in a yet more permanent form. It might be issued as a little book, and a copy placed in the hands of our church-members, with but small cost to our wealthy friends. "A word to the wise," &c.

The Fisherman's Friendly Visitor. London: Wertheim and Mackintosh.

This is a little penny magazine, published monthly for the use of fishermen and mariners generally. It is an interesting work, well adapted to the class it aims to reach, and deserves to be universally encouraged.

Intelligence.

Foreign.

DENMARK.

*Mindstrup Mark, Hveisel Sogn,
pr Veile, Denmark, April 26, 1858.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—According to my last letter, I went to Aalborg in the end of last month (March.) I arrived there on Friday, the 19th, at about five o'clock in the morning, and then walked about eight miles to brethren in the country south of Aalborg. Friday and Saturday I had consultation with the elders of the church, and was rather surprised to learn that the person referred to in my last (Meier is his name) did not deny the divinity of the Lord Jesus, but rather concentrated the entire Godhead or the Deity in him alone, making him both Father, Son, and Holy Ghost, and thus in reality denying the Father and the Holy Ghost, or their existence out of or beside the Son; or, in other words, the doctrine of the Trinity.

Lord's-day, May 21st, Meier's case was to be brought before the church, and he was requested to attend. I was asked to conduct the meetings that day; they were numerously attended. In my sermon I did not refer to the case of Meier. After the public meeting his case was brought before the church. Meier was requested to give a statement of his own case. After some preliminary remarks, he read a long paper containing a kind of apology or defence of his views. The substance of this paper, and of what he said is as follows:—1. That the 2nd Article in our Confession of Faith is erroneous, and contrary to the Scriptures. This article reads thus: "We believe that there is but one true and eternal God—the Father, the Son, and the Holy Ghost, in their natures and qualities perfect, eternally equal and inseparable; so that the Father is true eternal God, the Son is true eternal God, and the Holy Ghost is true eternal God; and yet we do not believe in three Gods, but in one eternal, almighty, all-wise, omniscient, omnipresent God. Man can only

attain to a knowledge of this God through the revelation of the Holy Scriptures and the Holy Ghost." (This is a translation of the Hamburg Confession.) 2. That the Lord God is but one God. To prove this, he had noted down a great number of Scripture passages, which were read, and took a great deal of time to no purpose; for one single passage would have been quite enough; or rather, it required no proof, for no one ever thought of denying this, and it is, moreover, plainly stated in our Confession. 3. That the Lord Jesus is this only true God; he is both Father, Son, and Holy Ghost. This he did not prove, but he endeavoured to explain it in this way:—The Father is the love, the Son is the truth, and the Holy Ghost is the wisdom or power; these are the three essentialities (so he expressed it) of the Deity; and these are in the Lord Jesus. He had also great objection to the term person being applied to the Deity; and yet this term is not even found in our Confession. He accused us of having three Gods, instead of the only true God. To this I replied, 1. That we should be very cautious in attempting to explain things which, with our limited and depraved understanding, we are not able to fathom. We cannot comprehend God,—to comprehend him we must become Gods. It is both the greatest folly and presumption to attempt to comprehend God and explain how he exists or subsists. If God has given us a revelation of himself, and if this revelation be true, we have implicitly, and with the profoundest reverence and the deepest humility, to believe this testimony of God concerning himself, even though it should seem contrary to our understanding, and however incomprehensible the subject whereof it testifies should be to our powers of comprehension. That the great and eternal God should far surpass our powers of comprehension is not at all surprising: it must of necessity be so, for otherwise God could not be God. Now, this testimony of God concerning himself we have in the Holy Scriptures. In them we are clearly taught that the great Jehovah is one God; but in them we are as clearly taught that

this one God has revealed himself, particularly in the economy of redemption, as three distinct subsistences, under the relative names of Father, Son, and Holy Ghost. How there can be unity and at the same time a plurality in the Godhead, far transcends our understanding, and we should think it both folly and presumption to endeavour to explain it: the testimony of God in his holy Word is sufficient for us.

Then I took notice of some of his statements. 1. That God is one he needed not to have taken so much trouble to prove, for we all agreed in that. 2. The thing which he ought to have proved, namely, that the Lord Jesus is both Father, Son, and Holy Ghost, he passes by without even the shadow of proof; and to take his assertion for granted in matters of so great importance was a thing which he could not reasonably expect. 3. His explanation was quite inappropriate. Love, truth, wisdom, and power, are but qualities of God—not God himself; and they belong, moreover, to the Father and the Holy Ghost, as well as to the Son or the Lord Jesus. What he said about essentialities appeared to me to be nonsense. As to the term person, I remarked that we had no better, and were obliged to make use of the best expressions our language supplied. I then produced a number of the testimonies of Scripture in proof of the doctrine we contend for, such as make a clear distinction between Father, Son, and Holy Ghost, and frequently asked Meier what he would make of such passages, and how he would explain them; for instance, 1 Cor. viii. 6:—"But to us there is but one God, the Father, &c., and one Lord Jesus Christ," &c.; Heb. i., particularly v. 5; Rev. v. 5—10, and many others, and was enabled even to employ some of his own passages against himself. He did not, however, attempt any explanation of these passages, but told me with a kind of disdain, that there is a higher, a spiritual meaning in the Scriptures, which I did not understand or perceive, but that I explained the Scriptures in a carnal and natural manner. To this I replied, that I did not wish to explain the Scriptures in a carnal way, but I thanked God that I was permitted to set forth their plain and natural meaning. I referred to the testimony borne by the Father to the Son at his baptism, the transfiguration, and where Jesus prays to his Father, John xii. 27—30, in all of which cases the people evidently understood, and the Lord Jesus wished them to understand, that he distinctly declared the Father bore witness of him, John v. 36, 37; viii. 17, 18;—that it was not himself who bore witness from heaven, but another. But what awful deception if the

voice had come from Jesus himself, (which, according to Meier, it must have done), and he would have made the people believe that it came from another! Surely the Lord Jesus could not be guilty of such deception. Again: if, according to Meier, there be no real distinction between the Father and the Son, Jesus, when he prayed to his Father, could not be praying to another, but to himself; and if so, what should we think of the scenes in the garden and on the mount? Would they not lose all their awful importance and sublimity?

In conclusion I gave a brief explication of the economy of redemption, in which the plurality of the Deity is most clearly set forth, and the distinction between the Father, the Son, and the Holy Spirit in the order of operation in this most glorious work. Although Meier had nothing to object, he remained by his erroneous opinion, saying, moreover, that he was rather strengthened in his belief by what I had said. He was, consequently, excluded. Two others of his party were offended because of his exclusion, declared that they quite agreed with M., asked the church to exclude them too, and went angrily away. They were, consequently, excluded. A few others who had been led astray by M. were convinced of their error, and confessed it freely before the church. Most, if not all, of the brethren were both instructed and strengthened in their faith. Thus the meeting ended:—it had lasted about six hours. Everything went on orderly and peaceably. Meier will, no doubt, do his best to draw as many of the members as possible over to his views, but I rather think that he will not succeed so well as he may have thought. May the Lord graciously keep his people from falling into erroneous views concerning his glorious person.

Before I left for the south, I visited several of the brethren in the city of Aalborg. Some of them sympathize with Meier, others, I am happy to say, do not. You will be pleased to learn that the church is, on the whole, prospering.

Wishing you every blessing, I remain,
my dear brother, yours affectionately in Christ,
A. P. FÖRSTER.

Metropolitan.

THE BAPTIST EVANGELICAL SOCIETY.*

THE thirteenth Annual Public Meeting was held at Salem Chapel, Meard's-court, Soho, on Friday evening, April 23rd, 1858.

* We regret that our limited space will allow only of a brief report of the interesting speeches delivered at the above meeting.

E. JAMES OLIVER, Esq., in the chair.

After singing, and prayer by MR. WALL, of Rye, the Chairman said, "At the request of the Committee, and because the respected minister of this chapel declined to occupy this post, I have consented this evening, and it is with very peculiar feelings I do so. More than thirty years ago, I enjoyed the friendship and Christian society of one whose memory is still dear to many connected with this place. I refer to the late honored and beloved John Stevens. More than thirty years ago I occupied that pulpit at his request. But, while we are here we may rejoice in our Christian privileges and diligently employ ourselves in the service of him who hath redeemed us to God by his blood. We are thankful that we are afforded an asylum here; there are but few London churches that *now* thoroughly sympathize with the objects of this Society. Still we rejoice this Society has done something to stem the torrent of declension and apostasy.

With respect to communion the object of this Society is not aggressive but defensive. This Society first moved on the question of communion. It was found that open communion had so affected our colleges that almost all were tainted with this departure from Gospel order and simplicity. Thus it has been difficult to find suitable Strict Baptist brethren, to occupy our pulpits and as in many cases open communion brethren have been chosen, they have gradually obtained a majority, and the communion has been opened. For these reasons the Committee directed their attention to the subject of the education of young men for the ministry, and are thankful to say that many who have experienced the advantages which the Society offers in this respect are now occupying some of the most important stations in our churches. As to its missionary operations, I will only observe that it has never attempted to interfere with the field occupied by other Societies, but seeks to employ its agents only where none are employed. For the purposes of information and advocacy this Society has recently adopted the *Primitive Church (or Baptist) Magazine*."

The SECRETARY then read the Report and the Treasurer's account for the past year.

The Rev. JOHN HOWE, of Waterbarn, moved the following resolution:—

"That this meeting desires to express its thankfulness to Almighty God, for the growing interest felt in the Baptist Evangelical Society, and believing it to be an organization well fitted to sustain the claims of sound doctrine and primitive rule in our churches, commends it to the

warmest support of the Baptist denomination."

In moving it our brother said, "Mr. Chairman and Christian friends, I fully agree with a writer in the "*Primitive*," that the object of our meeting together on these occasions, is not so much to make long speeches, but to resolve how we may best promote the all-important objects which this Society aims to secure.

I agree with our Chairman as to the general character and objects of this Society; that it is more defensive than aggressive. I am sorry that our sentiments are not popular in the present day; but truth is dearer to us than fraternal regard, we dare not risk the displeasure of our Father in heaven to gain the approval of many of our brethren on earth. Here is one primary object in our Society, to which the others are subservient, viz., the maintenance of sound doctrine and primitive practice; and the connection between the two is far more intimate than many are disposed to admit. I have good grounds for saying that where the communion has been opened, there in many cases sound doctrine has been abandoned. In many places in the North, great soundness in the faith is maintained, but in some cases there has been a grievous departure both in doctrine and fellowship." Here the speaker referred to a sermon preached and published in connection with an association of Baptist churches in the North, in which the author boldly denied the doctrine of the Atonement, maintaining that the idea did not originate with God, but with erring fearing man—that there was nothing in the character or government of God to require it, and that it was not presented as a *satisfaction* for sin, &c. &c. Yet we have the majority of the Baptists with us, in America, on the continent of Europe, and the General Baptists as to communion; but above all, God is with us. We are not, therefore, without encouragement, as many of our brethren who have not been hitherto identified with us, are now coming forward to join and help us. I rejoice also that we have been permitted to meet in this chapel and hope that we may be favoured to meet here again.

Mr. WEBB, of Ipswich, seconded the resolution.

After some introductory remarks, respecting his knowledge of and his esteem for both the former and the present pastor of Salem Chapel, our brother observed, "There are some people who do not like the name of this Society; it says too much for some and not enough for others. That we are a Society must be

admitted, and that we are Evangelical we must maintain. It is true that we do hold that the doctrine of the atonement is a great and honourable expedient, by which the Moral Governor of the universe may illustrate and harmonize the perfections of his character, and vindicate the claims of justice and equity; but we believe much more than this, that it is the redemption of the church, and I hope that we shall ever regard it as the great central truth of the gospel. And then surely we are a Baptist society. Indeed, we are too much and too strictly so for many; but in this respect it commends itself to the hearty support of all real Baptists. It was my lot last evening to hear a bold, truthful, outspoken exposition of our sentiments though it was not the intention of the speakers to do them so much honour. I could not help saying to a friend by my side, "The name being changed, the tale is told respecting the Strict Baptists, and with a few verbal alterations the statements might have done for this meeting." Yes, I repeat it, The Bible for us ever, and for us only, as our rule and guide. The spirituality and voluntariness of all religion was also asserted. Now we too maintain that there can be no religion from which you can subtract them—without them you might have the corpse, but not the living animating spirit. We would not have the weeping unconscious babe made the victim of formalism and hypocrisy, but we love to see the regenerate and spiritual believer in Christ voluntarily taking the Saviour's yoke upon himself, and following after him, having first been made willing in the day of his power. And then, again, it was observed that we should put everything in the place in which the New Testament puts it, and maintain everything as it is there set forth. Now this is precisely what we are aiming at, both as it regards doctrine and ordinances. Some, it is true, make too much of baptism, as the Romanists, Puseyites, Mormons, &c.: we, however, maintain that it is not to regenerate, but *for* the regenerate *only*. Others say it is of slight importance, a non-essential, a matter of indifference. What a libel this upon the wisdom of God in the institution! and how inconsistent with the fact, that the Son of God came from Galilee to Jordan, unto John, to be immersed of him, with the significant remark, "Thus it becometh us to fulfil all righteousness," in connection with the testimony from heaven,—"*This is my beloved Son, in whom I am well pleased.*"

In putting the resolution for the adoption of the meeting, the Chairman observed,

that the question of open communion was not mooted for sixteen hundred years—that it originated in Poland—that up to that period the churches there had been distinguished for soundness in the faith, but from the time that open communion was introduced, they gradually degenerated into Socinianism.

The second resolution moved by the Rev. S. LILLYCBOP, of Windsor, was as follows:—

"This meeting rejoices to know that the Baptist Evangelical Society, is engaged in important missionary operations on the Continent of Europe—that brethren Förster and Geissler are labouring there in the dissemination of those truths which are so dear to us as primitive communion Baptists, and earnestly implores both for this Society and their missionary brethren a double portion of God's Holy Spirit."

It may probably be asked by some, Why should we send missionaries to the land of Luther, from whom and from whence originated the glorious reformation? The answer is, Germany is not now what Germany once was; there Popery is rampant, and Rationalism is spreading on every hand. Of that people it may be said, "They are sitting in darkness and in the region of the shadow of death." Their very religion is darkness and death; formalism holds them in its deadly embrace. But he who raised up Luther to bless and to evangelize that stronghold of Satan, error, and sin, has been pleased recently to raise up another reformer and evangelist in the person of our dear brother Oncken, and we may truly and gratefully say, that since the days of Luther such an apostle of truth and gospel order has not appeared. May his valuable life be long spared to carry out this second reformation which is almost as much needed as the former. Our brother Geissler has been set apart for missionary work in Saxony. Our brother is Saxon, our nation is Saxon, and I trust that the king of Saxony may be induced to favour our brother and to encourage his labours among his countrymen.

My resolution refers to prayer on the behalf of these brethren and this Society. The pastors of the London churches should endeavour to enlist their sympathies and prayers on its behalf, they would then be disposed to subscribe, and as a further result they would then attend its annual meetings to learn how their money has been expended. In connection with a spirit of prayer and dependence upon the Spirit, let us exercise faith and patience, and success is sure.

Rev. J. RUSSELL, of Shoreditch, seconded the resolution, in an earnest and excellent speech, which we should gladly have inserted in full had it been possible. It contained the essence of the gospel, and was heard with great attention.

Rev. W. STOKES, the editor of the "Primitive," was requested to sustain the resolution by a few remarks. He therefore observed: "If we mean to do anything by way either of defence or aggression, on behalf of our principles, there is but this one society in all England, or indeed in Europe, around which we can gather for this purpose. He might, perhaps, be allowed to say, without egotism, that the sermon referred to by the first speaker would, in all probability, have passed without any public exposure or condemnation, but for the *Primitive Church Magazine*. The *Freeman* slurred over it, the *Baptist Magazine* almost approved of it, the *Primitive* alone exposed its pernicious errors. He thought, therefore, that it had done good service to the cause of truth. There is closely allied to this society another which deserves earnest support. He referred to the Baptist Tract Society, which he strongly recommended; and in conclusion urged the great importance of an annual collection from all the Baptist churches, and an increase of subscribers, as indispensable to permanent success."

The collection was then made from pew to pew. While it was being made, brother Bloomfield, the pastor at Meard's-court, observed that, whatever it might produce, he would engage at some future time to preach a sermon on behalf of the society, and he felt assured that several of the "Salem" friends would enrol themselves as subscribers.

The third resolution moved by the Rev. JOHN STOCK, of Devonport, was as follows: "That the plan of ministerial training employed by the Baptist Evangelical Society is eminently adapted to prepare suitable young men for the Christian ministry, and by reason of its scriptural simplicity, this meeting strongly recommends it to the sympathy and support of the churches."

Mr. S. having observed that he did not intend at that late hour to make anything like a speech, explained at some length the plan of the society as to ministerial education, adding, We think this is better than any other plan, and we therefore ask our friends to support us in it. Let the churches be very careful as to the young men they encourage. Of the best of those whom God has called to the ministry, let them recommend to this society those whose hearts are set upon the work, and who are

gifted for it. In conclusion, he remarked that he felt very deeply when he entered that vestry. When a raw youth, John Stevens took him by the hand and asked him to occupy that pulpit, before he had attained his majority: but John Stevens has gone home; Bowes has just gone; and we are all going, and shall soon be gone: therefore, let us work while it is called to-day; for the night cometh, in which no man can work."

This resolution was seconded in a few words by our brother Jackson, of Colchester (formerly a student of the society), who gratefully expressed his sense of obligation to the society, and to the Rev. John Stock, under whose care he had pursued his studies.

The fourth resolution, viz., "That the best thanks of this meeting be presented to E. J. Oliver, Esq., for his kindness in presiding on the present occasion," was moved by Rev. P. DICKERSON, who, on shaking hands with the Chairman, said,—I am almost ashamed to confess that I have been an envious man. I envy the brethren who have been educated by the society, being myself a plain matter of fact individual. As to the society, I will only now say, that I intend next Sabbath morning to preach on the priesthood of Christ, and thus prove myself *evangelical*; in the evening I have to immerse several believers, and thus prove myself to be a *Baptist*; and in the afternoon I have invited brother Howe to preach for me, and make a collection on behalf of this society, and thus I and my people intend to show our *practical* regard.

The Rev. J. WOODARD, of Ilford, Essex, in seconding the resolution, simply observed that he hoped the chairman and the meeting would allow him to add to the resolution, "And to our brother Bloomfield and the church at 'Salem,' for the use of their chapel for this meeting." The resolution being thus put to the meeting by the seconder, it was carried by acclamation. The Chairman and brother Bloomfield having briefly responded, the meeting was closed by the doxology and benediction.

BAPTIST TRACT SOCIETY.

THE BAPTIST TRACT SOCIETY held its seventeenth Annual Meeting at Kingsgate Chapel, Holborn, on Thursday evening, April 29th, 1858.

The chair was taken by Robert Lush, Esq., Q.C., at half-past six o'clock.

The attendance was very good.

After singing "Far as thy name is known," &c., the Rev. F. WILLS offered prayer.

In opening the business of the meeting,

the Chairman said he should have preferred that some other friend of the society had presided on this occasion; not because he felt less interest in it than formerly, as that, if possible, was greater than ever; but because he had occupied that honourable post for several years in succession.

At the close of his remarks, he observed: "I need not occupy the time of this meeting in explaining the objects or operations of this society, as the report and the gentlemen around me will best accomplish that end."

The Secretary, the Rev. C. WOOLLACOTT, then read the report, which was of a very interesting and encouraging character.

The Treasurer, E. J. OLIVER, Esq., then presented the financial report, from which it appeared that there was a balance in hand of £24 4s. 5½d.

The CHAIRMAN then called upon the Rev. J. HOWE to move the following resolution: "That the report now read be adopted, printed, and circulated; and that the following gentlemen be appointed officers and committee for the ensuing year." (Names read.)

After some introductory remarks, the speaker, addressing the Chairman, said: "I feel great pleasure in attending this meeting, and also in seeing you, Sir, as the right man in the right place. From the report just read, it is very evident that the Divine blessing has been and still is associated with the operations of this society.

"I have been connected with this society for several years past, and must bear testimony to the excellent character of the tracts published, and the vast amount of good accomplished by its instrumentality.

"The moral and spiritual condition of our towns, cities, and villages, demands the earnest labours and the utmost zeal of all true Christians. Men everywhere are 'enemies to God by wicked works,' and the remedy is in all cases the same. Many of the people do not and will not come to hear the gospel preached. What, then, is to be done? We must endeavour to carry the gospel to those who are living in ignorance, vice, and woe. This is the aim of this society, and kindred institutions." He then referred to the revival in America, and concluded with earnest exhortations to seek the same for ourselves, and the churches of our own country.

The Rev. J. S. Anderson, in seconding the resolution, observed,—"This is an institution in which I feel the deepest interest, having distributed some thousands of tracts during the several years I was engaged as a City Missionary. I have visited the garrets and cellars of the metropolis, and am per-

suaded that, in order to know the real state of the population and to benefit them, you must first gain their confidence. In scores of cases, I have found that there is gross ignorance as to the meaning of phraseology employed in some of the tracts generally distributed; and if they cannot easily comprehend them, they will not read them at all. If you aim at their instruction, you must use the very simplest words.

The speaker then related an instance of usefulness by a tract of this society which came under his own observation, while he was employed in Sussex. On visiting a young woman, in a state of consumption, and finding her trusting in the Saviour, he enquired by what means she had been converted. She told him that it was a tract put into her hand by visitors from Brighton, entitled, "Believers' Baptism," which induced her very seriously to inquire, Am I a believer? this led eventually to her association with a Christian church."

The second resolution, moved by the Rev. JOHN STOCK, was as follows:

"That while errors subversive of the doctrines and ordinances of the New Testament, and dangerous to the souls of men, are extensively propagated, the faithful disciple of the Saviour is imperatively required by active and prayerful efforts to maintain and circulate the truth; and that the Baptist Tract Society forms a suitable medium by which such efforts may be employed in promoting the glory of God and the best interests of the church and the world."

In moving the resolution, our brother made some interesting remarks upon the various meetings of the denomination that had been held during the week, and the appropriateness of the order in which they had been arranged, and observed,—"This society arose out of the Baptist Evangelical Society, but your attendance here, your subscriptions, or the distribution of our tracts, will not bind you to support all the principles of that society. Many of the tracts are on baptism and strict communion, but by far the larger number of our tracts might be conscientiously distributed by anyone now present. We are thoroughly evangelical; and not only so, but decidedly Calvinistic. The theology of the Baptist Tract Society is decidedly Calvinistic. So is the theology of the Bible,—so was that of the early Fathers,—of the Reformers,—of the founders of our Missionary Society. I look with peculiar interest upon the revival in the Established Church of our country, as opposed to Puseyism, on the principles of Calvinism. I also rejoice exceedingly in the glorious movement on the continent of Europe, by brother Oncken

and those engaged under his superintendence. That movement is one of the most instructive that the church has ever seen. During the comparatively short period of twenty-four years, we observe a church of 7 members growing into 74 churches, with 7000 members, 600 preaching stations, and an average attendance of 30,000 individuals. The theology of these brethren is thoroughly Calvinistic, and they are all strict communion Baptists.

The resolution was seconded by the Rev. JOSEPH HARVEY, who said :

"In reference to the *errors* mentioned in the resolution, I would just say, that if we fill the bushel with wheat, there will be no room for the chaff. The tracts should not only be plain, but concise and pointed. Many of the tracts are too long, and comprehend too many points. Many think this is a little society, and dealing in a small way ; but we reply that already 177 distinct tracts have been published.

Yes, these little things !—the drop of water is a little thing, but it is essential to the ocean. The grain of sand is a little thing, but it forms an essential part of the earth. The ray of light seems insignificant, but it is essential to the noon-day glory.

The speaker then related a very interesting anecdote of a part of a tract having been made the means of the conversion of a farmer's man ; and also a conversation which he recently held with the conductor of an omnibus, respecting a printed sermon of the Rev. C. H. Spurgeon, which had been the means of his conversion.

The third resolution, as moved by Rev. J. J. BROWN, of Birmingham, was as follows :

"That this meeting renders thanks to almighty God, for the success which has hitherto attended the labours of the society, especially during the past year ; for the increase in the number of its tracts, the augmentation of its funds, and still more for the conversion of sinners by its instrumentality ; and unites in fervent prayer that the blessing of the Holy Spirit may continue to attend the circulation of its tracts."

After some general remarks, Mr. B. continued—"The literature of this age is found in a small compass. Our folios and quartos are nice things for antiquarians ; they resemble the ancient animals in the Crystal Palace Gardens, there being nothing like them in the present day. Knowledge is being packed so closely, that every individual may become acquainted with its general principles and illustrations. If we are to counteract the infidel publications, we must imitate their method of issuing penny newspapers, and cheap magazines and tracts.

The tracts recently published by this society are chiefly of the narrative class—the method generally employed in the teaching of the Saviour. If a book or publication be really good, it will be lasting in its influence, and will survive the waste of waters when the highest mountains have been submerged. The Hindoos believe in the transmigration of souls. Truth fixed in the mind is conveyed from mind to mind, and will be so to the end of time."

The resolution was seconded by Rev. W. TROTMAN, who said,—

"The first grant we received from this society was distributed by us, and among the tracts was one entitled, "The Young Baptists." It was put into the hands of our young friends generally, and was the means of leading several of them to a practical decision on that point. I was much pleased lately, on visiting an old man who had been in old age brought to the Saviour, and on enquiring in what way the Lord was pleased to meet with him, he pointed to a box, and said, "There is a piece of paper in that box that will tell you all about me." I took the torn and crumpled piece of paper, and found it was about the jailor at Philippi. It described the state of a sinner just as his eyes are opened. "When my wife read that tract to me," said the old man, "I began to have hope."

Reference has been made to the continent of Europe, and I have been requested by Mr. Wilkin, who is present, to say that the Hamburg Tract Society has printed 1,002,750 tracts, and distributed 965,919, besides 10,000, printed by Mr. Oncken, on *baptism*. The brethren who distribute from house to house have paid 4,725 visits, and put into circulation 5,337 tracts."

The collection was then made from pew to pew, during which the Secretary announced some contributions to the society, and among them £5 from the Chairman.

The fourth resolution was moved by the Rev. W. LANDELLS, and was as follows :

"That this meeting rejoices at seeing R. Lush, Esq., Q. C., occupying the chair, and presents to him its sincere and cordial thanks, for his kindness in presiding on the present occasion."

The rev. gentleman then observed :

"I begin to feel almost at home at the meetings of this society, having attended its annual gatherings for several years in succession. I suppose Mr. Stock is your great theological critic, and from what he has said, I have discovered that I am exceedingly sound in the faith ; inasmuch as I fully believe the passage he has quoted, 'Israel, thou hast destroyed thyself ; but in me is thy help found.'

In fact, I do not think he is quite so Calvinistic as I am. We have both the same centre, the cross of Christ. I may, however, go a little further than he does on this side or on that.

Addressing the Chairman, Mr. L. continued:—"If we must not praise you, I can sincerely say, I wish there were a thousand like you;" and, illustrating the sentiment by an appropriate anecdote, concluded by stating:—"If, therefore, you should ask how long you are to occupy that chair at these meetings, I would say, Just as long as your honour pleases."

The resolution was then seconded by J. MEREDITH, Esq., who, addressing himself to the Chairman, said: "If we are forbidden to thank you, Sir, we may thank God on your behalf, for the grace he has given you. I have been connected with a tract society for nearly half-a-century, and hope our young friends will be prepared to take our places when we are gone.

The Chairman having briefly acknowledged the vote of thanks, Mr. Woollacott proposed that the thanks of this meeting be presented to brother Wills and his friends, for the loan of the chapel on the present occasion, which having been carried, the meeting closed.

GENERAL.

INCOMES of thirty of the principal Religious and Benevolent Societies in Great Britain, for the year 1858.—Arranged according to their respective amounts, omitting fractional sums.

Church Missionary Society (including special fund for India, £24,717)	£155,484
British and Foreign Bible Society (including India & China fund)	152,574
Wesleyan Missionary Society ...	123,062
Propagation of the Gospel Society (including special fund for India, £17,000)	110,200
Religious Tract Society	88,730
London Missionary Society	72,996
Church Pastoral Aid Society	41,109
London City Mission	32,230
Society for the Conversion of the Jews	31,368
Irish Church Missions	27,164
Baptist Missionary Society	22,946
Colonial Church & School Society	19,327
The Country Towns' Mission	8,419
British Society for the Propagation of the Gospel among the Jews	4,662
Colonial Missionary Society	4,527
The Book Society	4,521
Soldiers' Friend and Army Scripture Readers' Society	4,356

Protestant Reformation Society	£4,176
British & Foreign Sailors' Society	4,046
Turkish Missions' Aid Society ...	2,952
Liberation of Religion Society ...	2,740
Irish Evangelical Society	2,413
Church of England Sunday School Institute	1,897
Congregational Board of Education	1,793
Chinese Evangelical Society	1,606
General Domestic Servants' &c. Institution	1,589
National Temperance League ...	1,560
Peace Society	1,475
Baptist Translation Society	1,305
Trinitarian Bible Society	1,076

RELIGIOUS LIBERTY.

ANNUAL MEETINGS OF THE LIBERATION SOCIETY.

ON Wednesday, May 5, the annual meetings of the Society for the Liberation of Religion from State-patronage and control were held, under circumstances of unusual interest, the struggle now going on in Parliament in connection with the Church-rate question calling forth the utmost energies of the society's friends. In the morning, the council of the Society held its meeting for business. It was largely attended, and all the ecclesiastical topics of the past year were brought under review. The Treasurer, W. EDWARDS, Esq., was Chairman, and he having delivered an introductory address,

Mr. CARVELL WILLIAMS, the Secretary, read the report, which we regret that our limited space will not allow us to insert. It commenced with congratulations on the re-election of Messrs. Bright, Gibson, and Fox, and the probability of the restoration to the House of Commons of other friends of the society.

THE TREASURER's report showed that the amount on one side was £2,740 5s. 2d.; the amount of payments, £2,697 5s. and the balance in hand, £43 0s. 2d.

A resolution expressive of great gratification at the facts contained in the report, was moved by Mr. Rawlins, of Liverpool, seconded by Mr. Ayton, M. P. A second expressed approval of the amendment of the Burial Acts, and of the successful result of the Society's labours in that direction. A third expressed pleasure at the abolition of Ministers' money, and a hope that the Annuity Tax would share the same fate. There were two resolutions on Church-rates, one rejoicing at the steady progress of the bill, and another urging more agitation in the parishes. The ground taken by the Committee in regard to India was also

approved, and a resolution adopting the new plan for the establishment of district agencies.

The proceedings were very animated and enthusiastic, and at the close the Council dined together. In the evening the usual public meeting was held in St. Martin's Hall, under the presidency of Mr. Cowan, M. P.; and addresses were delivered by Mr. Dillwyn, M. P., Dr. Foster, Rev. G. Gould, Rev. E. Paxton Hood, Mr. Carstairs, and Mr. Miall.

Provincial.

A PLEASING INCIDENT IN THE LIFE OF DR. STEADMAN.

It has been extremely gratifying to the writer to find that the memory of Dr. Steadman is as fragrant in the west as it is in the north. In fact, the estimation in which that honoured servant of God is still held by those who knew him, affords a beautiful illustration of the inspired saying,—“The memory of the just is blessed.” Many of the older members of the Baptist Church, meeting in Morice-square Chapel, Devonport, have a vivid recollection of his holy life and self-denying labours.

Dr. Steadman, settled in Devonport, (then Plymouth Dock,) on the 6th of June, 1798, and was for two years co-pastor with the venerable Isaiah Birt, of the united Baptist Church, meeting in Pembroke-street, (then Liberty-street;) and in Morice-square; and for five years sole pastor of that portion of the members which remained at Pembroke-street; when the church agreed upon a friendly separation. The good man left this locality on the 9th of September, 1805; having resided in it rather more than seven years. His next sphere was, that in which he spent the rest of his days, viz., the presidency of Bradford College, Yorkshire; and the pastorate of the church at Westgate, in the same town.

In the year 1803, Dr. Steadman, purchased a house in Devonport. His biographer and son, Thomas Steadman, only mentions the unfavourable aspects of that transaction. He says:—

“Somewhat unadvisedly, he engaged in the purchase of a house, which laid him under the necessity of borrowing money for the purpose. For a while this mercantile affair partially diverted his mind from more legitimate and important business; to some extent secularised his thoughts, and proved a fruitful source of disquietude. He smarted sufficiently for his folly, for

he was never again caught in the same snare.” (Life, p. 205.)

Now we have no wish to contradict the accuracy of these statements so far as they go; but, there is something connected with the whole transaction in which the noble nature of Dr. Steadman is strikingly illustrated, which the biographer omits.

The purchase was made of a pious widow, a member of the church in Pembroke-street. Her name was Mrs. Elizabeth Bowden, and a son, and a grandson, and a great-grandson of hers, are all three at this moment members of the church at Morice-square, of which the writer is pastor. From them he has ascertained the facts of the case. The house still stands, and is known as No. 2, Clornance-street, Devonport. Dr. Steadman paid the full value of the house, when he purchased it in 1803; in fact he gave all that was asked, without any attempt to obtain it for less. He was never known, we believe, to beat down the price of what he purchased.

Two years afterwards this good soldier of Jesus Christ quitted Devonport, and re-sold the house in question. The value of house property in that neighbourhood had improved during his ownership, and he made £10 more of the house than he had given for it. And what did he do with these £10? As soon as he had received the money, he went to Mrs. Elizabeth Bowden, and insisted on handing over to her the whole. The good lady at first refused to touch a farthing of the money, representing that she had obtained a good price for her house, and that if the property had risen in value, the difference fairly belonged to the purchaser. Dr. Steadman, however, insisted on her taking the balance, and stated that *he could not leave the town comfortably with that money in his pocket.* Mrs. B. at length yielded to his entreaties, and consented to receive the balance.

Now to understand the fulness of the generosity of this act it must be remembered that Dr. Steadman's salary, as pastor at Pembroke-street, was never more than £150 per annum;—that the price of food of all kinds was at that time fearfully high, owing to the great wars in which the country was engaged;—that Mrs. Steadman, was very frequently laid aside by illness; that their family was increased by three daughters, during their residence in Devonport; and that the Doctor's means were so limited that he was fearful he should have to engage in some secular calling to eke out a living. Yet he generously sacrificed these £10, which both in law and equity belonged to him. *It was just like him.*

We hope that in any future edition of the life of Steadman, these facts will be appended in a note to the bald passage which now appears there, and which we have given above. Let those who love the good old Doctor's memory see to this.

And let keen, money-getting professors learn to exhibit more of the noble unselfishness which characterised this beloved servant of the Lord. Let those who will drive as hard a bargain as the most close-fisted worldling, ponder this little episode in his life, and pray to have more of his spirit.

Devonport.

JOHN STOCK.

BACUP, LANCASHIRE.

On Good Friday, April 2nd, services were held on occasion of the opening of Zion Chapel, erected by the friends constituting the second Baptist church, lately meeting in the large room at the Mechanic's Institute, and formerly in the chapel at Irwell-terrace, Bacup.

The new chapel is a neat and substantial edifice, capable of seating 750 persons, and underneath is a school-room which will accommodate about 500 children. The cost of the building is £2,630; towards which £1,400, were raised by subscriptions, previous to the day of opening.

On the morning of the day above named, a meeting for prayer and thanksgiving was held in the chapel at nine o'clock, the Rev. R. Stanion, of Preston, presiding.

Three sermons were preached in the course of the day; those in the morning and evening, by the Rev. A. Mursell, of Manchester; and that in the afternoon by the Rev. R. Holmes, of Rawden.

The devotional exercises were conducted by the Revs. J. Smith, J. Bury, W. E. Jackson, A. Nichols, F. Bugby, R. Stanion, and J. Howe.

On the following Lord's-day, April 4th, the services in connection with the opening were resumed.

Two sermons were preached by the Rev. Dr. Acworth, of Horton College, Bradford; in the morning, from Psalm xxvi. 8, in the afternoon from 2 Cor. v. former part of 14th verse. The concluding service was held in the evening, when a sermon was preached by the Rev. W. F. Burchell, of Rochdale, from Rev. i. former part of the 10th verse.

The services throughout were well attended, and the collections amounted to £508 3s. 7d.

For the information of our friends generally, it may be necessary to state, that an amicable division has recently been

effected between the second church at Bacup, and that meeting in the Baptist chapel at Waterbarn, which now constitutes a distinct and independent community under the pastoral care of the Rev. J. Howe.

ASTLEY BRIDGE, NEAR BOLTON.

On Monday, April 5th, the teachers and friends in connection with the above place of worship met and partook of tea together. The meeting was convened in order that they might publicly acknowledge, with gratitude and thankfulness, the goodness of God in enabling them to clear themselves from a debt incurred by purchasing the land on which the place stands, and making over the same to the Baptist denomination. Having had to make a public appeal to Christian friends, resolutions were passed expressing their most hearty thanks to those friends that so freely contributed of their substance, in order to aid them in the good work in which they are engaged.

COLCHESTER AND THE BAPTIST MISSION.

DURING the year, the following sums have been raised by the friends in connection with the Baptist Chapel, Eld-lane:—for the Foreign Missionary Society.....£14 3s. Baptist Evangelical Society.....£10 12s. 9d.

If the friends of truth would bestir themselves, much might be done for the Baptist Evangelical Society where it is almost unknown now. Formerly nothing was done in this town for it. The Society having supplied the Baptists here with a minister, we trust its funds will thereby be abundantly replenished.

SCHOOL SERMONS.

OSWALDTWISTLE.—On Lord's-day, May 16, two sermons were preached on behalf of the Sunday-schools by Mr. William Stokes, of Manchester. The collections amounted to £26.

HASLINGDEN.—The annual sermons connected with the Baptist Sabbath-school, Pleasant-street, were preached by the Rev. Thomas Taylor, of Tottlebank, Ulverstone. The collections amounted to £30.

OXFORD.

Public Tea Meeting to Rev. W. H. Bonner.—The Rev. W. H. Bonner, minister of the Adullam Chapel, in this city, having recently resigned his pastorate, a farewell tea meeting was held in the Town Hall on

Monday, May 3rd, to which the rev. gentleman was invited, in order to receive a numerous signed testimonial from his late congregation. Upwards of 300 persons sat down to an excellent tea. After the tables had been cleared, the Rev. W. Allen (Baptist minister) was called to the chair, and in opening the business of the evening, he expressed his regret at the absence of the Mayor, who, it had been expected, would have presided over the meeting. He read letters from several other gentlemen who were prevented by circumstances over which they had no control from attending, all of whom expressed their sympathy with Mr. Bonner, and their regret that he was about to leave Oxford. The Chairman read a document, signed by many members of Mr. Bonner's late congregation, showing that his conduct in the pulpit, and the doctrine he taught, were all that could be desired.—Mr. C. Wiblin said he had been requested to read and present the testimonial, and that he had very great pleasure in doing so, because, perhaps, he knew more of Mr. Bonner than many people in Oxford. In connection with the testimonial many friends had thought it their duty and pleasure to collect a sum of money, which was put in his hands for the presentation to Mr. Bonner. After a few more words, Mr. Wiblin read the testimonial, which he then presented, together with a purse, to Mr. Bonner.—Mr. Bonner in a speech of considerable length, returned thanks for the kindness they had shown him, which, he said, was all the more gratifying when it was considered how brief had been his sojourn with them, and the short time they had had to get up the meeting. He remarked upon the difficulties which ministers have often to encounter from being misunderstood and misrepresented, and stated to the meeting a few lessons he had learnt during his ministry in Oxford. In conclusion, he again expressed his gratitude to them all—to the Christian friends of all denominations for their company that evening, and to the Mayor for the use of the Hall.—Rev. S. Edger, of Abingdon, and Mr. Crapper also addressed the meeting.—Mr. Gould, in moving the thanks of the meeting to the committee, and to the Mayor for the use of the Hall, expressed his regret at parting with Mr. Bonner, whom he had ever found ready to do a kind action. On several occasions, he said, Mr. Bonner had come forward in order to promote different institutions; and, in fact, whenever any work was required of him he was always ready and willing to do it. After a few other remarks, Mr. Gould said he regretted they

were about to lose such a minister as Mr. Bonner from the city of Oxford, for he was sure his services could be ill-spared.—Mr. H. Alden seconded the motion, which was put to the meeting and carried.—After a few remarks from the Chairman, the Rev. Mr. Bonner offered up prayer. The doxology was then sung, and the meeting separated.

RESIGNATION MEETING, GOLCAR BAPTIST CHAPEL.

On Saturday evening, March 27th, we had a tea party and public meeting, in connection with the church and congregation here, which were designed as an expression of regard to, and sympathy with Mr. Franklin, our pastor, who has been compelled to resign the pastorate through declining health. About 180 sat down to tea in the vestry, after which we had an interesting public meeting in the chapel. The chair was taken by Mr. Robert Smith, our senior deacon. Addresses were delivered by the Rev. J. Hirst, of Blakey; the Rev. T. Thomas, of Meltham; the Rev. J. Parker, of Milnsbridge; the Rev. W. H. Holmes, of Pole Moor; and by Mr. Stokes, of Manchester. The high estimation in which both Mr. and Mrs. Franklin were held by all who knew them, was touchingly referred to by the speakers.

The fact that Mr. Franklin's resignation was not caused by difference of religious opinions between him and his people—by dissension or dissatisfaction in the church—by ambitious motives—or by disgraceful unchristian conduct,—but by affliction of body, which (according to the opinion of his physicians) nothing but rest can remove,—was referred to as a matter deserving our deepest gratitude to our heavenly Father for his preserving care. The writer joins his prayer with those of the speakers, that it may please God of his infinite mercy, speedily to restore him to perfect health and increased usefulness. The meeting terminated a little after nine o'clock. It may be added that Mr. Franklin commenced his labours at Golcar, on the first Lord's-day in September 1852. The church and congregation were at that time much divided in feeling, and the difficulties of his position were great, owing to the manner in which the people had been treated by his predecessor, but by assiduous attention to the duties of his office, harmony was restored and the congregation not only gathered again, but increased.

Just to show how Mr. Franklin leaves us, we may state that the junior members

of his male and female evening classes with the members of the church and congregation subscribed upwards of £20 as a parting gift, and presented him with other tokens of their esteem.

MINISTERIAL ACCEPTATION AND RESIGNATION.

TAUNTON: *Octagon Chapel*.—Mr. J. H. May has resigned the pastorate of this church. They would be glad to hear of a suitable pastor of strict communion principles.

THE Rev. Thomas Vasey, late pastor of the first Baptist church at Wigan, Lancashire, has accepted the cordial and unanimous invitation of the Baptist church at Elgin, Scotland, and entered on his labours on the 18th of April, with every prospect of success.

BAPTISMS.

LONDON: *Little Alie-street*.—On Lord's-day evening, April 25, after an interesting discourse from Mr. Howe, of Waterbarn, our pastor, Mr. P. Dickerson, baptized two candidates, who had borne a good testimony to a good work begun in them. The assembly was large and the ordinance solemn. There is something deeply interesting with regard to one of the candidates, she being one of the *third* generation in a family brought to the knowledge of the truth, either directly or collaterally, through the instrumentality of our Sick Visiting Society. First the mother, about fourteen years ago, in her last illness, who died most triumphantly:—subsequently her father, who has been several years a member of our church: then her grandmother, whom it is hoped died in the Lord: and lastly herself, to whom both the instructions in our Sunday-school and the preaching of our pastor have been signally blessed.

May the good Shepherd graciously preserve these tender lambs, bless them abundantly, and gather many others into his fold.

W. W.

SUNNYSIDE, LANCASHIRE.—On Lord's-day, May 2, 1858, four persons were received into the church at Sunnyside, having been baptized by Mr. Nichols, on a profession of their repentance and faith. One of these had been connected with the Independents, and another with the Primitive Methodists. The pastor on this occasion preached from Luke vi. 46:—"Why call ye me Lord, Lord, and do not the things which I say?"

BRADFORD, YORKSHIRE.—May 3.

Westgate Chapel.—Six, by the Rev. H. Dowson.

Sion Chapel.—Ten, by Rev. J. P. Chown.

Trinity Chapel.—Nine, by Rev. H. J. Betts.

HASLINGDEN: *Pleasant-street*.—On Lord's-day, May 2, four believers, two young men and two young women, were baptized by Mr. Prout.

BURNHAM, ESSEX.—Recently, by the Rev. J. L. Whitley, three believers were baptized, on a profession of their faith in Christ.

KINGSTON-ON-THAMES.—On April 26th, three sisters, who had made a good profession, were baptized by Medhurst.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Mr. W. Knight	0	10	0
Mr. G. Pearson	0	10	0
Derby, per Rev. G. Taylor	1	2	6
Mr. Briscoe	1	1	0
Rev. Dr. Evans, (two years)	0	10	0
Rev. S. Lillycrop	D. & O.	1	0
Rev. Mr. Field	0	10	0
Mr. S. Wilkin	0	10	0
Mr. T. Pillow	0	10	0
Mr. W. Bowser	1	0	0
Rev. W. Norton	E. & M.	2	0
Rev. Mr. Wilkins	0	5	0
Mr. J. Smith	0	10	0
Mr. Outhwaite	0	10	6
Public Meeting, Meard's-court	3	0	0
Sermons, Little Alie-street	4	15	0
Mr. Wilkin, Jun.	0	5	0
Rev. B. Lewis	D.	1	0
Rev. Mr. Shindler	0	5	0
Mr. Cass, per Rev. G. Barker ..	0	5	0
Mr. Chalmers	0	5	0
Trinity-street Missionary Society	5	0	0

RECEIVED FOR BAPTIST TRACT SOCIETY.

Rev. S. Lillycrop, Windsor	0	10	0
Collection at Annual Meeting ...	4	4	8
R. Lush, Esq.	5	0	0
G. Gould, Esq. Loughton	0	10	0
Mr. W. Knight	0	5	0
Mr. G. Pearson	0	5	0
Mr. J. King	0	10	0
Mr. F. King	0	10	0
Rev. J. Harbottle	0	5	0
Rev. Mr. Blake (two years)	1	1	0
Rev. W. Cooper	0	5	0
Rev. W. Stokes	0	5	0
Rev. G. Wyard (two years)	1	0	0
Rev. B. Lewis	0	10	0
Mr. Chalmers	0	5	0
Rev. F. Wills	S.	0	10

QUARTERLY REGISTER

BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1858.

ANNUAL MEETING.

The Annual Meeting was held on Monday, April 6, at Kingsgate-street Chapel, Pott's Brown, Esq., of Houghton, in the chair.

The Rev. JAMES SMITH, of Cheltenham, having offered prayer.

The CHAIRMAN said that one of the most important subjects that could occupy their attention in the present age of the world was that of Home Missions. It was a subject in which almost all classes of the community were deeply interested; not only religious societies, but even the Senate had begun to take it into consideration, a committee having been appointed to inquire into the spiritual destitution of the country. It was unnecessary, however, for the Government to inquire whether there was destitution or not; every one knew that it existed. Dissenters had ever recognized the fact, and they knew by experience that at least one-third of the population never attended any place of worship. Of late there had been a great desire to make Dissent respectable, and to have an educated ministry. He was not speaking against an educated ministry; the desire was laudable, but at the same time they ought to use individuals who were specially suited for their work. He knew that there were some bright examples of men of high education and position being able to proclaim successfully the gospel to the masses, but such cases were exceptional, and, therefore, he maintained it to be their duty to use the instruments who were best calculated to reach the working classes—men who understood their modes of thought and could use their fluency and sympathize with them in all the circumstances in which they were placed. It was their duty without hesitation to follow the example of the Church at Jerusalem. There were many in this country who ought to preach the gospel, but who hesitated to leave their homes and to engage in that glorious and happy work. He feared that some ministers discouraged that kind of effort. No doubt that many of the individuals who were added to the Church at Jerusalem hesitated to go forth and preach the gospel; but God allowed persecution to sweep over the city, and the consequence was, that those men were scattered all over Palestine to preach the gospel to perishing sinners. They were not educated for the ministry; they had not any special influence of the Holy Spirit any more than men in the present day. They did not even preach the full gospel; some of them did not preach that there was a Holy Ghost, and Apollonius only preached the baptism of John. If men so ignorant could preach with such marvellous success, why might not similar results be produced by men in humble positions in life in their own times? It was their duty to use every instrument within their reach. He did not wish to discourage any effort, but it appeared to him that little chapels scattered hither and thither would be attended with much better results if they were located in the vicinity of some large church, where the members would be under the guidance of able men. The men they sent out were earnest, zealous, and devoted, but

when any difficulty arose they had not sufficient experience and education to overcome it, and the result was, that divisions occurred which they were unable to control. In larger congregations such evils would not be so likely to occur; and he believed the system to which he referred would, if properly followed out, be attended with the best results. It already worked well in the metropolis and other places where it had been adopted, and large numbers of such as should be saved were added to the Church.

The SECRETARY then read the annual report, which stated that both in the manufacturing and rural districts the agents of the Society had been labouring with success, and in some instances with more than the average amount. Many open-air services had been held during the summer, and special services in the winter. In many instances they had been instrumental in awakening the attention of the careless, and in inducing some to frequent public worship who had lived in habitual neglect of the Sabbath and the sanctuary. After giving selections from the correspondence of the missionaries in various districts, the report stated that the number of central stations was 105, thirty-three being under the entire and unassisted management of the affiliated auxiliaries. The number of subordinate and tributary stations was ninety-eight. Four hundred and one persons were added to the missionary churches by baptism during the year—an average of nearly four to each church. The entire number of members was 4,208. There were ninety-eight Sunday-schools; 1,095 teachers, the majority of them members of the churches; and 8,399 scholars. The places of worship would accommodate about 27,000, and the number of weekly hearers was from 17,000 to 18,000. The districts in which there was the largest amount of wealth, in which Baptist churches were most numerous, and so located as to be able to yield their contributions at little cost either of money or labour, were under the direction of independent and affiliated societies. The districts in which the churches were comparatively few in number, and otherwise feeble, and often widely remote from each other, were left for the most part to the care of the parent society; the Committee, therefore, had difficulties to contend with demanding the sympathy and generous help of the denomination. The Society commenced its financial year with a debt of £240, which had been increased by the sum of £130. Several earnest applications for aid for important places had, therefore, been most unwillingly rejected; and aggressive operations which would otherwise be undertaken had to be kept in abeyance for want of adequate pecuniary resources. The cash account was then read.

The Rev. J. W. BARR proposed the first resolution, which was as follows:—

"That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that it rejoices to learn that many of them have

made special efforts to interest previously unreached portions of the population; that it cordially sympathized with them in their toils and discouragements; and that the report on which these sentiments are founded be printed and circulated under the direction of the Committee."

They often (he said) did a great deal, and promised a great deal in public meetings, which they very soon forgot when the meetings were over, but he understood the resolution to mean that every one present for himself desired to acknowledge the hand of God in presiding over the operations of the Society during the past year, and giving it a measure of real and perceptible success. There were two kinds of success: that which was tangible and visible, and that which was unseen, but not the less real. They were then called upon more especially to thank God for the more prominent and visible tokens of success which had been bestowed upon them; but they would fail greatly in realizing the true sentiment they owed to God, unless they took also into account those more silent operations of His Holy Spirit—those preparations for future success which were so necessary in the work in which they were engaged. They could not well estimate their success, as ministers and labourers in God's vineyard, merely by the results that could be seen with their eyes. Such results alone would lead them to be sometimes unduly elated, and at others unduly depressed, since they did not take the whole circle and circumference of God's working into account. The great question for them to consider was, Had they done their duty during the past year? Were they satisfied that by contribution, and prayer, and by earnest sympathy they had done what was required of them? If so, they could thank God, whatever aspect the field of their labours might present. That was a poor state of heart that should refuse to thank God when he clothes himself in the darkness of excessive night, and when he does not permit man to perceive the workings of his hand by the casual glance that he might cast around him. God was working at all times, and in modes that did not present themselves to human eye, and was unquestionably preparing those larger and ampler glories that were promised in the Book of his Word. Men ought to be grateful to God simply for the existence of a society like the Baptist Home Mission. Those who were acquainted with the rural districts would at once appreciate the force of that remark. They well knew how the rural population was steeped in ignorance, and how much there was of the old feudal system remaining to crush the energies of the people. The man who went among them to labour had not only to measure his energies against sin, in its ordinary forms, but against a gross and consolidated stolidity of character. In many instances the influence of the Church and of the landed proprietary was most crushing, and told largely against evangelical effort. It must, therefore, be to towns, as the great centres of light, and influence, and intelligence, that they must look for those energies that should reach to the very limits of the social system. The resolution next called upon the meeting to rejoice to learn that many of the agents of the Society had made special efforts to interest previously unreached portions of the population. The report stated that the agents of the Society had been itinerating. That was a very old plan, at least 1,800 years old; for they remembered how the feet of the Saviour moved among the populations, itinerating from one end to another of the land that he blessed with his presence. It was no new method, but it had been specially put into operation with a view to giving new life and spirit to the work. Open-air services had also been resorted to; that was not a new effort. Jesus Christ was the greatest of all open-air preachers, and from his time to the

present day the plan had been more or less successfully employed. He confessed that he had a suspicion of novelties; they did not seem to accord with their ideas of the religion of Jesus Christ. The old methods, and the grand old truths were the best adapted to bring about the glorious days that should precede the coming of the Lord. The resolution then stated that the meeting cordially sympathized with the agents of this Society in their toils and discouragements. Few persons could tell the pain they often endured under circumstances of toil and discouragement. He had lately been in a rural district and seen the efforts of a devoted labourer who had grown into his position by the sheer force of his devotedness and piety. He had no great amount of intelligence except as to the truths that sanctify the soul. He was pastor of a considerable, but poor congregation, a primitive church, quite refreshing to behold, exhibiting the true ring of Christian fellowship, and brotherhood, and love. It was delightful to notice the simplicity of their arrangements, and the earnest appeals of the pastor went to the heart more effectually than any laboured speeches could possibly do. Before leaving home he had also seen another labourer belonging to the Society, a man of intelligence and energy, who had been so earnest and devoted in the great work of his Master that his health was shattered, and he was now in a precarious state, almost disorganized physically, but calm in the love of God, and his heart still in the work. He expressed unbounded gratitude for the assistance that had been rendered to him by the Society; and if the meeting had heard his expressions of thankfulness they must have felt that it was indeed more blessed to give than to receive, and that it was incumbent upon them to give their sympathies, their prayers, and their money to such labourers in the remote parts of God's vineyard.

The Hon. and Rev. BAPTIST W. NOEL seconded the resolution. Unhappily, he said, there were some plain facts in the history of their country which were beyond dispute. It was a great country, and its population was distinguished by many virtues, and by much energy; but, notwithstanding, it was equally plain that there was a vast amount of irreligion in the land. No one denied that drunkenness was a great feature of the population of this country, and thus it was brought into a thousand other mischiefs. The evil was not only made known in the statistical tables from time to time published, and in the reports of the proceedings of temperance societies, but by facts which were most disgraceful to the country. Every earnest man in the country felt that he had to contend with that great mischief amongst his neighbours. Nor was it less certain that there was a vast amount of neglect of public worship in the different parishes of England. They were accustomed to contemplate that fact in great cities with much sorrow, but the villages were no better. In numbers of them there was very little attendance at public worship amongst the working population generally; and if there was no public recognition of God, was there any worship in their families? Was the Bible read? Were the working classes in the habit of training up their children for God and heaven? It was evident that there was still a vast necessity for the earnest preaching of the gospel, to reach the minds and consciences of the people. Many parishes in the land were shut entirely to the efforts of the most zealous men in the Establishment. It was for Dissenters, therefore, to carry out Christ's command to the fullest possible extent. To him it seemed that there was a great waste of moral energy in those constant journeys which were taken by many of their most eminent men to gather money, a course which robbed them of their power to preach the gospel, because their whole energies were directed to collecting money.

Now, if the gospel were preached sometimes on the village green, sometimes in the chapel, why should not the same attention be directed to it as in the days of Whitfield and Wesley? If their ministers, instead of preaching collection sermons, went to preach Christ, and did so systematically, he was persuaded that much attention to the concerns of their souls among the population would be the result. And yet ministers could not do that alone; and he wished that those who heard him would help them, and begin to urge them on. On some accounts those who were not professional had more influence than those who were; and if those who did know the gospel felt constrained to preach it, he was persuaded that the people would listen in numbers. Some of them had observed what was taking place in Scotland, especially as regarded the reports of the sermons of Brownlow North in churches or chapels, or wherever congregations might be. Mr. North was not a minister, he did not profess to be a very educated man, he had not received a theological education; but he had been converted by Jesus Christ, he loved the Saviour, he was looking forward to a happy heaven, he believed what the gospel said, and therefore he spoke with a warmth of heart which went far beyond eloquence of language. Gordon Furlong had done the same thing, and he wished there were thousands of his kind in England to do so likewise. There were numbers of men in this country who knew the gospel, and who might with great power go and proclaim it like North and Furlong. If men had not the power of speaking, they had that great power which money gives. Now, his friend in the chair had advocated what he was not quite sure could be carried into effect generally, but in his case there had been a very advantageous result. He had given his time, and his thought, and his prayers, and his money to aid the Church in his immediate neighbourhood, and about his church there were several little chapels and little congregations formed, not as separate churches, but as members of one central body, harmonized and happy, for they felt they had a common support. If other men would do as he had done, they would feel that they lived for Christ, and for souls, and for eternity; they would not be destroying their own comforts, but adding to them; and he was persuaded that a very great change would soon take place in the moral condition of the working classes. But they should not be sectarian in any way. If they loved God, if they loved and trusted the Saviour, if they were looking forward with hope to a happy home in eternity, it was these things that they should wish to communicate to others. Believing that God had ordained a union with the Christian Church by baptism as well as by communion in the sacrament, believing that the one was just as much an ordinance of God as the other, and believing that those ordinances of Christ ought to be venerated and ought to be maintained, he did rejoice that their brethren, as Baptists, were so successful. But Paul said God sent him not to baptize but to preach the gospel; not that there was no necessity for baptism, but that there was a greater object, salvation by grace; and if they went through the country, not to preach baptism, but to save souls, leaving enlightened men when converted to study God's precepts, then he believed that God would no less bless them than he did bless Wesley and Whitfield.

The resolution was then put and carried unanimously.

The Rev. C. VINCE said he had a resolution to propose which made brevity almost impossible, if one would do justice to it. The resolution was as follows:—

"That while this meeting is thankful for the Christian agency employed by this and kindred institutions, and for the measure of success

which has attended their operations, it cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers, both in the manufacturing and rural districts; and would earnestly recommend the churches to enable the Committee not only to maintain but to extend and improve its operations for the evangelisation of the people."

Before he proceeded to speak immediately to this resolution, he should just like for a moment to touch upon several of the points which had been alluded to. His friend Mr. Best spoke against the introduction of novelties, and thought the introduction of those things was not necessary to gain the ear of the working class. It was well for every person to contribute the result of his experience, for there was nothing like facts to enable them to come to a right judgment on that matter, and he should hold himself qualified in some respect to speak as to the feelings and sympathies of the working classes of England, because he knew something of them, having been numbered amongst them for some years in the early part of his life, and he could tell those persons who had never mingled with them that there would be great difficulty in understanding them. He could tell them, too, as a general rule, the English working man puts on his mask when he sees a white neck-cloth approaching. It was a rare thing for a minister thoroughly to see the man as he really was. He did not mean to say the man practices deception, but he had seen the working man in his employments, and had shared in his amusements, and he thought he could speak with something like authority upon his sympathies and feelings; he does not show himself as he really is, there is a reserve about him. He (Mr. Vince) held to their denominational principles, but he felt certain that the great majority of the working classes in this country did not care two straws about many of those points which divided many members of the Christian Church, and therefore it was no use to go to them with anything like a sectarian campaign, for they would not hear them if they did. They must go to them with those fundamental doctrines which they all considered to be—whatever importance they might attach to their sectarian principles—the theme of their ministry, the life of their body, and the hope of their inward hearts. In a large town, some little time since, three or four of them had been conducting services in a very quiet way, and his friend Mr. Brown thought that the matter could be carried to a somewhat wider limit, and they took the large music hall, and had special services there, and invited all to come, simply asking them to come to a religious service, feeling that God's Word required no gilding of the pill in order to get men to swallow it, and that there was no need of mixing up the medicine with jam. Well, one afternoon, a brother was preaching there, and a man came in who appeared to be a blacksmith, and evidently had not learned that cleanliness is next to godliness. The preacher began to open his address by saying that they had not come there with any sectarian intentions, when the blacksmith said aloud, "Well done, knock down the sects with your big hammer." The speaker went on giving a very simple address, and when the address was over, this man cried out, "That's the sort of thing. They have been and tried all sorts of dodges" (—he gave the words of the man)—"they have been having recreation societies, for they had set up a room where people could buy a cup of coffee for a penny, and play at nine pins for nothing; and some of their friends attached very great importance to that movement. Well, that thing very soon fell through some way or other. Well, said he, "they have been and tried all sorts of dodges; they have been having recreation societies; they had societies and lectures, and all sorts of things; but it never they mean to touch the working men of England they must come back to the old stuff." Now,

that was the simple evidence of a working man. He liked this resolution very much, as much as if he had written it himself, and they could not expect more than that, because if a mother admires her neighbour's bantling as much as her own, that was as far as human nature could go. He liked the resolution, because it recognized and rejoiced in the operations of other agencies, besides those which this Society employed. He took it that they represented but a very small fragment of missionary work in general. He would just go on to give them what he considered a few reasons why they might learn lessons, and find patterns worth copying in this Home Missionary work, even in the labours of many of their friends in the Church of England. He knew very well that it might be somewhat departing from precedent at this meeting to speak of them. But the Baptists attached great importance to individual conviction, and he, for one, meant to stand fast in that liberty. He would remind them of the operations of the Society which had been referred to—the Church Pastoral Aid Society. He thought he was correct in taking that to be a missionary institution. Their friend had spoken, and spoken truthfully, about these men having to work to some extent in fetters; they did a great work in their chains; what then ought they (the Baptists) to do without those restraints? If they had got greater liberty, what ought they not to do with the full liberty which they possessed. The Church Pastoral Aid Society raised, at the present moment, more than £40,000 a year. Why, that was a good way towards twice as much as they (the Baptists) raise for missionary labours in the colonies, England, Ireland, and Scotland, put together. That money did not come from the State; it was all done by the voluntary principle. He believed the Church of England had taken a lesson from them. Either they had been very good teachers, or the others had been apt scholars. God had blessed them in this great work as he always blessed any section of the Christian Church that gave itself, heart and soul, to the maintenance of the great principle, "The poor have the gospel preached to them." Large towns required their greatest care, towns where five, or six, or seven thousand people were being added to the population every year. Unless they all went and worked in the big towns, which were the great centres of life and activity, it was impossible that the evangelization of their country could ever be accomplished. It was time for them to be up and doing, so that the scholars did not outdo their teachers. He looked upon the success of their friends in the Church of England, not with the jaundiced eye of sectarianism, but that they might be stimulated to love and good works. Allusion had been made to the commercial distress that must have paralysed most of their institutions. They could only hope, and firmly believe, that good would eventually come out of it. God's mercies were like himself. He maketh the clouds his chariot, and rideth upon the wings of the wind. But it was spring time now in the commercial as well as in the natural world. Let them hope that some of the first fruits would be laid upon the altar of that Society for the benefit of the home heathen. It was a sad thing that the Church of Jesus Christ was the first to suffer when prosperity declined, and the last to get the advantage when prosperity returned. It ought to be with them as with the old dispensation, where God had the first fruits. And he therefore entreated them, men of commerce, to lay the first fruits of their returning prosperity upon the altar of that great and necessary institution.

The Rev. PATRICK HOOD had very great pleasure in seconding the resolution so ably moved by Mr. VINCE. He could not think that any

words were needed to enforce the claims of such a Society as that. He did think that such a meeting was convened, not so much to enforce claims, as to impart impulses, and to fire the soul to more determined action. "In all labour there is profit," and there was profit in spiritual labour. It was a good thing to talk about work and prayer, and in this, in which they laid hold of their work in a manly spirit, the contact with the work was strengthening, and gave power to the man within them. He did not believe in the possibility of maintaining a life of piety by prayer alone, because it seemed to him almost certain that in the degree in which a man comes near to God in prayer, will it intensify in him that desire to pour out upon the world that heaven which he has got within him. The work in towns was awfully imposing; the work in villages was most touchingly and tenderly beautiful. He dared say, if he had his choice, he should, of all things, choose to work in little villages; it was so pleasant to see the living stones going together, building up gradually into a pure, and beautiful, and spiritual house. Still it was not hermetic work that demanded their exertions in these terrible days; in this great and terrible age of problems that startled the soul so much, of great cities with all the overwhelming scenes of misery, wretchedness, poverty of thought, and poverty of morality, and poverty in every way of which they could conceive the idea. He very heartily sympathized with the efforts that were being made to spread the gospel among their population, nor did he think novelties so much needed for that purpose. It seemed to him that a man's soul might be approached by another process than those novelties, which, without particularizing them, seemed to him to partake very much of the clownishness of a cheap John in the market, or of a buffoon. Did they not think that a man who should go to preach with seriousness would find a way into men's souls? Seriousness was so imposing, so authoritative, that a man who had a burning red-hot conviction upon his soul, which would sparkle and leap out, not always in fiery speech, but sometimes in tender springs of love to man—in whatever way his seriousness took its course—that man would always find his audience without advertising his trumpery theme. Many of them had some idea that the work could be done only by some extraordinary, exceptional thing. Now he had great faith in quiet, domestic men. People were wont to admire nothing but the great billows of the Atlantic, or the long waves of the Pacific, but it seemed to him that the gentle stream which never talked of the way which it wandered deserved their gratitude. It seemed to him that those quiet men, those still men, who would shrink altogether into nothingness if they were asked to come to move a resolution at a meeting—they could not talk upon a platform—were deserving of their gratitude. Was it not true that their power abroad would just be proportioned to their intensity at home? The power of their foreign influence would be just in proportion to the consistency of their own piety. The rev. gentleman concluded by seconding the resolution, which was put and carried.

The Rev. C. SNOOT moved the third resolution, which was as follows:—

"That the thanks of this meeting be presented to the officers of the Society, and the Committee, for their services during the past year; that GEORGE LOWE, Esq., be Treasurer; and the Rev. S. J. DAVIS be the Secretary; and that the Committee for the year ensuing be appointed."

The resolution having been seconded by the Rev. W. BOSTONS, of Hereford, was carried unanimously.

A hymn was then sung, and the meeting separated.

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Essays, Expositions, &c.

POWER WITH GOD AND WITH MEN.

No. II.—THE NATURE OF THIS POWER.

THE God of the true Israel has placed in the hands of his own people, a mighty power both with regard to things in heaven and things upon the earth. This power has been employed in all ages chiefly for two objects; first, in *averting Divine judgments*, and secondly, in *procuring Divine blessings*. The instances supplied by Holy Scripture, will illustrate these points, and demonstrate beyond all doubt that it is given to the saints to have power with God and with men.

Noah possessed this power in an eminent degree. When, in the days of the prophet Ezekiel (chap. xiv. 14, 20) the Most High declared that "though, Noah, Daniel, and Job," were present amidst the threatened judgments, they should deliver none but themselves, it was intended to represent the awful extremity of the case. When those eminent pleaders could but avert the judgment from themselves, and not at all from others, the case was desperate indeed! Where these distinguished men failed, no other human power could succeed. How far Noah may have employed this power on behalf of a world doomed to a watery grave, or even in favour of his own family at that period of Divine judgment, it would be vain to enquire; but that

he possessed this power in a high degree is evident from the connection of his name with a case so utterly hopeless, that not even his intercession and that of his eminent successors, Daniel and Job, should have any avail beyond themselves.

Abraham was conspicuous for the exercise of this power. How wonderful, how full of interest and bold yet reverential earnestness, was his intercession for Sodom and Gomorrah! Commencing with "fifty righteous men" as the basis of his plea, he graduates the scale of his prayer to "ten,"—but the power of the pleader evidently increases as the numbers lessen. His boldness and his fervency rise in the same proportion that the narrowing circle increases the probability of success, and not until he reached a point beyond which even the faith of an Abraham would not presume to go, did he forbear to employ his power with God. (Gen. xviii. 23—33.) On another occasion this great patriarch gave proof of his power with God in removing a heavy domestic calamity from the household of Abimelech the king of Gerar. "So Abraham prayed" and the judgment was withdrawn. (Gen. xx. 17.)

Job, whom the Most High ranked with Noah and Daniel, was greatly

honoured in having this power with God. That he employed it for his family, is evident from the account given of his pious care to sanctify them at the close of the period of their domestic festivity. (Job i. 5.) And it would be doing violence to the case and an equal injury to the memory of this eminent saint, were we to suppose that he "offered burnt offerings according to the number of them all," without powerful pleading on their behalf. He would have been more culpable than we have the slightest reason for believing, had he, as the priest of his family, offered the burnt offering alone. The man who could affirm "I have esteemed the words of his mouth more than my necessary food," (chap. xxiii. 12,) was not likely to engage in a great solemnity on behalf of his children, and leave unemployed the most important element of success.—And this power was signally acknowledged by the blessed God himself in a subsequent part of Job's history. When the patriarch's three friends had ceased speaking, and he had acknowledged his own guilt and repented "in dust and ashes," before his Maker; the former were rebuked for their misconduct and directed by the Lord himself to take their sacrifices and go to Job, for he "shall pray for you; for *him will I accept.*" "And the Lord turned the captivity of Job, *when he prayed for his friends*: also the Lord gave Job twice as much as he had before." (chap. xlii. 8, 10.) Taken in all its bearings, this was a most remarkable proof of "power with God and with men."

No less conspicuous was Moses for the possession of this power. On one occasion (Exod. xvii. 11—13) it discomfited the host of the Amalekites, and obtained a commanding victory for Israel; on another (Exod. xxxii. 7—14,) it saved the idolatrous tribes from utter destruction; and on a third (Num. xi. 1—3) it quenched the flames of Divine indignation, and saved the camp from ruin. These were instances of astonishing "power with God," and being cases in which the public good was sought and not a personal or a selfish end, we are taught the immense value of this "power" to whole communities, although it may be wielded by a solitary individual.

To this power alone we are to attribute the wondrous miracles and successes of

Joshua,—the victories of Jephthah and the Judges,—the maternal felicity of Hannah,—and the most remarkable events in the lives of Samuel, David, Solomon, and many other eminent saints of God. The record of these events would more than fill a volume, and are signally adapted to create both astonishment and praise, that the great Ruler of heaven and earth has granted to so long a succession of fallen, sinful creatures, to possess mighty power with God and man. Verily, He hath not left himself without a witness to his presence among his chosen people.

But one of the most astonishing displays of this power, both for judgment and mercy, that Holy Scripture presents to our devout examination, was that of Elijah the prophet. That a man "subject to like passions as we are," (James v. 17,) should possess such amazing influence with heaven, as to keep rain from a whole country for "three years and six months," and then again by the exercise of the same influence to bring up the surcharged clouds to pour their fulness upon a famished and an almost ruined nation, are proofs of the terrible reality and value of this power, when employed in asserting the authority of God. It is utterly impossible even to conceive of the dreadful condition of an entire people under such an exercise of this power as when the prophet prayed, "and it rained not on the earth by the space of three years and six months." (James v. 17.) In an almost tropical climate, bounded in different directions by the arid sands of more than one desert,—with the Sirocco if not the Simoon spreading abroad the hot blasts of the wilderness upon the already parched and burning soil,—the fountains, streams, and the deep sunk wells, dried up on every hill, throughout each valley, and among nearly all the habitations of the people;—the land year after year yielding no harvest,—the disappointed husbandman abandoning his weary, useless toil,—the cattle perishing from off the land whose lowest valley refused to grow their grass,—and the famine with consuming thirst, maddening to despair both the mother and her tender babe, or strewing the earth with the famished skeletons of the dead and dying,—while the sun, the moon, (Psalm cxxi. 6.) and the very air both by day and night, dart down fire, or spread

an atmosphere like scorching flame ;— these appalling evils, forming but a portion of the dreadful scene, would attest what power with God could do when his insulted honour demanded the fearful retribution. The inspired historian has recorded but a few intimations of the sufferings of that awful period. The prophet's favoured brook Cherith "dried up, because there had been no rain in the land." (1 Kings xvii. 7.) The widow of Zarephath, (and "many widows were in Israel" then, Luke iv. 25,) was on the verge of absolute destitution, when God gave perpetual increase to "the barrel of meal and the cruse of oil" for the prophet's sake. Samaria, the abode of royalty, felt all the horrors of "a sore famine," (1 Kings xviii. 2 ; Luke iv. 25.) And as a last resource, when hope began to fail, and national existence itself was endangered, the guilty and alarmed monarch forsakes his throne and palace to divide the country with a faithful officer of his court, to "go into the land, unto all fountains of water, and unto all brooks ; peradventure," said the king, "we may find grass to save the horses and the mules alive, that we lose not all the beasts." (1 Kings xviii. 5.) What must not have been the dark extremity of the case when the proud and obstinate Ahab consented to go one way, while his servant went another way, in search of water ? Yet what did this terrible judgment declare, but the exertion of awful power with God as possessed by a fallible but a faithful man ? It was tremendous influence with heaven employed upon the earth, to punish and then to save, an idolatrous and wicked nation. By the side of such a scene, the deeds of mighty heroes, of sagacious statesmen, and of great political chiefs who have moved the heart of nations,—fall into utter insignificance, and leave Elijah's "power with God" unapproached and unapproachable by all that monarchs, battle-fields, and senates, have ever achieved or attempted.

Elisha had also great power with God. When the son of the Shunamite died, he was no common man whose prayer should avail to restore the child to life. Yet this eminent man prevailed to restore the dead to life, and the rejoicing mother received the living proof of Elisha's power with God. (2 Kings iv. 32—37.)

In Hezekiah, King of Judah, we meet with another most remarkable instance of this power under circumstances of extraordinary national danger. The kingdom was invaded by the hosts of the king of Assyria, who, flushed with recent victory in numerous other directions, and filled with the pride of conquest, came up against the city of Jerusalem and demanded that its people with their ruler should become the vassals of that haughty heathen monarch. Rabshakeh, the captain of his forces, grown insolent from past success, proceeded to insult the God of Israel, and in a letter written subsequently to Hezekiah, he taunts him for his trust, and mocks him for his confidence, in the Lord of hosts. The pious ruler of the Jews, acts a noble part on the receipt of that insolent address. He calls no cabinet council,—he asks not his sages, his state councillors nor his men of war, what should be done in such a crisis ? He consults no human judgment and solicits no human aid, but having read it, he "went up into the house of the Lord and spread it before the Lord." (2 Kings xix. 14.) He then "prayed before the Lord," or in other words he employed his power with God. With him alone he pleaded, and with him too he prevailed. The commissioned prophet Isaiah, assured him of his success, and the event proved the assurance true, for "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand, and when they arose early in the morning, behold, they were all dead corpses." (ibid, ver. 35.) In this display of successful prayer, it is true beyond all question, that a nation's best defence and the monarch's surest safety, are found in "power with God."

To these splendid illustrations of this mighty power, numerous others might be added as recorded in the Holy Scriptures. We might quote the cases of Daniel and his companions in obtaining wisdom in the hour of peril,—that prophet's deliverance from the lion's den,—the church in its plea for imprisoned Peter,—Cornelius in his successful prayers though not then instructed in the knowledge of the gospel,—and Paul's obtaining the lives of all that were with him in the ship. These and a large number more, afford varied

and conclusive proof that in the later periods of inspiration and throughout the apostolic age, there were continued to the church and the world, a long succession of holy men to whom it was mercifully given to have power with God.

And instances of an eminent display of this power in much more recent times, might also be supplied. It was this that gave to Luther all his boldness and success. Three hours every day he devoted to mighty prayer, and by this he obtained the power that shook the deep foundations of the man of sin. Before this power, when employed by a John Knox, the tyrannical Mary Queen of Scots trembled as an autumnal leaf. The learned Grotius admired this power in John Urick, and would have bartered his scholastic reputation for this distinction in that humble day-labourer. The

secret of success in a Brainerd, a Whitfield, a Bramwell, a Payson, and a Samuel Pearce, was in the possession of this influence with their Father. With them "the kingdom of heaven suffered violence," and by this pious and permitted violence they took it by force. They were men of lofty faith and prayer,—men who by the cultivation of close converse with heaven, obtained great "power with God," and as the reflex action of this wondrous privilege they acquired their eminent and acknowledged "power with men."

The elements and objects of this power will be considered in the next paper, which will close the subject. In the mean time let every reader of these pages ask himself as in the sight of One who searches the heart, "Have I this power with God?"

L. K.

"THE LOVE OF THE SPIRIT."

By S. LILLYCROP.

THE feast of Pentecost was a season of much spiritual enjoyment to the *true* Israelites. They came up from the utmost borders of the land, to celebrate the goodness of the Lord in the land of the living. Fifty days before this particular festival, they had assembled to commemorate the feast of the passover—their deliverance from Egyptian bondage—their escape from the sword of the destroying angel; by the sprinkling of blood and the type of the sufferings of the Son of God for poor perishing sinners. At the Pentecost, they came together to praise God for the first-fruits of their harvest, when a sheaf for a wave offering was presented to Jehovah; this was a thank offering for the blessings of providence, which covered their meadows, their vineyards, and their little hills on every side. Some affirm, that as much barley was then cut and dried, as when ground would fill an omer; this was then presented by the priest in the name of the whole nation, in gratitude for the *fulfilment* of that ancient promise, "that seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease."

It is well for our minds to be led back to these ancient customs, for in our degenerate day, we seem to lose the spiritual ideas connected with the annual festivals, both of the Hebrew Church and the *National* Church of England, viz., the Nativity, the Resurrection, and the effusion of the Spirit, by making such seasons, times of feasting, merry-making, and visiting, rather than times of refreshing from the presence of the Lord. Yet, if ever the church of God needed an outpouring of the Holy Ghost upon priests and people, it is the present. There is a great stir on every hand, among all the sections of the *one* church; but there is not that realized, which all seem to cry for, even an out-pouring of the Divine Paracletus. Hence the prayer:—

Thy promise Lord fulfil,
The Spirit largely pour
On all thy waiting saints on earth,
Who His rich grace implore.
Thy waiting church behold,
In penitential grief;
Her sins she mourns, her state bewails,
O send her quick relief.

The Apostle Paul, in writing to the Romans, solicits most earnestly their

prayers for him, that he might be delivered from them who do not believe in Judea. Rom. xv. 31. And this he urges upon them by, "*the love of the Spirit!*" Now as these words convey great truths, we may notice a few things connected with them.

I. Behold the love of the Spirit in its Divine manifestations. Some persons deny the personality of the Holy Ghost, but in this text and almost in every other in the New Testament, He is thus spoken of, as distinct from the Father and the Son. "Now I beseech you brethren for the Lord Jesus' sake," (here is the second person in the Godhead) "and for the love of the Spirit," (the third person in the adorable Trinity,) while the prayer itself, as implied, is to be addressed to the God and Father of our Lord Jesus Christ. The same doctrine is as clearly enunciated in John xvi. 7, &c.

In our text, there is a sacred emotion ascribed to Him; viz., love. That emotion that fills the heart of God; induced salvation and brought the Son of God from the realms of glory.

"Nothing brought him from above,
Nothing but redeeming love."

Love is that holy principle which reigns through heaven and should influence every church on earth. It is ascribed to the Holy Spirit especially, when the Apostle, writing to these Romans, declares, that "the love of God is shed abroad in our hearts by the Holy Ghost." And as this grace is under His Divine influence, so are others of a similar character, as joy and consolation; for example, "Ye have received the word with much affliction and joy of the Holy Ghost." And, "I will send you another Comforter, that he may abide with you for ever." But some of the tried saints of God may be led to sigh and doubt their interest in these Divine promises, because they are under a cloud and not in the full blaze of the sunbeams. Yet they should remember, that the beloved of the Lord are often the tried of the Lord; and that, "Sorrow endureth for a night, but joy cometh in the morning."

It will be well to notice, how the love of the Spirit is manifested to the soul. This is first revealed in the conviction of sin, which though painful as the lancet

in the hands of a skilful surgeon, is designed for the cure of nature's malady; and when the soul is quickened into newness of life, as Lazarus was raised from the tomb, there is the clear evidence of the love of the Spirit to that poor sinner. He then further demonstrates his grace in his purification of that heart by faith, as Ezekiel sweetly speaks, xxxvi. 26: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And then He directs the sinner's eye to the Saviour's bleeding side, and enables him by faith to look unto Jesus and be saved with all the ends of the earth. The Holy Spirit having now so manifested his love to that soul, takes up his abode within him, and his body becomes the very temple of the Holy Ghost! and there, "He bears witness with that spirit, that he is a child of God, and if a child an heir, and a joint heir with Jesus Christ." Oh what a privilege to be thus sanctified, or set apart for the service of the God of the whole earth. And this cannot be accomplished without a personal feeling and knowledge of it. So that none need be at a loss to decide, whether they possess the love of the Spirit, or not.

It should ever be kept in mind, that like all the other dealings of God with his people, the love of the Spirit to them, is a sovereign act of grace. As in the first creation of matter, the whole was the result of a Divine purpose, without any external influence upon the eternal mind. For God said, "Let there be, and there was." Thus it is precisely in the quickening of a soul dead in sin, God speaks by his Spirit and his word; and the sinner lives. It cannot be unnoticed by the Bible reader, that Joel prophesied of the Spirit's effusion. The Lord Jesus promised to send the Holy Ghost; the apostles waited patiently many days before they opened their commission; and, at the appointed hour, the gracious Comforter came forth like a mighty rushing wind, and filled the house where they were sitting.—Thus were they immersed in the Holy Ghost. Now in all this, we cannot but observe, how entirely is the sovereignty of God displayed from the first to the last, as says dear old Beddome.

"The blessed Spirit, like the wind,
Blows when and where he please;
How happy are the men who feel
His soul enlivening breeze!"

II. Notice the love to the Spirit which arises therefrom. Love begets love—and like begets like. So, when a soul is renewed in his inner man; he cannot but feel a love to that gracious Power, by which the change was effected. When the heart was under the influence of Satan, it wrought the works of the flesh; now it is under the power of the Spirit, it yields the fruit thereof, as love, joy, peace, &c. Therefore every professor may try the reality of his religion by this one principle,—Do I love? and do I love God, who is emphatically love itself? and do I love Jesus who is the very concentration of all love: and do I feel an outgoing of the soul after the gracious Paraclete, who enkindles that flame of holy affection in every heart that is touched with it? If so, I may verily conclude, that I am a child of God.

This being the case, He will be coveted more earnestly for his Divine gifts as the soul increases in light, life, and affection. But to hear some men preach, you would imagine that we live in a day, when the work of the Spirit is almost unknown, but by themselves. Yet our prayer meetings and sacred psalmody, prove how anxious thousands are for a revival of true religion amongst us. "Come, Holy Spirit, heavenly Dove," is ever ringing in our ears. "More of thy Spirit Lord impart," is a prayer truly grateful to the pious; for He conveys light and peace, joy and love, and seals the believer to the day of redemption.

There are times and seasons, however, when He does not bear witness with our spirits as in days of old. Job. xxix. 2; Psa. li. 12. "No wonder (says Henry) so many lose their first joy when so many lose their first love."

There may be three or four causes assigned for this painful state of mind, viz., sin, or temptation, or unbelief, or bodily infirmity. The sooner either or all of these are carried to the fountain open for all sin and uncleanness, the better. For when He bears witness with the

spirit, there is peace and joy in believing. Then David could dance and sing before the ark. Then Job could even offer sacrifices for his friends. Then Peter could preach and many were converted.

How careful, then, should every Christian be, not to grieve the Holy Spirit, by a loose conversation, a worldly policy, or by an inconsistent walk. For the more you have of the Spirit, the happier you will be. Since,

"The men of grace have found,
Glory begun below;
Celestial fruits on earthly ground,
From faith and hope do grow."

III. Observe the loving influence which this state of mind will bear towards others.

If the love of the Spirit were more general, there would exist a greater *oneness* of heart among all the family of God; without giving up a single iota of truth to maintain the unity. Paul in Jerusalem writes to the brethren at Rome, whom he had never seen, to entreat earnestly an interest in their prayers for him, that he might be delivered from them that believe not in Judea. And why cannot we have a concert of prayer in Exeter Hall, for the spread of the kingdom of Christ, the effusion of the Spirit, and for times of refreshing from the presence of the Lord, as well as for the millennial glory? When we have learned to wait more upon God for ourselves in secret, we shall feel happy to unite with Christians in waiting upon God in public. O that Joel's exhortation were once more put into practice! Joel ii. 15.

But, how are we to strive in prayer for our brethren, and for the church of God at large? By watching thereunto with all perseverance. Watch as the servant for his master, as the boy for his mother, as the wife for her husband, as the merchant for ships laden with treasure, and watch in the spirit of faith, hope, and love, then will you show that you possess the love of the Spirit, and that this has produced love to the people of God.

Windsor.

BAPTISTS AS THEY WERE.

WE purpose inserting from time to time, as our space and a due regard to other claims will permit, a series of articles tending to exhibit "Baptists as they were." Our main object will be to afford our readers the means of judging for themselves, whether our denomination has, or has not, declined in doctrine, discipline, or general attachment to plain, scriptural truth, from the standard of our venerable forefathers, who, in times of great peril, "witnessed a good confession."

These articles will consist chiefly of the creeds, early circular letters, and occasionally of memoirs, of those excellent men, who, in numerous instances, were bold to declare the truth of God with the penalty of a prison, confiscation of goods, or even death itself, looking them full in the face. In contrast with these, we shall, at times, insert the doctrinal sentiments of modern churches and associations, with other characteristics of "Baptists as they are now." These two states of the British Baptist churches, thus contrasted with each other, will be, we apprehend, the best mode of determining whether our denomination, as some believe, is in a declining condition, both as to doctrine and discipline. As a suitable introduction to the series, we give the early creed of the Midland Association of Baptist Churches, as adopted after long deliberation and fervent prayer, above two hundred years ago.

SIXTEEN ARTICLES OF FAITH AND ORDER,

Unanimously assented to by the Messengers met at Warwick, the 3rd day of the 3rd Month (May 3rd), 1655.

"1st. We believe and profess, there is only one true God, who is our God; who is eternal, almighty, unchangeable, infinite and incomprehensible; who is a Spirit, having his being of himself, and giveth being to all creatures: he doth what he will, in heaven and earth; working all things according to the counsel of his own will.

"2nd. That this infinite Being is set forth to be, the Father, the Word, and

the Holy Spirit; and these three agree in one. 1 John v. 7.

"3rd. We profess and believe the Holy Scriptures, the Old and New Testament, to be the word and revealed mind of God, which are able to make men wise unto salvation, through faith and love which is in Christ Jesus; and that they are given by inspiration of God, serving to furnish the man of God for every good work; and by them we are (in the strength of Christ) to try all things whatsoever are brought to us, under the pretence of truth. 2 Tim. iii. 15—17; Isaiah viii. 20.

"4th. That though Adam was created righteous, yet he fell through the temptations of Satan; and his fall overthrew, not only himself, but his posterity, making them sinners by his disobedience; so that we are by nature children of wrath, and defiled from the womb, being shapen in iniquity and conceived in sin. Psa. li. 5; Rom. v. 12—15.

"5th. That God elected and chose, in his eternal counsel, some persons to life and salvation, before the foundation of the world, whom accordingly he doth and will effectually call, and whom he doth so call, he will certainly keep by his power, through faith to salvation. Acts. xiii. 48; Eph. i. 2—4; 2 Thess. ii. 13; 1 Pet. i. 2, &c.

"6th. That election was free in God, of his own pleasure, and not at all for, or with reference to any foreseen works or faith in the creature, as the motive thereunto. Eph. i. 4, 5; Rom. xi. 5, 6.

"7th. That Jesus Christ was, in the fulness of time, manifested in the flesh; being born of a woman, being perfectly righteous, gave himself for the elect, to redeem them to God by his blood. John x. 15; Eph. v. 25, 27; Rev. v. 9.

"8th. That all men, until they be quickened by Christ, are dead in trespasses, Eph. ii. 1; and therefore have no power of themselves, to believe savingly, John xv. 5. But faith is the free gift of God, and the mighty work of God in the soul, even like the raising of Christ from the dead. Eph. i. 19. Therefore consent not with those who hold that

God hath given power to all men to believe to salvation.

"9th. That Christ is the only true King, Priest, and Prophet of the church. Acts iii. 22, 23; Heb. iv. 14, &c., viii. 1. &c.

"10th. That every man that is justified, is justified by Christ, Rom. viii. 33; 1 Cor. vi. 11; apprehended by faith; and that no man is justified in the sight of God partly by Christ and partly by works. Rom. iii. 20, 28, 30; Gal. v. 4.

"11th. That Jesus of Nazareth, of whom the Scriptures of the Old Testament prophesied, is the true Messiah and Saviour of man; and that he died on the cross, was buried, rose again in the same body in which he suffered, and ascended to the right hand of the Majesty on high, and appeareth in the presence of God, making intercession for us.

"12th. That all who have faith wrought in their hearts, by the power of God, according to his good pleasure, should be careful to maintain good works, and to abound in them, acting from principles of true faith and unfeigned love, looking to God's glory as their main end. Tit. iii. 8; Heb. xi. 6; 1 Cor. xiii. 6, 10 and x. 31.

"13th. That all those who profess faith in Christ, and make the same appear by their fruits, are the proper subjects of baptism. Matt. xxviii. 18, 19.

"14th. That this baptizing is not by sprinkling, but dipping of the person in the water, representing the death, burial, and resurrection of Christ. Rom. vi. 3, 4; Col. ii. 12; Acts viii. 38, 39.

"15th. That persons so baptized, ought, by free consent, to walk together, as God shall give opportunity, in distinct churches, or assemblies of Zion, continuing in the apostles' doctrine and fellowship, breaking of bread, and prayers, as fellow-members caring one for another, according to the will of God. All these ordinances of Christ are enjoined to his church, being to be observed till his second coming, which we all ought diligently to wait for.

"16th. That at the time appointed of the Lord, the dead bodies of all men, just, and unjust, shall rise again out of their graves, that all may receive according to what they have done in their bodies, be it good or evil."

Fragments and Choice Sayings.

PERSONAL PREACHING.

"Sir," said a lady, one fine Sunday, to a clergyman, just after the morning service was concluded, "Sir, I hope you will not preach that sermon again."

"Why not, madam?"

"It was so very personal."

"Indeed! what part of it?"

"O, that part about worldly mindedness and covetousness."

"But how could that be personal? the remarks were general enough."

"You may not have intended to apply it personally, but the congregation will."

"To whom? madam."

"Why, to me."

The lady and the clergyman parted, but not very cordially, as she could not extort from him a promise "never to preach on worldly mindedness any more." A week passed over, and on the Sunday following the same clergyman preached on the subject of "providing all things honest," &c.; his text occurring in the services of the

day, which generally guided him in the selections of his subjects. "In this sermon, (thought he,) there is surely nothing to rouse the feelings of the lady who complained of the former discourse." But on the following morning, as he was bringing his letters from the post-office, he encountered the lady's coachman.

"If you please," said John, touching his hat, "If you please, sir, I can explain all about the hats."

"Explain all about the hats, John! I don't understand you."

"Why, sir, the hats as you preached about yesterday."

"The hats that I preached about yesterday!"

"Yes; I quite understand you."

"That's more than I can do as to you, John; pray explain yourself."

"Why, sir, you see, missus and me had a row about the livery hats; and me, sir, and the butler and footman, felt sure as how missus had set you to preach to us."

"Well, John, call at my place on your way home."

John did so, and the sermon was produced and read to him.

"Yes, that's it," said John.

"Can you read writing, John?"

"Yes, sir."

"Well, now look at the outside of that sermon, and you see that it was written twelve years ago; and the reason it was preached yesterday was because the text came in course of the service. I knew nothing about your quarrel, and your mistress has not spoken to me since the Sunday before last."

John confessed himself satisfied.

"I see, John, that hats will sometimes fit as well as caps. Good morning to you."

THE FRESHNESS OF THE BIBLE.

Yon veteran, whose whitened locks, and wrinkled brow, and bended form, indicate that the time of his departure must be to him the absorbing theme, turns over the pages of this volume with an interest undiminished by accumulated years. Yon legate of the skies brings forth things new from it, as certainly as he did when commencing its exposition fifty years ago. Yon public assembly listens to it when read, with eye fixed and ear awake—an attention that never tires, and an interest that never cloys. "Select, if you can," says Robert Hall, "any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect."

The learned Le Clerc tells us, that while he was compiling his *Harmony*, he was so struck with admiration of the excellent discourses of Jesus, and so inflamed with the love of his most holy doctrine, that he thought he had then but just begun to be acquainted with what he scarcely ever laid out of his hands from his infancy.

Queen Elizabeth, who spent much of her time in reading the best writings of her own and former ages, has left on record the following: "I walk many times in the pleasant fields of the Holy Scriptures, where I pluck the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory by gathering them together, so

that, having tasted their sweetness, I may less perceive the bitterness of life."

During the time that Dr. Kennicott was employed on his *Polyglot Bible*, it was the constant office of his wife, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should take, "O," said he, let us begin the Bible."

THE BIBLE A STUDY FOR LIFE.

Unbelievers, generally speaking, know nothing of the Bible. Nominal Christians too often know but little more of it. It demands all our attention. It is the study of a life. The simplest Christian, indeed, by the use of marginal references and chronological tables, may trace out much of the vast theme. His heart assists his understanding. The truth of God shining in the face of Jesus Christ, guides his footsteps. But in the full development of the Divine system there is employment for the noblest powers, and the longest and most diligent research. It is remarkable that even the prophets themselves understood not adequately their own sacred oracles. "The prophecy came not by the will of man. They spake as they were moved by the Holy Ghost." "They enquired and searched diligently what, or what manner of time, the Spirit of Christ that was in them did signify." Let this teach us humility, and stimulate us to diligence in the heavenly science.—*Bishop Wight*.

DIVINE JUSTICE.

Whoever says God is, and at the same time says that he is unjust, speaks contradictory things, for the first conception of the Deity is, that he is perfectly and infinitely good. Justice belongs to this goodness, giving to every one his due, by a suitable compensation, especially in Him who, as he is the Lord of rational creatures, so he cannot but be their Judge.—*Witsius*.

DIVINE LOVE.

The whole world is but a drop of his love. What must heaven be, where his love is to be glorified and enjoyed for ever?—*Romaine*.

A Page for the Young.

THE TWO GIFTS.

A collection for missions was being made at a church door. Up walked the richest man in the congregation, and laid a ten-pound note on the plate. The people admired the gift and praised the giver.

Directly after him there came a little pale, poor girl, meanly clad, with poverty written in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and she lay beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But the Saviour saw it, and he accepted it, as far more precious than the rich man's offering. Why?

That morning the rich man had said to himself,

"What shall I give to the collection to-day for foreign missions? I must give a ten pound note, for that is what is expected of me, and I wish my donation to be above all others."

That morning the little girl had been reading her Bible; as she laid it down, she thought,

"If Jesus did so much for me, O! what can I do to show my love to him? There is to be a collection for missions to-day, and I have only a penny, but I will give my penny for Jesus' sake, and he will accept it from me, for I love him very much."

Then she knelt down and asked a blessing on it. She said,—

"O, my Saviour, here is a penny, which I will give to thee. Take it, Lord, although I am not worthy to give it, and bless it so that it do good to the heathen."

Then, rising from her knees, she carried it to the church, and modestly dropped it into the plate.

Bear in mind, dear readers, that it is not only what we give, but how we give, that makes the service acceptable.

PERSEVERANCE.

Many years ago, a little boy went to the great Harrow-school. He was put into a class much too high for him at first, where the others boys were more

advanced, and had also private instruction, which he never had. He appeared very dull, and his master often reproved him because he was so much behind the other lads. But he was not discouraged, for feeling he was really a long way behind others in his class, he procured grammars and other such books that they had already gone through, and he devoted his play hours and even some of his sleeping hours to the study of these, being determined not to be behind the rest. Gradually he began to rise, and he soon shot far ahead of all his companions, until this dull boy became at last the boast of Harrow. He lived to become the greatest of Oriental or Eastern scholars, and should you ever walk through the noble Cathedral Church of St. Paul's in London, you may see a beautiful statue of that dull boy—as Sir William Jones. It was the blessing of God on that little boy's perseverance that made him what he was at last;—and his example says to all other lads "go ye and do likewise."

THE LITTLE CANDLE.

Cheerful the little work-girl sat,
And swift her needle flew,
While the dark shadows of the night
Their gloom around her threw.

"I must be quick," she musing said,
"My little candle wanes,
And swiftly must my task go on,
While yet its light remains."

And then she plied with rapid skill
The little shining steel,
And every ray of that small light
Smiled on her patient zeal.

Ere the last glimmer died away
Her task was neatly done;
Sweet was her rest, and joy to her
Came with the morning sun.

Ah! is not life a little light
That soon will cease to burn?
And should we not from that dear girl
A solemn lesson learn?

While yet the little candle shines
Be all our powers employed;
And, while we strive to do our tasks,
Life shall be best enjoyed.

But let us ne'er, in darken'd hours,
Forget what Christ has done,
But patient, in sweet hope await
The glorious RISING SUN.

Correspondence.

OPEN COMMUNION.

[The following sensible and scriptural letter was addressed to an open communion Baptist gentleman, in Scotland, by the writer, who is one of a number of stanch brethren in the far north. We opine that the gentleman will not be careful to renew the encounter with such a sturdy scriptural antagonist, whom he will find it most difficult to entice within the cool shades of a polite expediency. And as it is there *only*, and not upon the ground of Holy Scripture at all, that he has the slightest chance of an advantage, he, perhaps, will deem it most prudent to "let well alone."—ED.]

DEAR SIR,—I have thought much and often upon our first interview, and the conversation, or rather the controversy, that immediately took place on my being asked if I was a Strict Baptist? which I answered in the affirmative. You then urged me to tell you when, how, or by what means I had imbibed such a sentiment?—if it was by men's writings, or by conversation with, or the persuasion of *such a man* (naming an individual)? To all of which I might have given the answer, that—Whoever was the means, "one thing I know, that whereas I was blind, now I see." Further, on a remark I made, you said, "you knew some educated men who held that sentiment, and that I surely corresponded with them:" from all of which I was led to conclude, that you looked upon the Baptist preachers of Shetland as a set of men who had just taken their religious views from the opinions and writings of other men, and that I as one would soon be overawed, and twisted in any direction by one who had been otherwise favoured. But I would say (I trust without vanity, and to the praise of Divine grace), that you and others will find yourselves deceived in them, if you think so. It is true they are uneducated men, as regards the education of the schools; but I hope that they have "received the kingdom of God as little children," and in the simplicity of such have sat down at the feet of the GREAT Teacher, and have taken the Scriptures of truth as the *sole and only rule of faith and practice*. And standing on this ground, they are not afraid to meet the boldest opposer of any

of the doctrines, or the duties, orders, or constitution of the church and kingdom of our Lord Jesus Christ, as set up in the world. You remarked in the course of the argument—or rather dispute (for there was no argument)—that one of us must be right, and the other wrong; (this was true); and that he who was wrong would see his error and give it up: this was desirable, as I believe the controversy was very injurious to the cause of truth. But instead of directing me to the Word of God, and showing from *that standard* my error, (as I believe you looked upon yourself as being right, and I wrong); you only charged me with certain things, which, if true, would have displayed a very scanty share of the spirit and principles of genuine Christianity. But we need take care that we condemn not ourselves in the things we impute to others. You said that by my Strict Baptist principle, "*I was dividing and tearing in pieces the body of Christ, was casting out the members, and casting out the Head.*" Now these are grave charges; but let us examine them a little in the calm light of reason and revelation, and see if we can discover at whose door the charge appears to lie. 1st. I was "dividing and tearing in pieces the body of Christ." Now I ask what is the body of Christ? or what was the body of Christ as the apostle applied the term? Was it not composed of baptized believers? We find him saying, Eph. iv. 4, "There is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism." Again he says, 1 Cor. xii. 13, "For by one Spirit we are all baptized into one body;" and again, ver. 27, "Ye are the body of Christ, and members in particular." And of this body he says, Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" first by believing God's testimony concerning *Him*,—then being clothed with his righteousness,—then by confessing him with the mouth; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And then they

put him on in his own ordinance, by which they declared their union with him as the Head, in his death, burial, and resurrection. And again, to *this* body the apostle writes, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you;" (that there might be no division or schism in the body, but that "they might be perfectly joined together in the same mind and in the same judgment.") But as if the apostle foresaw that this would not long be the case, he warns them "to mark them that cause divisions and offences, contrary to the doctrine which they had received, and avoid them; for they that are such," &c.

And now, dear Sir, I might put it to your own judgment and conscience to say whether it is those who are keeping the ordinance of believers' baptism in its own place, as the door of admission into Christ's visible church, according to his own appointment, that are "dividing and tearing in pieces the body of Christ?" or those who have laid it aside, and substituted a merely human invention in its place; together with those who are countenancing and encouraging such an innovation, and denying believers' baptism as a term of communion? And as regards "casting out the members;" if the Head of the church has set before them an open door, but they will not enter by it, who is "casting them out?" Or if they attempt to climb over the wall, or come in any other way, are we authorised by the Head of the church to receive them? And as regards "casting out the Head," I would ask again, Is it those who submit to his authority, and attend to his own order that are "casting him out?" or those who depart from that order, and will not allow him to rule over his own house?

Another thing which surprised me much, was to hear you say, that "Baptism was a mere outward rite that ought not to divide Christians, and that the name 'Baptist' ought to be blotted out!!" Now I would again ask, Is that a mere outward or trifling "*rite*," which the Son of God not only taught by precept, but also by his own *example*, when he himself was baptized by John in Jordan, and said, "Thus it becometh us to fulfil all righteousness?" A "*rite*" on which Jehovah put such honour, that when Jesus

came up out of the water, the Holy Ghost descended upon him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased?" A "*rite*," or ordinance, which embodies in it all the grand and glorious doctrines of Christianity, the belief of which lies at the very threshold of the door of admission into the *invisible* church of God, and also gives a title to a place in the *visible* church of Christ, when the candidate professes his faith in a triune God, according as Christ commanded his apostles, saying, "Go ye, therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?" Now, Sir, if what you advanced had come from the lips of a pædobaptist, it would not have surprised me so much; but coming from one who professes to have seen the fallacy of infant sprinkling, and the duty of being baptized into the faith of the Son of God, it was truly surprising; as the very passages of Scripture that taught you to become a Baptist, taught you to be (what is now used as a term of reproach) a *Strict Baptist*!

Again; when urging me to tell you by whose means I became a *Strict Baptist*, I said that, perhaps for twenty years, I had looked at both sides of the subject, and had read from Hall, and Kinghorn, and others, but was still undecided. But if any one was the means of deciding me, it was a neighbour—a female too; but explained myself no further at the time. Now, however, could it help to show you your inconsistency, as it did me, I might relate the case. I had been baptizing a few persons, which occasioned much opposition from different parties; but one woman, much prejudiced against us, purposed to try me on the *consistency* of my sentiments. She said to me one day, "Do you make any account of infant baptism?" I said, No; for I did not consider it *Christian* baptism. She then said, "Do you still consider them unbaptized?" I said, I did. She then said, "Would you admit any, then, into your church who had never been baptized at all?" I said, "No; for that was not the will of Christ." She then said, how could you hold fellowship with two men, whom she mentioned? (The two men referred to were members of an Independent church, who had communed with

us for some time.) I saw then the dilemma in which I was fixed, and was looking for a way to escape; so I said, we received them as Christians, and they looked upon themselves as baptized: this was *their* conviction. But she said, "Is it yours?" This I could not say. All the while that passage was sounding in my ears, "Is my liberty judged of another man's conscience?" or is my conscience to be regulated by that of another? There were others to be admitted into other societies at the same time, and some of those had never been sprinkled, and they could not be admitted until they were; and then I thought that all parties were at least consistent with themselves, except the open communion Baptists. From that time I began to look more closely into the New Testament Scriptures, and I could not find that any were received into the church but such as were first baptized; and I thought that if ever the church of Christ was to be brought back to its primitive order, it must be by abiding closely by that order given by Christ and his apostles in the New Testament: as the church was then "espoused as a chaste virgin to Christ;" "the man of sin" was only in embryo; the church uncontaminated by priestly influence, uncorrupted by a worldly policy, and not having "committed fornication with the kings of the earth," it was thus intended to be a model for the church in all succeeding ages.

But one thing I would observe yet, before I conclude. You said (referring to us), "that it was for want of more liberality, more charity, or a larger measure of the love of Christ in our hearts, that we were thus divided." Now I am no great admirer of that charity that can

set aside *any* of the laws of Christ to gain the favour of a fellow creature, and I think I can see how we can love the image of Christ wherever we see it, and where a positive law is not concerned, can "forbear one another and forgive one another," while we would "in meekness instruct those that oppose themselves, if God peradventure may grant them repentance to the acknowledging of the truth." But shortly after, speaking of one who was collecting money to build a Baptist chapel, you said that "you would not give him one half-penny; and if you could prevent others, they should not do so either." Now if this is to be taken as a specimen of the boasted liberality, the great charity, and profusion of the love of the open communionists, then I think they will have to read Paul's description of charity again, and learn to "love not in word," but "indeed and in truth."

And now, Sir, I think our whole dispute may be reduced to this simple proposition: I find many passages showing that believers were first baptized, and then added to the communion of the church; and until you can shew *me* from the same Divine standard, that there were some received into the church who were never baptized, (I use the word in its true import, for sprinkling—the offspring of a more degenerate age—was not brought forth), then, and not till then, can I admit *you* are *right*, and *I* am *wrong*. Till then, I must remain a "Strict Baptist,"—just as strict as the apostles and primitive Christians, and no stricter.

That the Holy Spirit may guide you into *all* the truth, and in the *path of duty*, is the sincere prayer of your humble servant,

JOHN INKSTER.

Burra Isle, Shetland Isles, March, 1858.

Poetry.

MY GOD! I KNOW I MUST DIE.

"*Mein Gott! Ich weiss wohl dass ich sterbe.*"

My God! I know that I must die—

My mortal life is passing hence:

On earth I neither hope nor try

To find a lasting residence.

Then teach me by Thy heavenly grace,

With joy and peace my death to face,

My God! I know not when I die,

What is the moment or the hour—

How soon the clay may broken lie,

How quickly pass away the flower;

Then may Thy child prepared be

Through time to meet Eternity.

My God! I know not how I die,

For death has many ways to come—

In dark, mysterious agony,

Or gently as a sleep to some.

Just as Thou wilt! but if it be,

For ever blessed Lord, with thee.

My God! I know not where I die,
Where is my grave, beneath what strand.
Yet from its gloom I do rely
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth my Lord, is Thine.

My gracious God! when I must die,
Oh! bear my happy soul above,
With Christ, my Lord, eternally
To share Thy glory and thy love!
Then comes it right and well to me,
When, where, and how my death shall be.

From the German.

Reviews.

The Sacrifice of Christ, &c. By CHARLES WILLIAMS, of Accrington.—London: Simpkins, Marshall, & Co. Manchester: W. Bremner. Accrington: E. Bowker. Pp. 263.

This work is a novelty. Whether to class it with the productions of the "Maurice" order, or to ascribe it to a desire on the part of the author to found a new school, altogether distinct from that equivocal contemporary, has been with us a question of some difficulty. In some respects it is equally suspicious, in others it pursues a course of observation entirely distinct. It imitates where imitation has to do with but vague generalities, and it is original in several of its departures from the recognized faith of the Christian church.

It is due to the author to state that the work is written in a plain, easy, natural style, and that the spirit that pervades the whole is both candid and modest. He treats those authors from whom he differs, with respect amounting in some instances to reverence, and in those parts where more than usual warmth is perceptible, he qualifies his tone with an apparent desire to avoid giving offence. It is greatly free from dogmatism, and viewed in a literary sense alone it does the author credit.

But when we have said thus much we have said our utmost in the way of commendation. For the work assumes to deal with the most essential doctrine of the Christian faith, and while we desire to spare the author's feelings, we owe too much to our readers, and still more to our Master's cause, to permit us to deal gently with any work, come from what quarter soever it may, that virtually saps the doctrine of the cross, and labours to sink the rights of the Supreme Governor in a gratuitous display of the paternity of God. We learn from Scripture that He is "a just God and a Saviour,"—but from this book we should learn that he is a Saviour, without any distinct recognition whatever of justice as a law in his government of man.

That the doctrine of "The sacrifice of

Christ," is the one doctrine of Divine revelation around which all others gather as their common support and centre, is a statement which no real Christian would question for a single moment. For if "without the shedding of blood there is no remission," it follows that without the shedding of the blood of Christ there would have been no remission for man. But why should blood be shed at all? Or in other words, what absolute necessity was there for "the sacrifice of Christ?" If law did not require it, what besides throughout the whole universe could compel the deed? According to this author the Bible "nowhere asserts that Christ endured the penalty or the commutation of the penalty of sin for the satisfaction of justice, and that the object of that death (of Christ) was neither to remove legal obstacles nor to satisfy legal justice." (p. 207.) Then why did Christ die at all? If it was not to satisfy justice, then what was it to satisfy? Was it to satisfy mercy? Will this author contend that mercy was so aggrieved that nothing short of "the sacrifice of Christ" would remedy the case? It must have been the demand either of justice or of mercy, and as the author distinctly denies the one, he cannot consistently deny the other, and thus his whole case is one of *reductio ad absurdum*.

Denying to justice any share whatever in this great transaction, he nevertheless labours hard to account for the death of Christ, yet not as an atonement. In the following quotation he states his case at length, and it will be perceived at a glance that "the sacrifice of Christ" was not according to this author the result of a moral necessity, but a simple "accommodation" on the part of the Divine Being to suit an existing "religious institution!" But let us hear the writer's own words.—

"But why did God employ the sin-offering as the means of reconciliation between himself and man? No man can feel more strongly than I do, that there may have been reasons beyond our knowledge; and that here, as elsewhere, *his ways are past*

finding out. Still, we may inquire; and the result may be an answer sufficient at least to vindicate the Divine procedure, and to justify the expedient of sacrifice. God in seeking the good of man, has ever condescended to do so in a manner that can be understood and appreciated among men. The anthropomorphism of the Bible is proof of this. On every page, well nigh, of the Old Testament, instances may be found of the selection of speech or symbol by God from an evident regard to man's actual condition, and with a view of reaching his understanding and his heart. Now, the sin-offering, whatever its origin, commended itself to, and was in harmony with, the consciousness of human nature. It had a place in all the religions of mankind. The Divine method being to accommodate the means employed to the state of man, and sacrifice already existing as a religious institution, there was a prior probability of its use by God in the accomplishment of his salvation. It afforded a meeting-place between God and man. Sacrifice was an attempt of the race to rid itself of sin, and to find God. What, therefore, more likely than that by an institution which expressed man's sense of sin and desire for peace with God, the Lord would save man from sin and grant unto him peace; that by the expedient through which man sought God, the Lord would reveal himself to man?" (Pp. 166—7.)

The above quotation is an epitome of the whole work, and the author's object throughout is to *adapt* the Scriptures to the theory which this extract contains. It is no longer doubtful, therefore, that to "the religiousness of human nature," (pp. 164), and to man "as a religious being" (pp. 147) we owe the existence of all sacrifices; that "we must look to man for an explanation of the fact of sacrifices" (pp. 158), and that though "the heathen were wrong in their view of the Deity" (pp. 162), yet such was the mercy of God that he condescended to act on the same erroneous principle even to the sacrifice of his only begotten Son! For what other interpretation can we put upon the foregoing passage than that the whole Divine transaction was one of "accommodation" to "a religious institution" "already existing?" And this "institution" let it not be forgotten, was based upon a view of the Deity which this author himself admits to have been "wrong;" yet "wrong" as it was, and equally with all other wrong deserving of rebuke,—the ever blessed God, infinite in holiness, in wisdom, and in power, "accommodates" himself to this "wrong," to the awful length of "the sacrifice of

Christ!" And this absurdity, (for we can call it little else,) this God dishonouring and most pernicious error, is publicly broached, and deliberately written by a Baptist minister, who is, we believe, appointed and announced to preach one of the sermons at the next Annual Meeting of the Lancashire and Cheshire Association of Baptist Churches!

The underlying error of the foregoing theory of the sacrifice of Christ, is that of evading its necessity, or as other parts of this work imply, asserting it on insufficient grounds. But such a consequence is unavoidable on the part of this author, for when once a man commits himself to so broad a declaration as to affirm that, "justice is not the measure of God's treatment of mankind," (Pp. 123) he is obliged to feel about for some other ground than that of justice to account for the death of Christ. That in this attempt he should totally fail, and lose himself in the mazes of his own creating,—that there should be a fundamental defect in every approach he makes to assign a sufficient cause for that wonderful event, the death of the Son of God,—are results but natural to a system, that virtually makes man, and not God, the author of the sacrifice of Christ. But is it not expressly stated that Christ as "a lamb without blemish and without spot," "verily was foreordained before the foundation of the world?" Is he not acknowledged as "the Lamb slain from the foundation of the world?" And if there is meaning in language, is it not most evident that the entire of the Divine conduct towards the human race has taken its character in harmony with this "eternal purpose," and that as a consequence, all the arrangements of mercy to man are "according to his own purpose and grace, which was given us in Christ Jesus *before the world began*." And with these declarations of infallible truth before our eyes, are we to believe a man who would fain persuade us that the great foundation act of the whole arrangement, the death of Christ, was no part of that prior purpose, no "fore-ordained" event, but that it preceded from the readiness with which the Most High "accommodated" himself to the erroneous views of "the religiousness of human nature" in the human "institution" of sacrifices? Once for all we must declare that anything more utterly inconclusive, more contradictory of all the acknowledged laws of scripture interpretation, or more fearfully pernicious in its nature and results, has scarcely been written since the days of Socinus, Crellius, and the Catechism of Racow.

We had intended to note the shallow reasonings, and forced interpretations, with some very questionable renderings of the Greek original, in which the author indulges in various parts of this book; but our space forbids enlargement. On such principles of exposition as he employs, the word of God might be "wrested" into any service and made to speak any doctrine whatever, that crafty men are anxious to spread among mankind. But for some redeeming qualities, which we have already acknowledged, the title of this book, with many others of its class, might have been "Quibbling made Easy,—with numerous illustrations."

The view we have taken of this book, has been one of sincere regret and unwillingness to ourselves. But the interests of God's truth are to us, and we hope ever will be, paramount in importance to every other consideration. When we had finished our examination of its contents, we were devoutly thankful that the blessed Bible was not of the same "yea" and "nay" character, one thing in one page, and almost the opposite in another; and we feel convinced that no plain reader of the Bible,—no "wayfaring man, though a fool," would ever learn from Holy Scripture such a view of "the sacrifice of Christ," as it is the object of this author, if possible, to recommend to the world.

Indian Reform Bills; or, Legislation for India, from 1766 to 1858. Also an Argument for a Representative Government in India, in a Letter to the Right Hon. B. Disraeli, M. P., Chancellor of the Exchequer, &c. With an Appendix. By WILLIAM STOKES, Manchester. London: Bennett, Bishopsgate-street Without. Pp. 48, price sixpence.

Philanthropy is the distinctive law of Christianity, and its province is to "search out the cause" of the wronged and distressed, without respect to clime or color, condition or creed. *The race of man* spread over the face of the earth, are equally the objects of its care, and *right* is its study and aim. Poverty, however, usually claims the larger amount of its attention; because being weak, it is more frequently the victim of might. "On the side of the oppressor is power," in every age and place. "The righteous considereth the cause" as well as the condition "of the poor, but the wicked regardeth not to know it." *The poor* are not only those whose income is insufficient for their creditable subsistence, but those also whose position is straitened, whether by oppression or any other agency. *Poverty is inadequacy of resources*, whatever be the

nature or cause of the stint. The down-trodden African, groaning under oppression, and the beautiful quadron in the pretended land of freedom, whose fettered limbs are covered with silken robes, are amongst the poorest of the poor, as well as the negro shrieking under the lash of the unfeeling overseer. The millions of eastern India, who appear to have been goaded to mad revolt by rapacity, treachery, and cruelty, are prominent in the same category. In truth, the masses of that unhappy population have been ground down into penury as dark as that of the dreariest cabin in Ireland. "The cause" of these teeming tribes of our fellow immortals is the proper concern, then, of all true Christians, especially in this country, where they are claimed as fellow subjects. Trustworthy information it is their duty to seek, and then they should lift up the voice and "plead the cause of the poor and needy." So many, however, are interested in continuing things as they are; so many are misled by the war-spirit of the age; and so many are blinded by prejudice, that upon the one hand, statements in favor of the East India Government need to be received with caution, and on the other hand, it is difficult to gain attention to the facts of the case, though supplied by witness the most competent and credible.

These remarks are at once suggested, verified, and illustrated by the cheap pamphlet, whose title heads this notice. We have read it with care and interest, and feel thankful for its publication, at the present time especially. It is dignified in temper, faithful in testimony, and just in tendency. Fact, tact, and talent combine to make it clear, cogent, and conclusive. It consists of two distinct parts. The first part is a reprint of four letters which recently appeared in *The Manchester Examiner and Times*, a paper of first-rate ability and wide circulation. They are an historical review of British legislation for India, and prove that from the beginning, the misconduct of "the company" and of their servants, has been flagrant indeed. They show also that our legislature has been wanting in vigor, as they are now, in dealing with the mischief. A heavy pressure from without is needed for the accomplishment of measures demanded by justice and advised by prudence. Not mere alteration, but re-organization should be the order of the day. The second part, in the form of a letter to the Chancellor of the Exchequer, is a plea for that obvious right of man all the world over, a share in his own government. Besides the equity of the measure, our author urges several reasons in its favor,

with a force that must be felt by every reader. We regret that our limits forbid quotation. An *Appendix* shows that the East India Company have been bungling traders, as well as bad rulers. The pamphlet is a worthy sequel to one recently noticed in this periodical, entitled "The Present and Future of India under British Rule, by Rev. H. Richard." We hope that both of them will be purchased, perused, and pondered by all our readers, as they supply precisely that information which needs to be diffused. W. H. B.

Christian Baptism, &c.—with *A Vindication and Rejoinder* in a letter to A. G. By DAVID WALLACE, Baptist minister. London: Houlston and Wright, Leeds: Heaton & Son. Edinburgh: Paton and Ritchie. Glasgow: T. Murray & Son. Paisley: J. & R. Parlance. Pp. 86 and 31.

The first of these productions is one of great value. Its view of the question on which it treats is both clear and comprehensive, and the practical uses to which the general argument is applied, are of the highest possible importance. Such a cheap and valuable work as this should be circulated by thousands, through the length and breadth of the land. The *Vindication* is an argument in defence of the above, in reply to A. G. We augur that A. G. will not expose himself to a *second* attack. Unless he has much firmer ground on another appearance than he had at the first, we would advise him to enter the lists with a smaller, weaker man, than Mr. Wallace, or never to enter them at all. Mr. Wallace has done solid service to the Baptist cause in both these little works, and we sincerely hope that he will obtain for them as they really deserve, an extensive sale.

Birth-day Reflections, and The Saint's Death. Two Sermons. By Mr. T. W. MEDHURST, Baptist minister, Kingston-on-Thames. London: R. Banks & Co., 182, Dover-road.

Mr. Medhurst is an active, useful young pastor, whose ministry God is acknowledging in a very marked and encouraging manner. On his twenty-third birth-day he preached the first of these discourses to his own people, and poured out his pious acknowledgements before them for the good which he had been permitted to enjoy. It is an address full of warm-hearted scriptural feeling, and must have been heard with great profit by his earnest audience. The second discourse, was a funeral sermon for Mrs. Sarah Ruff, who died aged seventy-three, and who departed as she had lived, in the faith and hope of the gospel. It is an affectionate tribute to a saint of eminent piety and usefulness.

VOL. XV.—NO. CLXXV.

The Gospel Hymn Book; for Sunday-schools, and Teachers' Meetings. By W. HAWKINS. London: Houlston & Wright, Paternoster row. Bradford, Wilts: of the Editor.

Including doxologies, this neat, well bound little volume contains 541 hymns, which have evidently been selected with great and commendable care. These hymns, while embracing a large variety of subjects, are evangelical in a high degree, and they consequently supply a deficiency which has been too long allowed to exist. For while our Sunday-school collections have contained a number of excellent hymns on the Creation, Providence, Nature, &c., they have in no few instances been defective on Evangelical Religion, the work of the Holy Spirit, and important kindred topics. We consequently rejoice in the appearance of this hymn-book, and since it is as remarkable for cheapness as for excellence, we fervently hope that it will be purchased by the superintendents and teachers of every Baptist Sunday-school in the land. It is the best selected and most comprehensive Sunday-school hymn-book we ever examined.

The Opium Trade in China. By AN EYE WITNESS. Leeds: Edward Baines and Sons. Pp. 24.

This is a reprint of four very valuable letters on the above subject, which recently appeared in the *Leeds Mercury*. In a small compass, we are supplied with all that is important upon this deadly trade, and never was stronger proof incidentally given that "the love of money is the root of all evil" than these well written pages furnish. We read the following paragraph with a deep blush for our *Christian* reputation among the teeming millions of the Chinese. "As an empire, China has shown a steady and consistent hostility to the trade. You may say: why, then, not drive these vessels from her shores, and crush the trade, seeing it is against her laws? I can but reply—China did so once, and it cost her her life's blood. In 1839 she dashed the cup from her lips, England took up the broken fragments, put them together, and compelled her to fill that cup with the blood of her best citizens, and six millions sterling of her pure silver." Pp. 18, 19.

That such should be the testimony of "an eye-witness" to the deeds of Englishmen in forcing a trade in poison, is a deep disgrace and a burning shame. Upon actions such as these the blessing of God can never rest, but a retributive providence may be heard proclaiming, "Be sure your sin will find you out!"

Intelligence.

Foreign.

SAXONY—ITS RELIGIOUS CONDITION.

*A Lecture delivered variously on behalf of the Baptist Evangelical Society, by Moritz Geisler, a native of Saxony, and missionary of the above Society. 1857.**

It has been, in all ages and at all times, the binding and special duty of the disciples of Christ to promote his gospel, and so to seek the salvation of their fellow-men—to preach Christ and him crucified. When Christ Jesus, through his death on Calvary, had wrought out a salvation for sinners, it was then most necessary that this great fact should be proclaimed to all the peoples and nations, else they could not be benefitted by it. Our Lord, therefore, before he ascended to heaven whence he had come, gave his apostles the express command to “go into all the world and preach the gospel,” that whosoever believes it might not perish, but have eternal life.

But as then this was the commission of the apostles, it also was the duty of all other disciples, who also engaged in it, for we read in the Acts that, besides the apostles, who gave themselves continually to prayer and to the ministry of the word, all those who were, through the persecution at Jerusalem, scattered abroad, went everywhere preaching the word;—the very word for the sake of which they were persecuted, but which had so greatly benefitted their souls. There we have, then, a special activity of these primitive Christians, which recommends itself also to us for imitation;—nay, which has been recommended to us by our Lord. It is not enough that we engage ministers and send out missionaries to proclaim the unsearchable riches of Christ, but we ourselves, *every one* of us must be engaged in this blessed work. Every one who knows Christ, and can spell the name Jesus, he also can bear testimony of Christ, and so, under his blessing, win souls to him. So it is, first of all, *individual* efforts which have to be made by us. But again, gathered together as a church, we have also to make *united* efforts; and again, as several churches, we should unite in the promotion of the gospel, and then we shall do greater things still. Now, in doing this we have,

you well know, something like a Society, which is for the purpose of putting forth the strength of the several churches in sending out evangelists.

Now at present I have to inform you that the Baptist Evangelical Society, with which you and I are connected, had, under the providence of God, their attention led to a country not very far off, and well known to you, only perhaps not in its present sad state in reference to religion, namely, *the kingdom of Saxony*. The Society, therefore, intends to send the gospel there, seeing this to be the will of God. But that they might do so, they require, and presently request, the pecuniary assistance of all who love the Lord, and desire the promotion of his name. It may, therefore, since I trust you will take an interest in the matter, be well and right to give you now some information about this country and its present awful state in reference to religion.

SAXONY, one of the larger states of Germany,* has been a blessed country among others in the time of the Reformation—in the time of Luther, whose birth-place it was, and whom God had raised up and enabled to shake the strongholds of unbelief and popish superstition which were spread over the whole continent. Luther took the *Light*, which was then placed under a bushel, from beneath it, and put it again upon a candlestick. He brought the Word of God, which had till his time been hidden and fastened with chains in the dark places of the convents, out of them, translated it into the language of the people, and preached and spread it among them. This Word has, then, done great things; it has enlightened the people: and, like as a light the darkness, or as the sun the fog, so has it banished to a great extent Popery. It proved itself what it really is—“the power of God unto salvation.” Many were through it converted and brought to the knowledge of the Saviour. In consequence of this, a new, reformed, afterwards called *Lutheran Church*, was soon established.

But without dwelling longer upon this, let me only say that, as different as this new church was *then* from the Catholic church, as equal it is *now* again to it. Though it looked nice in its beginning, yet

* Once more we bespeak the candour of our readers on behalf of Mr. Geisler's imperfect English. His own statements will be preferred to corrections by another hand.—ED.

* Germany is divided into thirty-three different larger and smaller states. Each of them has its own governor, and is independent of the others; the only thing which they have in common is the language.

a great deal of Popery was kept and found in it; and soon after its formation Luther was by death taken away, not having accomplished a perfect reformation; and his followers made then two great faults, which necessarily must keep this new church back from all prosperity. These faults were—

I. That they with the death of Luther stopped the Reformation, and went no further on in that, which had only been commenced. Now—and we know it very well, and the history of the churches has proved it fully, that standing still, especially in religious matters, is always going back, and at last a going down altogether. So with the Lutheran Church. The heaven of Popery thus being kept in the church worked on to its ruin.

II. The second fault they made is, that they put aside again the Word of God, and into its place the writings of Luther, his catechism which he wrote for the use of the churches. Though they kept the Bible besides, yet this catechism, full of deadly errors is the ruling book for the churches; what it says, and not what the Bible says has the authority, does decide, must be preached and kept. So they have it, like the Catholics, the tradition, or the Jews, the Talmud.

So you will see without my entering into the particulars of this new church respecting their receiving unbelievers into it, children by sprinkling, and putting infidels into the pulpits, and the like; you will see already that this church was not perfectly reformed, it was not a church of Christ, it was as it bears the name—Luther's—but never Christ's church. Now, how could it be a place of true worship, of declaring God's truth, and a birth-place of the children of God; what Christ's church on earth should be?

In consequence of all this, it could not be expected otherwise than as it really came pass, namely, that this new church would sink lower and lower still, and so Saxony, and indeed, all Germany had sunk till the commencement of this century, into a sad and awful state in reference to religion, notwithstanding all the reformation and its great men. Only here and there was a voice to be heard in one of the pulpits, which proclaimed a part of the truth; but in general it was not only the error of Luther, or Lutheranism, but *Rationalism* which prevailed over the whole Continent, being preached even from the pulpits, and rude Rationalism which teaches that "even the Bible must come before the judgment-seat of our reason, and what passes this judgment-seat as comprehensi-

ble may be accepted, what not is thrown away as superstition."

I am sure, that already these statements and facts would be sufficient to show you the necessity of sending the gospel to these people, who are thus kept by their priests in ignorance and unbelief. However, since I am persuaded that you will take an interest in this new mission-field of our Society, and because the Lutheran church, which is the prevailing and established church in Saxony, is not so much known in this country, I think it just right to give you some more information about it, and tell you of some of its doctrines and practices.

I might just mention, that lately I read a book entitled "An account of all Denominations" and there I found also an article of the Lutheran church, which commenced thus:—"Now, amongst all the different denominations in the world, the Lutheran church is that denomination which comes nearest to the Popish Church." And so it is, I can just verify it, knowing it quite well, since I have been a member of it, I might almost say, from my very birth, at least it were only eight days after it that I was, and without mine own consent, as a worthy member received into it. But it is so now especially, since (remarkably, and yet not so remarkably for it is just the tendency of the human heart,) the followers of Luther have done away with all those precepts and doctrines in which Luther was right and sound, and have kept all those in which he was wrong, and then filled the spaces up with their own errors and tradition. I am quite sure, that if Luther were now once more to come back, he would not know nor recognize his own church, or if he should recognize it, I am persuaded he would make, as once his Master did, a scourge together, and then drive out all those who are at present in the pulpits.

But let us see now the difference or rather equality of this, so called, Reformed Church, with her mother, the Popish Church. As we have in the Catholic church the doctrine of *Transubstantiation*, we have in the other the doctrine of *Consubstantiation*; and as we have in the former the forgiveness of sins by the priest, we have the very same in the latter. No one is admitted to the Lord's-supper, before he has got the absolution. To show best how they go on in that, and for what purpose they have this practice; I might just relate a fact which happened once to me:—When I was yet an apprentice (being a brass-founder by trade,) I once desired very much to go to the sacrament, as they call

it, having not been for several years; but there was one thing which put me very much about, which also had kept me back on former occasions, namely, I had no money, of which we have always a certain sum to pay for the forgiveness of our sins. I first did not know what to do, I had no parents who would have given it to me, and not a farthing of my own; my desire to go to the ordinance was great, at last I thought of a minister with whom I was personally acquainted and so I intended to go to him and tell him of my poor and needy circumstances, if, perhaps, at this time he would forgive me out of grace, instead of for money's sake. On the certain Sunday I went to the church with a heavy heart, but not because of my sins, but because of my light and empty pockets. But now I must just remark, that in the churches each priest (for there are generally more than one) has a little room, called Sacristy into which they receive the guilty people; and, to make more money at once, also a number of persons at once. I then went with about twenty persons into the room of the minister whom I knew, and just took a seat in a corner, if possible not to take away the place for one who would pay, where I then sat as a poor sinner indeed during the whole of the ceremonies. At last, when all was over and we absolved, we could go out again, but then the priest who sits next the door, he stands at it, holding up his hand into which everyone has to put his money, and mark, there could be no escape for me, for these doors are made so narrow that only one person can pass through at the time; I then, because I had to ask the forgiveness of another sin yet, namely, my poverty—remained to the last, and then when I came to the priest who did still hold up his hand, I just begged his pardon and told him of my poor and needy circumstances, but as soon as he saw that I gave him nothing, he did not even hear me further, but at once took me by the neck and put me out. However, I was now absolved, and very excellent too, and permitted to receive the ordinance; yet at that time I stumbled greatly at the Lutheran church, (my native church) as being the right, the saving one. And here you have then the proof of what I said before, and the striking likeness between the daughter (the Lutheran church) and her mother (the popish church).—As the absolution, so every act or ceremony executed by the priests must be paid for, as baptism, marriage, burial, even visits, etc. It has even been the case, of which I know that a Lutheran clergyman told a poor woman,

who came to him wishing her child to be christianized, but who had not so much money as the tax says, to go and sell her shawl; the woman had really to do so, and this on the Sabbath too, and then she had afterwards, it being winter time, to go home in the frost, having come from the country, without her shawl.

As the Catholic church, so the Lutheran has the absurd doctrine of *baptismal regeneration*, and in connection with it the *exorcism of the devil*; asserting that now after the ceremony, the devil has been driven out of the child, and it received the Holy Ghost, but which in all cases proves itself very soon to have been a falsehood and a deceit. Next to this they have the *Confirmation*. But the time would fail me to speak of all.

But let me now look a little into the *Catechism* which is the ruling book, and of which I said that it is full of deadly errors. We open it, and there we find on the first page the question, (it being mostly in questions and answers). "Art thou a Christian? *Ans.* Yes! *Ques.* How so, or how dost thou know this? *Ans.* When yet a child I was baptized; I further know the doctrines of Christ, and believe them!" One of these three reasons is right, and it would also be sufficient, but this is put as if it were the less important at the end.—We find further on the ordinance of baptism explained, at the end of which, Luther having made it infant sprinkling, puts the question:—"Of what use is SUCH baptism?" Then he gives the answer and says:—"It effects the forgiveness of sins, redeems from death and the devil, and gives everlasting life to all who believe this!" Now could there be under the sun anything more wrong? And this is the teaching in the churches and schools in Saxony! We find further the *ten commandments* given and explained, and this also in the same corrupt manner as the Catholic church has it. You will know that the Pope, this first-born of Satan, was not afraid to lay his unholy and polluted finger upon the commandments of God, and to score out one of them altogether; namely, the second because it would have contradicted the image and relic services in his church; and then to make the number ten full, the tenth commandment has been divided into two. So also the fourth commandment, "Remember the Sabbath-day!" has been corrupted and says in their catechism, "sanctify the holiday." The pope wishing his own appointed holidays to be kept by the people, just gave the command to it, so to speak, in God's mouth, using his language concerning his Sabbath. Now Luther's

catechism and church has it just the very same.

(To be concluded in our next.)

RAILROADS.

We have in the United States about 24,740 miles of railroad in operation. In 1855, Great Britain had 8,295. In 1856, France had 4,038 miles. The United States Government granted to various railroads during the last five years, 20,787,993 acres.

Ohio has the greatest number of miles of railroad in operation, 2,869 miles. New York has 2,700; Illinois, 2,500; Pennsylvania, 2,407; Indiana, 1,806; Virginia, 1,479; Massachusetts, 1,285; Georgia, 1,092. In the Free States there are 17,980 miles of railroad, to 6,490 in the Slave States.

BAPTISTS.

It is stated that within the last twenty-two years the Baptists in the United States have made a clear gain of 6,525 churches, 4,224 ministers, and 593,639 members, being an annual increase of 335 churches, 162 ministers, and 26,529 members. The increase for the last ten years has been much greater in the Southern than in the Northern States—the greatest increase having been in Virginia, Alabama, and Missouri.

Metropolitan.

THE THIRD READING OF THE CHURCH RATE BILL.

THE struggle on the 8th ult. was the severest which has yet taken place. The upholders of church-rates made a determined effort to break down Sir John Trelawny's majority by an increase of members on the church-rate side. On the second reading they mustered but 162 votes, which fell to 155 on the first clause; but on Tuesday they brought up 268, being an increase of 50 on the previous division. Had the abolition party, therefore, abated one jot of that untiring energy which has characterized all their movements, their bill would have gone to the Lords with such a seriously diminished majority as would materially have affected its reception there. But they, too, whipped up additional forces, and, as they added 39 votes to their numbers on the previous division, their majority was diminished by only 11 votes. Thus they have never failed to add to their strength whenever they have gone into the division-lobby—their votes this session

numbering successively 213, 227, and 266. And this last division has taken place in the largest house that has yet voted, namely, 473 members.

An analysis of the division lists presents some significant facts. With but few exceptions, the entire House of Commons has, at some stage or other of the discussion, voted on the question; and now almost the whole Liberal party is committed to the cause of abolition. It is a melancholy fact to find the name of Lord John Russell, the *soi-disant* champion of religious liberty, with his late colleague, Sir G. C. Lewis, severed from their party, and in the same lobby with 200 Tories. Nor will the town of Huddersfield, we should think, feel gratified at finding that theirs is the only large town in the kingdom which has elected a Liberal member who has voted against the bill.

The abolition party are now commencing a vigorous petitioning movement to influence the Lords. The Duke of Somerset has undertaken the charge of the bill, and as the second reading may come on within a fortnight, some expedition will be required for this purpose.

THE BAPTIST HYMN BOOK.

To the Editor of the British Standard.

SIR,—Will you pardon me if I venture to express my surprise at the commendation you bestowed last week upon the new hymn-book for the Baptist denomination? I was indeed surprised after having read, some time ago, your forcible and nervous strictures upon the *Rivulet*, that you should so unqualifiedly praise a book which contains some of Mr. Lynch's hymns. I do hope that you will excuse the liberty I have taken, but the fear that one of the great guardians of orthodoxy should be thought inconsistent, has made me thus bold. I remain, Sir, yours sincerely,

EDWARD STANHOPE.

Northampton, May 4th, 1858.

[We copy the above letter as it appears in the columns of the British Standard of May 7th. How far there may be ground for the surprise of the writer, it is not for us to say, no copy of the New Hymn-book having yet reached our table. The writer acts openly and with honour, and his letter bears evidence of a genuine concern for an orthodox psalmody. Being one with him on this score, we place his letter on our pages that those of our brethren who know the book may give the subject due attention. Its importance may be inferred

from the marginal note at page 60 of this Magazine, for March, in the present year.—Ed.]

Provincial.

THE LANCASHIRE AND CHESHIRE ASSOCIATION.

(From a Correspondent who was present.)

ANOTHER meeting of the Lancashire and Cheshire Association has been held, but whether more good than harm has been done at it, is a matter of question. Many an earnest expectation had been raised that the Association this year would have vindicated its character for orthodoxy. But all fears and anxieties have for the present passed away.—The first day was a very pleasant one. The letters from the churches read in the afternoon were very diverse in style and substance; but one melancholy fact could not escape notice, and that was, that the churches which appeared to be in the worst state of spiritual healthfulness were looking too much to the future as a compensation for the present want of energy. On the whole, the increase in the churches was good, though it was painfully evident that the greatest amount of increase was limited to a very few churches. The increase in some small churches had been remarkable, while some of the larger churches have but little more than held on their way, and kept up their numbers during the year. At this rate, with all our agencies and appliances at work, when will the world be converted? Five of the churches sent protests against the doctrines taught in one of the association sermons preached last year. When the letters had all been read, the moderator said with much emphasis and feeling, "I never have denied—I never shall deny the expiatory character of the atonement of Christ." This assertion was listened to with evident pleasure by a large part of the audience. But a reader must have a long line indeed to bring up from the profound depths of obscurity in which it is hid, any idea of the expiatory character of the atonement of Christ from the sermon as published. If vicarious expiation be found in it, one must be in the secret of the preacher to find it out.

The circular letter was a valuable production, and if printed *in extenso* will be sure to be read in the churches. The subject was a branch of the vexed question of ministerial support.

At the business meeting the next day, a discussion took place about printing the

letter, because of its length. Should it go forth entire, it would have a mission to fulfil, but should it be compressed, or abridged, it may be weakened and spoiled.

The meeting of the County Mission was a very animated one. The closing appeal of one of the agents was felt through the whole assembly. Alluding to the state of the churches connected with the mission, he stated that, with one solitary exception, none of the said churches had done much more than kept up their numbers during the past six years, and some had not even done that. Mr. A. Mursell, finished up with a sneer at "the contemptible protests with which they had been victimized in the afternoon." In the first sermon on the morning of the second day, there was another hit at "the orthodox brethren" as they were afterwards humourously designated. Mr. Birrell's sermon, which followed, contained nothing that could give offence to any brother present, yet it brought out the scriptural view of the atonement in beautiful simplicity.

The business meeting in the afternoon came on next. And this meeting had been looked forward to with much anxiety, because the resolution respecting the sermon preached at the last association was to be introduced. Mr. Williams vacated the moderator's chair which was filled by the Secretary, who allowed one of Mr. W.'s congregation to introduce a vast amount of extraneous matter. Though the cry of "question" was raised several times, yet the speaker was allowed to occupy more time than anyone else. The resolution, was proposed by Mr. Prout, and was a thorough good one. It covered the whole ground as to the deficient, unscriptural, and dangerous character of the sentiments contained in the sermon.

Only three brethren spoke in support of the resolution,—where were the others! One amendment was proposed disclaiming the propriety of controversial discussion altogether on such occasions, when brethren meet for fraternal intercourse: this was afterwards withdrawn as being too broad, and might be used as a precedent to prevent all controversy in future, however bad any case might be. Another amendment which was submitted and pressed to a division, was to the effect that the Association did not deem it necessary to express an opinion upon the merits of the sermon preached at the last Association. This was carried, as the Chairman stated, by a majority of fifteen, and thus

* Our correspondent is but young in that Association. Had he known more of the particulars he would not have put this question.—Ed.

ended this long anticipated business. But is it ended here?

In the evening a sermon was preached by Mr. A. Mursell, to a crowded congregation, and with this service the proceedings of this Association closed.

[Regard for our space has obliged us to abbreviate the above communication considerably.—Ed.]

SUFFOLK AND NORFOLK ASSOCIATION.

THE Annual Meeting of this Association was held at Hadleigh, on the first Tuesday and Wednesday in June.

The following was the order of the services:—

On Tuesday, the letters from the twenty-six churches were read.

Mr. Jackson, of Colchester, preached from 2 Thess. iii. 1. Mr. Bloomfield, of London, from Acts ii. 1—3. And the ministers and messengers transacted business while the sermons were preached. About 1000 persons were present to hear the sermons.

On Wednesday, a prayer meeting was held at six, and another at nine o'clock. Mr. Hill, of Stoke Ash, preached from Psal. lxxxiv. 11; and Mr. Collins, of Grun-disburgh, from Psal. lxxxv. 6.

At the first prayer meeting about 300 were present, and at the second 500, and about 2000 heard the sermons.

The clear increase during the year has been very small, and the necessity of a revival was deeply felt and the feeling characterized the prayer meetings and sermons. More earnest praying and pointed and practical preaching we seldom hear. The ministers and churches in the association have been greatly misrepresented. They are not "Hypers" and "Antinomians," and their real character is becoming gradually known and appreciated. They have entertained an appeal on behalf of the Foreign Missionary Society and the German Mission, and many of the ministers and churches will probably identify themselves with the Baptist Evangelical Society. Beside all this, they have a Home mission; and this year the annual collections on its behalf have been larger than for many years past.

W. J.

COLCHESTER.

THE annual tea meeting of the Baptist Sunday-school, Colchester, was held on Whit-Monday. Large additions have been made to the school during the year. A tract society has been formed and a provident fund established.

The following resolutions were ably moved and seconded:—

"That this meeting rejoices to hear of the increased efforts and success of the school during the past year, and desires to praise the Author of all good for the same."

"That this meeting feels the importance of Sunday-school teachers cultivating a closer acquaintance with the parents of the scholars."

"That this meeting is impressed with the imperative necessity of more direct effort, in dependence upon the Holy Spirit, to promote the eternal interests of the rising generation."

The Rev. R. Langford engaged in prayer, the Rev. W. Jackson, occupied the chair; the Revs. John Spurgeon, J. C. Houchin, Messrs. Howe, Nevard, Ellison, and W. Kendall, Esq., also took part in the meeting.

SUNDAY SCHOOL SERMONS.

ON Lord's-day, June 13, two sermons were preached in the Baptist chapel, Golcar, on behalf of the Sunday-schools, by Mr. William Stokes, of Manchester. The collections amounted to £15 2s. 0d.

MINISTERIAL CHANGES, ACCEPTANCES, ETC.

Mr. John Pells, late of Clare, Suffolk, has received and accepted an invitation from the Church at Soho Chapel, Oxford-street, London, for four months with a view to the pastorate, commencing the first Lord's-day in July.

Mr. H. C. Leonard, M. A., of Regent's-park College, and of the University of London, has accepted a unanimous invitation to the pastorate of the Baptist church at Box Moor, Herts., and enters on his labours the first Sunday in the present month. Mr. D. Phillips, Lloughor, has accepted a very cordial invitation to become the pastor of the Baptist church at Bethel, Pontrhydyfen, Glamorganshire, and entered upon his ministerial duties.

Mr. G. Davies was publicly ordained pastor of the Baptist church, Dudley-street, Wednesbury, on Monday, May 3rd. Brethren J. Burton, C. Vince, J. J. Brown, of Birmingham, and B. C. Young, of Coseley, took part in the services.

Mr. A. Maclaren, B. A., of Southampton, has accepted the unanimous invitation of church in Union Chapel, Oxford-road, Manchester, and expects to enter on his stated duties on the first Lord's-day of the present month.

Mr. Philip Gast, of the Baptist College,

Bristol, having accepted the unanimous invitation of the Baptist church, Appledore, Devon, entered upon his labours on Lord's-day, May 30th, with every prospect of success.

Mr. E. H. Davies, of Bristol College, has accepted the pastorate of the church meeting in Broad-street, Ross, and commenced his labours amidst the hopes and prayers of many attached Christian friends.

Mr. Joseph Palmer, late of Hounslow, has received and accepted a unanimous invitation to the pastorate of the Baptist church, Romney-street, Westminster.

THE PRIMITIVE CHURCH MAGAZINE.

An esteemed and valued brother in the south has written a brief and encouraging letter, on the subject of our magazine. We make from it the following short extracts:

"I write to ask your advice respecting the *Primitive Church Magazine*. I have something like twelve new subscribers. I have no doubt the number will be yet increased. In addition to which, I have the promise of subscribers to the Society. A line at your earliest convenience will much oblige

Yours, &c."

BAPTISMS.

KEIGHLEY, YORKSHIRE.—On Lord's-day, June 6th, 1858, four young men were immersed in the Baptist Chapel, Keighley; by the Rev. A. Nichols, of Sunnyside, Lancashire, (formerly pastor of the church at Keighley) in the presence of a large congregation; and who delivered on the

occasion a very impressive discourse from Psa. lvi. 5: "Every day they wrest my words." Two of the candidates belonged to the "Christian brethren," but felt it their duty to be baptized on their profession of faith, and have returned to their own "company;" the others, with one restored, were received into full communion with the church.

SUNNYSIDE, LANCASHIRE.—May 30, 1858, four persons, two males and two females were baptized by Mr. Nichols, at Sunnyside, who preached on the occasion from Psa. lvi. 5. Three of the candidates were children of parents previously baptized, the other a youth from the Sabbath-school, all of whom were affectionately received into communion the same day, after a sermon by the pastor, from John i. 48: "I saw thee."

KINGSTON-ON-THAMES.—After a solemn and earnest discourse, on Monday, May 31, Mr. T. W. Medhurst, baptized two sisters in the name of the sacred Trinity. Through grace, we believe there are others, whose minds are deeply impressed.

DEVONPORT: *Morice-square Chapel*.—On the evening of Lord's-day, the 30th May last, by the pastor, the Rev. J. Stock, five converts.

DEATH.

DIED on the 30th of May, 1858, aged fifty-four, John Pickup, of Tunstead-mill, Stacksteads, deacon of the Baptist church, Irwell-terrace, Bacup; a long tried and useful servant of the Lord. His loss will be severely felt by the church.

Postscript.

OPIMUM AND THE GOSPEL.

"THE most painful feature in this popular feeling against opium is, the hostility or contempt it excites towards our country, and the suspicion it brings on the gospel as preached by Englishmen. It lies at the root of much of the unpopularity of our countrymen; and I have often been interrupted in preaching the Gospel, as every missionary in China has been interrupted, with the question, 'Why preach to us! go tell your countrymen to bring no more opium here.' If I tried to throw the blame, or a share of it, on themselves, by saying, 'If you don't buy, they cannot sell,' their answer was merely, 'Yes, but why do you, who profess so much sanctity, bring it to our door to tempt us! If our people who buy it are weak, your people who bring it are wicked.' This is the sum of our long, but I feel sure you will fully admit, conclusive argument. I have left out of view the interests of trade and the narrow objections of our politicians. I have viewed the question of morality alone, and on that score it is condemned on every aspect of its many sides."—*See Review, page 173.*

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No. CLXXVI.—AUGUST 1, 1858.

Essays, Expositions, &c.

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**POWER WITH GOD AND WITH MEN.**

**CONCLUSION.—THE ELEMENTS AND OBJECTS OF THIS POWER.**

**THIS** influence with Heaven — this power with God and with men, is a mysterious and wonderful possession. Whether wielded by a Moses, an Elijah, or an Hezekiah; whether employed to overthrow the Amalekite or the Assyrian, to shut or open the treasures of heaven, it has no parallel among mankind, and puts to shame the loftiest prerogative of earthly princes. It is the infallible and resistless power that makes Almighty resource available to fallen man, and by permitting him in his weakness to employ the Eternal strength, unites earth to heaven, and erring humanity to the unchangeable God.

What, then, are the essential elements of this distinguished power? Of what is it composed, and how possessed by sinful men upon the earth?

1. *The free love of God is its source and foundation.* Here it springs as from a living fountain. It never originates with man, either by merit or laboured service; but it comes down to him free and pure from the throne of God. The great Jehovah permits, and even invites, his people to familiarize themselves with this loving kindness. "Call upon me in the day of trouble." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it." "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." These are merciful invitations to the true Israel, to come and make use of his boundless resources—in trouble—in want—and in weakness. And it is brought as a serious charge against the professed church by the prophet Isaiah (chap. lxiv. 7,) that "there is none that calleth upon thy name, that stirreth up himself to take hold of thee." There were none who laboured to take hold of God, and to obtain influence with him. In that guilty age, power with God was forgotten, and none were careful to secure what his love had so freely engaged to bestow. His everlasting strength was (if we may so speak) at their service; his free love and mercy had placed it there; but there were "none that stirred up" themselves to have power with him.

2. *The atonement of Christ is the very life of this power.* It is by the atonement alone that God approaches man, or man approaches God, for "no man cometh unto the Father but by Christ." Here the great Jehovah "reconciles the world unto himself," and can honourably, and consistently with all dignified and sovereign right, permit dependent and sinful

creatures to have power with himself. By this astonishing display of wisdom, justice, and mercy, all true Israelites become intercessors or priests with God. Christ, the Great High-priest, in his unapproachable supremacy, stands at the head of this "royal priesthood," who in their several degrees present priestly service, with "golden vials full of odours, which are the prayers of the saints." (Rev. v. 8.) Reconciled to God by the death of his Son, he mercifully grants them through his ever living intercession, to become interceders also. And this not merely in the sense of offering acceptable prayer, but in that of *powerful pleading* that shall open his hand and move his heart to do all that the Spirit of grace which is in them shall prompt them to implore. Hence "their sufficiency is of God," and they "can do all things through Christ who strengtheneth them," whether to overcome the world, to advance the life of God within them, or to pull down strongholds of sin in the service of their Redeemer. For all these things and more, they have power with God through Christ Jesus.

3. *Fervent, earnest, persevering prayer is an essential element in this power.* Whether viewed as a duty or a privilege,—whether as an act of obedience, or the claim of acknowledged privilege,—this prayer is indispensable to power with God and with men. As an instrumental element in this power, "the effectual, fervent prayer" of a genuine Israelite is essential to the lowest degree of influence with heaven. Without it the soul of man is dead, and what influence have the dead among the living? A dead soul, which is evermore a prayerless soul, can have no power with the living God, the living Saviour, or his living cause. Prayer, genuine, fervent prayer, is in itself, and by virtue of the Divine mercy, power with God; and whether employed by Moses, Hannah, Elijah, or Daniel, can never be exerted in vain. This the Redeemer most distinctly asserts in his memorable words,—“And shall not God avenge his own elect *who cry day and night unto him*, though he bear long with them?” (Luke xviii. 7.) Two most important particulars are here asserted,—1st. That God’s people are a *praying people*—they “cry day and night unto him:” and 2nd. That they do not

cry in vain; or, in other terms, that their cry has power with God. O for more of this crying among the ministers and churches of God!

4. *Strong faith in the Divine promises is another indispensable element in this power with God.* It is evident from Scripture that “*the prayer of faith*” (Jas. v. 15) is the prayer that carries most power with God. And it is equally evident that the most striking, most direct, and most important of the Divine promises, presuppose, or expressly require, the presence of this faith as the condition of success. The blessed Redeemer has made this plain beyond all question, in several of his “great and precious promises” to his people, and as a general law addresses them throughout all time in the words, “Be it unto you according to your faith.” On no other principle can the following promises ever be fulfilled:—“If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” (Matt. xviii. 19.) “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” (Ibid. xxi. 22.) “And Jesus answering saith unto them, Have faith in God.—Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them.” (Mark xi. 22, 24.) In these and similar assurances, the presence of faith of the most confiding kind, is indispensable. Without it, these pledges have no meaning, and cannot apply; but that great principle being in exercise when the believing heart pours out its desires in earnest prayer, then will it invariably follow that “the effectual fervent prayer” of such an Israelite “availeth much.” It carries power even to the throne of heaven, and will never fail of success in all things “according to the will of God.” Once possessed of this humble and confiding faith, this assent of a child-like spirit to all that God hath spoken, then the believer may compass the entire circle of the promises, revel in the delights which their fulfilment affords even upon earth, and advance to the full assurance that “He who spared not his own Son,” will, with him, “freely give us all things.” And when this assurance is obtained, there is in the very fact of its presence, the possession of a power which, exerted

in prayer, can move both heaven and earth in all things pertaining to the glory of God. This confiding trust, this belief that God is true in all that He has promised, lays greater honour at his feet than can be rendered by any other Christian virtue; and when it speaks in prayer, He graciously returns the honour in power with God and with men. As unbelief is the greatest sin, so faith is the greatest grace in the present world; and until that which is perfect shall have come, when faith, having completed its mission, shall end in glory, and "charity" for ever reign supreme, the solemn transactions of God with men, will but repeat throughout all time the irreversible law, "Be it unto you according to your faith."

Rising in the depths of everlasting love,—made available and confirmed by the atoning blood of Christ,—practically exerted by fervent, earnest prayer,—and regulated in its action and success by immovable faith in Jehovah;—this astonishing power becomes the property of the true Israel of God. By Him it has ever been acknowledged and honoured; and to all that promotes his Divine glory it may be legitimately and effectually applied.

1st. *It may be applied to all the concerns of personal salvation.*

From the first work of faith in the heart, onward through all the blessings of pardon, sanctification, victory over the world and sin, the spirit of adoption, to a full meetness for heaven,—how much under God depends on prayer, and how much equally depends on faith. Let the one be silent, or the other cease to act, and what follows but the cold of winter with the barrenness of a desert. But let prayer and faith unite to stir up the heart to take hold of God, then a power is exerted that gives life to every grace by opening the very windows of heaven. The child becomes a man, and the youth expands into a giant. The power exerted is felt in heaven, and upon that soul its richest and most precious blessings fall. It speedily appears like "a watered garden, and like a spring of water whose waters fail not." That power is also felt on earth, for it is "power with men" as well as with God; and then in the pulpit, in the church, in the family, and in the world, it presents the saint, the man of God, the possessor

of the life of heaven. In the circle of that man's action his power is "felt":—a sacred awe surrounds him, and men of the world often tremble at his very words. Occasionally he is known and acknowledged through an entire district, and crowds listen to his utterances as an agent from the great Supreme. He is known as a solid man,—a man of weighty character,—one who sways or leads the opinions of other men; and when the case is closely examined, it is proved that he has power with men, because first, and in his closet, he has power with God.

2nd. *This power is properly applied to all present trials and afflictions.*

To cast the burden upon the Lord, and to call upon him in the day of trouble, is rightly to employ this power. The trials and afflictions of time, partly the effect of a salutary discipline, but chiefly the consequence of sin; should be transformed by faith and prayer into occasions for the exercise of this power with God. How otherwise can a believer "glory in tribulations also?" Or by what other means shall the saints of God "rejoice inasmuch as they are the partakers of Christ's sufferings?" The presence of this power converts affliction and trial into sources of joy and praise; and the long train of seeming ills that follow upon poverty and want, become causes of thankfulness when by this power with God and with men, the believer can "be careful for nothing, but in everything by prayer and thanksgiving" his requests are made known unto God. In a word, this power over earthly trouble, is the secret happiness of the saints while passing to their kingdom.

3rd. *This power may be properly applied, and should be constantly directed, to the increase and final triumphs of the church of God.*

The absolute certainty of the universal spread of the kingdom of Christ, is perfectly compatible with its relative contingency upon the prayers of an earnest church. The splendid promises in Ezekiel xxxvi. 32—36, were of the most absolute kind imaginable; but notwithstanding this, a relative condition of their fulfilment rested upon the prayers of the Israel of that day. "I will yet for this be enquired of by the house of Israel, to do it for them." (ver. 37.) When in the

times of the Redeemer "the harvest truly was great, but the labourers were few," the people who felt any concern for the ingathering of souls, were directed to pray to the Lord of the harvest that he would send forth labourers into his harvest. And the importance of this active power with God when exercised by the church in advancing the kingdom of the Redeemer, is very pointedly acknowledged by Paul in his intreaty addressed to the Thessalonians,—“Brethren, pray for us, that the word of the Lord may have free course and be glorified.” (2 Thess. iii. 1.) Even the mighty intellect of a Paul felt that a higher power among men than his own, could be brought to bear upon the advancement of the cause of Christ, in the power with God possessed by the church. Nor can a greater power upon earth by possibility exist. For if where two or three are gathered together in the Redeemer's name, he is there; if where any two shall agree to ask of God anything concerning his kingdom, “it shall be done for them;” (Matt. xviii. 19) what would not follow were the churches bowed down as in the dust, in an agony of prayer before God?—what if, in the spirit of their great father Israel, they were to *wrestle* with God for the removal of the veil from the Jew,—the fulness of the Gentiles,—the abolition of idolatry (Isa. ii. 18—21), of slavery and oppression, (Psa. lxxii. 4, 12—14),

of war and bloodshed, (Isa. ii. 4, xi. 4—9), and the universal submission of mankind to Christ? (Psa. lxxii. 8, 9; Isa. lx. 12.) What would not be the effect of this wide-spread, general wrestling, among *all* the churches of God? Could his work then stand still, or decline? Would sin *much more*, and grace *much less*, abound in the world? Would the prince of darkness continue long to boast a wider empire, and far more numerous devotees, than the Lord of life and glory? Would the kingdom of falsehood, cruelty, and bloodshed, continue the vaunt that it is more than a match for the kingdom, “which is righteousness, peace, and joy in the Holy Spirit?” Surely not. Power with God so exerted and applied, would once more exhibit “Satan as lightning falling from heaven.” But before this splendid prospect shall become a reality, the church must cease to “glory in men,” and learn to glory in the Lord alone. And when, weary with her creature trusts, and her own vain confidence in human expedients, she is reduced to the necessity of taking hold of God by mighty prayer and faith, then her power with God will produce sufficient power with men, to overcome the world, the flesh, and the devil. A triumphant Gospel will attest her greatness, and the “glorious things” spoken of her become living proofs that they were not spoken in vain.

L. K.

#### PAUL'S DEFENCE OF THE GOSPEL

“WHAT then do we say? let us continue in sin that grace may abound?” This impious sentiment was attributed to the apostles by the adversaries of the gospel. These men did not understand the mystery of Christ, and what they knew they hated and maligned. And hence they slanderously reported the ministers of Christ as saying, “Let us do evil that good may come. The more sinful a man is, the greater good is he fitted to receive, according to this doctrine of a free salvation without the works of the law. Are not transgressors thus encouraged to continue in their sins; nay, to sin in order to receive the more

abundant grace?” How evidently just was the condemnation of these calumniators of the truth! To the slanderous accusation of continuing in sin that grace may abound, or to do evil in order the more richly to secure the benefits of free grace, the apostle replies: “By no means. How can we who have died (*apethanomen*) by sin, live any longer by it? Can we hope for happiness by the commission of iniquity, on account of which we have been already subjected to the penalty of death?”

Now according to our translation and the views of most commentators, the apostle is here understood to reply—

How can we whose sinful desires are subdued, and, in a manner, dead, live any longer in the practice of iniquity? "A man," saith Barnes, "that is dead\* is uninfluenced and unaffected by the affairs of life. He is insensible to sounds, and tastes, and pleasures. When it is said that a Christian is dead to sin, the sense is that it hath lost its influence over him."

Now we must remark, this cannot be the sense; for where do the Scriptures say (except in mistranslations and the mistakes of commentators) that Christians are dead to sin? The new man, certainly, is alive to God, but the old man is no less alive to sin. In the heart of the believer there are two principles—the flesh and the spirit—the law in his members and the law of his mind, and these are contrary the one to the other, so that he cannot do the things that he would. And what is his chief misery? Is it not the body of this death—sin which dwelleth in him? Yet the life of God—the spiritual life is also there. Seeing, then, that the flesh so lusteth against the Spirit that we cannot do the things that we would, how can it be said that Christians are dead to sin, or that it has lost its influence over them, as sounds, tastes, and pleasures over dead men? Nor would this suit the apostle's argument in defence of the gospel. For to all this the adversary might reply;—"We say nothing of your practice,—your way of life is not the question. We condemn your doctrine as destructive of morality. It emboldens men in sin, and leads directly to licentiousness. You set aside the moral law, and make no account of obedience to God. The most wicked and ungodly are by your system freely saved, if they only believe what you teach them."

The apostle meets this calumny by showing how effectually the gospel saves those who believe it, from the love and power of sin. Nothing, it is well known, so effectually deters from crimes as the certainty of punishment. The most daring offenders are intimidated and appalled by the terrors of the law and the penalty of death. Who would not shrink with

terror, from the suffering and ignominy of a malefactor's death? And should one condemned to die be saved as by fire, would he again lightly expose himself a second time to inevitable condemnation? What man, having once escaped, would not tremble at the thought of being led a second time, without hope, to the place of execution? Now if the daring wickedness of many a transgressor has been repressed by the pains and penalties of human laws, well may I, a sinner, fear the wrath of God revealed from heaven against all ungodliness and unrighteousness of men. Have I seen myself a sinner and under condemnation, and has the Son of God died to redeem me, and shall I now again, neglecting this salvation, return to my old ways of ungodliness and ruin?

According to the plan of mercy, wherein God hath abounded towards us in all wisdom and prudence—all who believe the gospel are united with the Saviour, as the branches with the vine, and the members with the body. God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Especially are we one with Christ, according to the covenant of mercy, in his death and resurrection. It is in giving satisfaction to the justice of the law that the mutual relationship of the Surety and the debtor is made manifest. Through this union with the Lord, both the state and character of his disciples are essentially changed. Formerly, because of sin, their lives were forfeited to God's avenging justice. But Christ died in their stead to take away their sins, and they are now "members of his body," and "one Spirit with the Lord;" and feel the blessed influence of his all-subduing love;—"For the love of Christ constraineth us, because we thus judge, that if one died for all, then all (*apethanen*) died; and he died for all that they who live should not henceforth live unto themselves, but unto him that died for them and rose again." Being united to Christ as their atoning sacrifice (when he died in their stead), they are still united with him as their living Head and Intercessor. This blessed union is Divine, indissoluble, and enduring. "He died for us, that whether we wake or sleep we should live together with him."

\* There is a difference between one that is dead and one who is dying; and the apostle speaks not of their being dead, but of their having died—a being crucified with Christ, and also being raised up and living with him.

It was in their blindness and hatred of the light, the adversaries of the gospel represented it as leading to licentiousness. We are signally taught the vital, sanctifying benefits of our union with the Lord, by the ordinance of baptism. And here we may remark, that it is pleasing to find more than one doctor of pædobaptist bodies clearly explaining the true meaning of baptism, while the explications of professed Baptists are not seldom lame and unsatisfactory. Dr. Macknight translates and paraphrases Rom. vi. 3—6 as follows:—"Our baptism teaches us that we have died by sin. *For are ye ignorant that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death?*—have been buried under the water as persons who, like Christ, have been killed by sin? Ver. 4.—*Besides, we have been buried together with Christ by baptism into the likeness of his death, to teach us this other lesson, that, though we have been killed by sin, yet like as Christ was raised up from the dead by the power (the glory) of the Father, even so we also shall enjoy (walk in) a new life.* Ver. 5.—*For seeing Christ and we have been planted together in baptism, in the likeness of his death, as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.* Ver. 6.—*Ye know this also to be signified by baptism, that our old corrupt nature was crucified together with him, that the body, with its affections and lusts (Gal. v. 24) should be rendered inactive,\* in order that we may not any longer, as slaves, serve sin.* Ver. 7. *For he who hath been put to death is justified (dedikaiotai) from sin.* Ver. 8.—*Since, then, we have died with Christ, we believe that we shall also live together with him.* Ver. 9.—*Knowing that Christ being raised from the dead dieth no more: death no more lordeth it over him.* Ver. 10.—*For he who died, died by sin once: but he who liveth, liveth (to Theo) by God. So then, conclude ye yourselves to be dead verily by sin, but alive (to Theo) by God, through Christ Jesus our Lord."*

Now seeing the ordinance of baptism,

\* Of the word rendered by Macknight *inactive*, and in our version *destroyed*, "the particular import," Doddridge remarks, "is to make void, debilitate, enervate, disannul, abolish, depose."

as represented by the apostle, (and so understood even by learned pædobaptists) presents a clear illustration of the plan of redemption, and of the nature and benefits of our union with the Lord, is it not too much to require of us that we consent to its abrogation or disuse? The Son of God was himself baptized of John in Jordan, saying, "Thus it becometh us to fulfil all righteousness;" and he has promised to be with those to the end of the world who preach the gospel, and baptize, and teach whatever he commands. And are not doctrine and practice both perverted by the substitution of a childish ceremony for this most instructive ordinance? Shall we, then, without authority from Christ, dispense with this great primary institution, and deem our doing so a deed of noble liberality—the fruit of an expanded and enlightened understanding? And if this indeed consist with obedience to Christ, why not substitute a wafer for the symbols of the body and blood of the Lord? This we know assuredly is not to eat the Lord's supper. And much less evidently is the application of a little water to a babe's face the baptism of Christ.

We do well, however, to remember, that in our deliverance from sin, through our union with the Saviour in his crucifixion, there is no only a judicial absolution from guilt and condemnation, but a moral freedom from the love and practice of iniquity. When we die with Christ judicially by sin, and are delivered from the curse of the law, our evil nature also—the old man,—is crucified, and our enmity slain. "You that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight." In our union, accordingly, with Christ in his death, is comprised a two-fold relationship, a legal and a moral. We are related to him both as dying in our stead and as also rising with him to newness of life. The strength of our evil nature—"the old man, with the deceitful lusts, pride, enmity, and worldliness," is crucified with Christ. Here, then, we see clearly, that while there is, first of all, a glorious release from condemnation, there is at the same time an effectual deliverance from the bondage and dominion of

iniquity. And both blessings, judicial and moral freedom, are effected by grace through faith, and both are positively necessary to prepare us to stand before the judgment-seat of Christ.

The leading idea, however, is our dying judicially with Christ by sin, and our consequent deliverance from the curse of the law. Now to die by sin is the same as to die (to be put to death) by the law. Both our death by sin and our death by the law are comprised in being crucified with Christ. The dreadful strength of sin to consign the sinner to the penalty of death, is derived from the justice of the law, of which sin is the transgression. By the law, accordingly is the knowledge of sin. "When the commandment came, sin revived, and I died."

The transition from the law to grace, or the transfer of the redeemed from the law and sin to the risen Saviour, is also expressly shown in Rom. vii. 4, to be productive of spiritual life and of the fruit of righteousness. "Wherefore, my brethren, ye also have died (been put to death) by

the law, through the body of Christ, in order that ye may be married to another—to him who is raised from the dead, that we should bring forth fruit to God." In writing also to the churches in Galatia, (with an eye to the judaizing teachers), he distinctly states this great and fundamental doctrine of our death by the law, and our union with the Lord: "I through the law (showing him his sin) am dead by the law, that I might live by (the grace of) God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Here, then, is not encouragement to sin that grace may abound, as the adversaries of the gospel perversely affirmed, but rich, abundant, saving mercy; "that as sin hath reigned by death, so also grace might reign through righteousness into eternal life, through Jesus Christ our Lord."

*Glasgow.*

A. M.

## SIN TAKEN AWAY BY THE LAMB OF GOD.

BY THE REV. JOHN BROWN, A. M.

"Behold the Lamb of God, which taketh away the sin of the world!" John i. 29.

THESE are the words of John the Baptist—the forerunner of our Lord. "Behold, I will send my messenger," says Jehovah in reference to him, "and he shall prepare the way before me: and Jehovah, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Jehovah of hosts." Mal. iii. 1. As the eastern monarchs, when they passed through desert countries, sent precursors to prepare all things, and pioneers to open the passes and level the ways; so John came preaching in the wilderness of Judea, "the baptism of repentance for the remission of sins," and announcing the near approach of that heavenly kingdom of "righteousness, and peace, and joy in the Holy Spirit," which the God of glory had promised to establish in the latter days. He was "the voice of One crying in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a

high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked (places) shall be made straight, and the rough places plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it." Isa. xl. 3—5.

John was a "burning and a shining light" in his day; so much so, that even Jesus testifies of him, that "among them that are born of women there hath not arisen a greater than John the Baptist." His ministry was popular; but as his great aim was not to exalt himself, but his Divine Lord, the popularity of Christ was no disappointment to him, even when that popularity eclipsed his own (John iii. 29, 30.) Jesus was the person whom he delighted to honour, and in this amiable feeling he bears testimony to him in these words—"Behold the Lamb of God, which taketh away the sin of the world!"

The original word which we have



translated *sin* signifies *the missing of a mark*. Now the glory of God is the mark at which we ought to aim. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," Rom. x. 31. But this mark we have all missed: "for all have sinned, and come short of the glory of God," Rom. iii. 23.

"Sin," says John, "is the transgression of the law," 1 Epist. iii. 4. But the law of God is spiritual and reaches the thoughts and intents of the heart. Sin is therefore committed in the heart before it breaks out in the life. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv. 19. Sin, then, has its seat in the heart. A man may have a fair character in the view of the world and yet be exceedingly vile in the sight of God. "For man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. xvi. 7. Such is the spotlessness of God's holiness that He perceives sin in the inmost recesses of the heart; and such the inflexibility of His justice that He cannot pass sin unpunished. And so great is the evil of sin that no finite ransom could expiate it. Lebanon is not sufficient to burn—the cattle upon a thousand hills would be an inadequate offering—though ten thousand rivers of oil were poured in, to enhance the value and increase the flame. If all the angels in heaven were to combine in one united effort, they could not atone for a single sin. Justice would still demand satisfaction in the death of the sinner. "The soul that sinneth it shall die."

But justice has found its victim in Christ. Hence Jesus is called "the Lamb of God," because He is the great antitype of all the legal sacrifices—particularly that of the paschal lamb. Let us observe some of the points of resemblance between the type and the antitype. And

*First.* As the paschal lamb was without any natural blemish: so the Lamb of God was free from all moral defilement. In reference to this Peter reminds his Christian brethren, that they "were not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1st Epist. i. 18, 19.

*Secondly.* As the paschal lamb was slain in sacrifice, so the Lamb of God "hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." Eph. v. 2. Hence we read that "through faith Moses kept the passover;" and, that "Christ our passover is sacrificed for us." Heb. xi. 28; 1 Cor. v. 7. Hence, too, Jesus appears even in His glorified state under the emblem of a slain lamb. The angels worship Him, and say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The ransomed church sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. v. 9, 12.

*Thirdly.* As the blood of the paschal lamb was sprinkled on the door-posts of Israel by means of which they were saved from the fury of the destroying angel who slew all the first-born in Egypt, but passed over the first-born in Israel, because their door-posts were sprinkled with blood; so the blood of the Lamb of God is sprinkled on the hearts of believers, on account of which it is called "the blood of sprinkling," being the meritorious ground on which God "pardoneth iniquity, and passeth by the transgressions of the remnant of His heritage, because He delighteth in mercy."

*Fourthly.* As Israel fed on the paschal lamb: so believers by faith feed on the Lamb of God. "Christ our passover is sacrificed for us; therefore let us keep the feast."—"Verily, verily, I say unto you," says Jesus, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." John vi. 53—55.

*Further:* Jesus is called the Lamb of God, because He is a Lamb of God's providing. "God will provide Himself a lamb for a burnt-offering," said Abraham, when he saw Christ's day and was glad. It properly belonged to us, as the offending party, to make reparation

for the wrongs we had done. This however was utterly impossible. "No man can by any means redeem his brother, nor give to God a ransom for him." Psa. xlix. 7. But when we were on the verge of perdition, Jehovah himself, though the offended party, in free, rich, and sovereign mercy, provided the ransom which we needed. He said, "Deliver him from going down to the pit; I have found a ransom," Job xxxiii. 24. That ransom was nothing less than the blood of His dear Son. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John iv. 10.

The Lamb of God taketh away, or, as it is rendered on the margin, *beareth* the sin of the world by becoming responsible for our guilt, and suffering the punishment which our sin deserved. This was very significantly represented by the sin offering under the levitical dispensation. It consisted of two goats, one of which was slain, and the other dismissed to the wilderness. Aaron laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, after which the goat was sent away by the hand of a fit man into the wilderness, where it was let loose, and seen no more. The goat was thus represented as bearing upon him all their iniquities into a land not inhabited. Lev. xvi. In this significant action we have a beautiful symbol of the way in which the Lamb of God, *beareth* the sin of the world. As the goat of sin was slain for the sin of the people, so the Lamb of God was offered as a sacrifice to satisfy offended Justice. And as the iniquities of Israel were figuratively transferred to the live goat; and carried away into the wilderness, where they could no more be found: so the sin of the world has been actually imputed to the Lamb of God, who by His resurrection from the dead has procured our complete discharge. "Surely, He hath borne our griefs, and carried our sorrows—was wounded for our transgressions—bruised for our iniquities."—"Jehovah hath laid on Him the iniquities of us all."—"Who His own self bare our sins in His own body on the tree." Isa. liii. 4—7; 1 Pet ii. 24.

By the *world* whose sin is borne by the Lamb of God, the church seems to be intended. The church and the world are generally distinguished in Scripture; but sometimes the two terms are used interchangeably. Thus Paul says, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. But this cannot be said of all mankind, because it is not true of all men that they are "reconciled to God," and that He "imputes not their trespasses unto them;" it is true of believers only. Again: Our Lord promises to send the Holy Spirit to "convince the world of sin, and of righteousness, and of judgment." John xvi. 8. But lamentable facts demonstrate that men in general are not thus convinced. The language is applicable to believers only, and the reason of the application probably is that they originally belong to the world, *i. e.*, they are of the world when the Spirit first operates on their hearts. In both these passages the dimensions of the church and the world are commensurate with each other; and the word seems to be used in this sense in the text. The Lamb of God beareth the sin of the world,—the world that God "reconciles to Himself"—the world to whom He "imputeth not their trespasses"—the world, whom the Spirit "convince of sin, and of righteousness, and of judgment," *i. e.*, the *elect or believing world*.

*Finally.* John directs special attention to the Redeemer by a note of admiration. *Behold* the Lamb of God! What a wonderful person is Christ!—wonderful in the union of His natures; God and man united—wonderful in His offices; the Prophet, Priest, and King of His church—wonderful in His sacrifice; His soul being made an offering for sin—wonderful in His power to save; "able to save to the uttermost them that come unto God by Him."—"The Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Conlig, Newtownards,  
Ireland.

## Fragments and Choice Sayings.

### TRIALS.

God schooleth and nutureth his people, that through many tribulations they may enter into their rest. Frankincense, when it is put into the fire, giveth the greater perfume; spice, when it is pounded, smelleth the sweeter; the earth, when it is torn up by the plough, becometh the more fruitful; the seed in the ground, after frost and snow and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast in the fire; rough stones by hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and commodity which the children of God received by persecution. By it God washeth and scoureth his congregation. "We rejoice," saith St. Paul, "in tribulation; knowing that tribulation bringeth forth patience, and patience experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.—*Bishop Jewell.*

### BOOK OF PSALMS.

What is there necessary for man to know that the Book of Psalms does not teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come,—all good necessary to be either known or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease, incident to the soul of man, any wound or sickness named, for which there is not in this trea-

sure-house a present comfortable remedy at all times ready to be found.—*Hooker.*

### THE SACRIFICE OF CHRIST.

"I am truly ashamed of those Divines who have nothing more commonly in their mouths, both in their disputations and discourses to the people, than "that God might by other means have provided for the safety and honour of his justice, but that that way by the blood of his Son, was more proper and becoming." So said Augustine of old; but what then? Of that *absolute* power, which they dream of, by which he might, without any intervening sacrifice, forgive sins, not the least syllable is mentioned in the whole sacred writings; nor am I afraid to affirm that a more convenient device to weaken our faith, love, and gratitude, cannot be invented. Away, then, with such speculations which teach that the mystery of the love of God the Father, of the blood of Jesus Christ, of the grace of the Holy Spirit, are either indifferent, or at least were not *necessary*, for procuring and bestowing salvation and eternal glory on miserable sinners. But it is manifest, that by such artifices Socinians endeavour to overthrow the whole healing and heavenly doctrine of the Gospel. *My soul, come not thou into their secret.* But, that God should institute so many expiatory typical sacrifices, and attended with so great labour and cost, with a sanction of severe punishments upon delinquents, with the view only to *communicate instruction*, and to serve to lead us to Christ, though they could in no wise take away the guilt of sin; that he should appoint his own Son, not only to death, but to a bloody, ignominious, accursed death, to be inflicted with such shame and disgrace as hath not been purged away through so many generations that have passed since that death, even to the present time; that Jehovah himself should have been pleased to bruise him, to put him to grief; that he made his own sword to awake against him, and forsook him; (Isa. liii. 10), that God, I say, should have done these and such like things, without being induced to it by *any necessary cause*, let those who

can, comprehend and explain."—*Owen on Divine Justice.*

#### CHRIST, FIRST AND LAST.

"I am sitting, abashed at my ignorance at my Master's feet. He has made me willing to hear his words; and I find his lips so full of grace, that I cannot spare a moment for my Homer or Virgil, my favourite Tully or Demosthenes. Adieu for ever to all the classics. I see an heavenly life, as well as a matchless beauty, in my Lord's words; and though I am a dull scholar, yet he is a blessed Master. He keeps me waiting upon him day by day, trusting nothing to my understanding, but listening continually to his instruction: so he gets all the glory of making me wise unto salvation. To this great prophet may you repair for instruction all this year!\* He teaches as never man taught. His doctrine is with power and demonstration of the Spirit. He can so humble your pride, that you shall be as dependent upon him as a new-born babe; and then having emptied you of your own carnal reason, and false wisdom, he will enlighten you, by his word and Spirit, with saving truth. Here the humblest scholar learns the most; indeed, he has learned the most: for our highest lesson is to learn how to live upon him who was made of God unto us wisdom; and he who relies most upon him for that wisdom, will certainly be the wisest. If the whole world were mine, and I could purchase what I would with it, I would give it all to be a scholar made poor in spirit at Christ's feet."—*Romaine.*

#### A TRUE PRIMITIVE.

Several years ago I visited the native place of my ancestors, and being of the Waldensian stock, I have therefore never been reformed. My family is privileged to reckon seven martyrs, the last of whom was the mother of my grandfather; I saw the spot where she was buried alive for refusing to part with her Bible. My ancestors were obliged to fly at the time of the revocation of the edict of Nantes; and, on visiting the spot, I saw the place where four of my ancestors were burned. In passing through a valley, we entered the public stage of

Marseilles; and as it went along, I gazed at the ruins of some villages which were burned in the time of the persecution. There was in the coach a young man and his wife. The lady said to me—

"Sir, you are looking at these ruins as if you were exceedingly interested in them: are you a Protestant?" "No, Madam," I replied.

"Are you a Catholic?" "No, Madam, I am not a Catholic."

"Are you a Turk?" "No, madam, I am not a Turk."

"Ah," said she, "I perceive you are a Jew." "I beg your pardon," I replied, "I am not a Jew."

"What are you then?" she inquired. I replied, "I am a Primitive."

She asked her husband to tell her what a Primitive was, but he could not inform her. Whereupon I said, "I'll explain to you what a Primitive is, by means of a simile. You must know that the church of God was a magnificent pillar of alabaster, reaching from earth to heaven. But there came Popery, which fixed a nail in the pillar, and hung a crucifix on it. It then fixed another nail in the pillar, and suspended a cardinal's hat from it. And so it went on until, at last, the whole pillar became covered with nails, and the poor people could not see the pillar for the things that covered it. The Reformation then came, with their strong pioneer, named 'the Bible,' and they pulled out the nails, and all the furniture fell down, and the pillar was seen again. And, I added, I am a Primitive because I belong to those who were antecedent to the placing of the nails."—*Dr. Malan.*

#### THE SECRET OF SUCCESSFUL PREACHING.

It is of vast importance for the Christian teacher to be himself clear on the great doctrine of the atonement. He who is defective on that cardinal point cannot but fail in his ministry. No sheep will be gathered or brought home to the fold by his labours; no resurrection of the dry bones will take place under his ministry. This is the only preaching that really tells upon the heart. Other preaching may attract and win applause; it may lead men to give up certain sins, and engage in certain duties, but this alone wins souls.—*Oxenden.*

\* This was written early in the year 1763.

## A Page for the Young.

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### JESUS VERY PRECIOUS TO A DYING BOY.

One cold frosty morning last December, I was called to the bedside of a dying boy. After speaking to him for a little about his trouble, and alluding to the possibility of his not recovering, I asked him if he was prepared to die. "I think I am," he replied. "What reason have you to think so?" "My sins, I believe, are forgiven." "On what ground does your assurance of forgiveness rest?" I inquired. "Jesus Christ died to take away my sins." "Is Jesus precious to you now?" Yes, O yes!" "Then he will never leave you?" "No; He has never done so yet. For years I have been learning about him, but I have learned most of the Saviour's preciousness since I have been ill." "How long have you been ill?" "Twelve months; but the Lord is very kind to me—he gives me patience, and I know that in due time, he will turn his hand either one way or another, and make me well again, or take me to himself. He will not lay upon me more than I can bear, but will make for me a way of escape;" and then he added in a subdued and solemn manner, "but if it is his will, I would rather that he would take me to himself; for now I suffer much pain, and the hours are long and weary."

"Does your mother know the truth?" I enquired. "O yes," he said, "I have learned much from my mother; she speaks many precious words to me, and helps me by her prayers." Poor fellow; his heart was now opened, and he spoke freely and with animation. "I am very weak," he said; "my skin is worn through so that my mother has to bind up the sores made by lying so long, and when I rise in the evening till the bed is made, I should fall if they did not hold me up; but I trust in God."

When I entered his room on the morning of New-year's day, he appeared to be excited, and speaking rapidly and with great earnestness, said, "I have been very ill; had you not come, I should have sent for you.....Not long ago I heard a

voice, (at least it seemed to me a voice,) saying 'Fear not, Daniel, for I am with thee; be not dismayed, for I am thy God: be watchful and prayerful, for the time is short and your hour is at hand;' from which I suppose that my death is not far distant. But I would not for all that is in the world and the world itself, return into it." His confidence in the compassionate and almighty Redeemer was maintained unshaken in the midst of his sufferings, and his end was peace.

### THE LITTLE BOY'S LEGACY.

The London "Bible Society Reporter" lately gave an interesting account of a little boy who very much loved the Bible. And he was not satisfied with having such a treasure himself, but wished others to have it also. When he was but little more than five years old, he was told that a neighbour, who commanded a merchant ship, was about to sail for the West Indies. "O, let us send some Bibles to the poor black children," he exclaimed; and then added, "Tell them they are sent by a little boy who loves Jesus!" At his earnest wish, twenty copies were accordingly sent and distributed; and on the following Sabbath, when the subject was referred to, he said impressively, "Ask God to bless his word to the little children." About a year afterwards, on hearing that a young man, whom he knew, was going to Australia, he expressed a strong desire that Bibles should be sent to that colony, also, with the same message—"From a little boy who loves Jesus!"

This little boy died last year, when he was thirteen years old. One of his last expressions was, "Come, Lord Jesus, come quickly," for he loved the Saviour, as he had loved the book that told of him. And he did not forget others when he was about to die. Three days before his death, he made his will, and bequeathed all his money to the Bible Society. This was afterwards found to be about forty-five pounds, which was a large sum; but he had been in good circumstances, and was very saving.

## Correspondence.

### THE ATONEMENT SCRIPTURALLY CONSIDERED.

MY DEAR BROTHER,—It has occurred to me to write a few thoughts to you, on truths of everlasting importance,—truths which should at all times occupy our minds and affect our hearts. No one who believes that the Scriptures are given by inspiration of God can deny that he himself and every one of the human race are sinners—transgressors of God's law, which is holy, just, and good. Some men deny that the elect are, at any period of their lives displeasing to God, or that they are under the curse God has denounced against the transgressors of the law. The denial of this fundamental doctrine is inconsistent with the admission that all have sinned. The Divine testimony on this essential point is clear and strong:—"Cursed is every one that continueth not in all things written in the book of the law, to do them." Much has been spoken and written on the nature and duration of the curse incurred by all men by the transgression of the law. Theories have been broached and maintained, subversive of the truth of God, and ruinous to the souls of men. God said to Adam, the progenitor and head of our race,—“Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” What is the death here threatened? Various and conflicting replies have been given to this question; but what say the Scriptures on this momentous subject? It is true that natural death is an effect of the first transgression: for immediately after Adam had violated the Divine prohibition, God said to him,—“Dust thou art, and to dust shalt thou return.” And an apostle saith, by the inspiration of the Holy Spirit, “Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” But God's truth required that the death threatened should be inflicted on Adam in the day he ate of the forbidden fruit: and it was inflicted. The death which

is the curse of the broken law—the wages of sin—is spiritual death,—the extinction of the life of God in the soul. While Adam continued in holiness and righteousness, in which he was created, he possessed spiritual life. He had fellowship with his Maker, in whose favour is life. But the moment he transgressed he lost that spiritual life and died, and became liable to the wrath of God, both in this world and in that which is to come. The speculations about annihilation, and suffering for a limited period, are the chimeras of the perverse minds of men; they receive no countenance whatever from the holy oracles of God. “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” In this passage, death and life are contrasted. Another passage describes the second death as being “cast into the lake that burneth with fire and brimstone,” which certainly means being miserable in soul and body. And this is the just reward of sin. Well-being, or happiness, is the gift of God through Jesus Christ. It is freely imparted to all who are interested in the Saviour, without any merit in them, as the reward of Christ's obedience unto death. “Jesus Christ hath abolished death, and brought life and immortality to light through the gospel.” It is not natural death that Christ hath abolished; but the death which is the punishment of sin: for his redeemed people are the subjects of natural death as well as others. But over them the second death shall have no power,—they shall never taste it,—they shall be the subjects, throughout eternity, of the life and immortality that Christ hath brought to light through the gospel. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” In this passage is taught the everlasting life of the believer on the Son of God, and the abiding wrath of God as the punishment due to sin, upon the unbeliever. Further, Christ says, “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath ever-

lasting life, and shall not come into condemnation ; but is passed from death unto life." This portion of Holy Scripture clearly teaches that the believer in God, as he is revealed in his Son, is passed from spiritual death unto spiritual life. The suffering of the wicked, and the enjoyment of the righteous, shall be co-extensive—shall be endless. "The wicked shall go away into everlasting punishment, but the righteous into life eternal." No creature in the present state can have an adequate conception of the intensity or duration of the punishment which is the wages of sin. The sufferings of the Redeemer as the Substitute of wrath-deserving sinners, should deeply impress our minds with a sense of the exceeding sinfulness and awful demerit of sin, as committed against a just and holy God. The soul of the spotless Redeemer was exceedingly sorrowful, even unto death, before a human hand was laid upon him : "and his sweat was as it were great drops of blood, falling down to the ground." And on the cross the intenseness of his sufferings extorted from him the bitter and piercing cry, "My God! my God! why hast thou forsaken me? This was the hour and power of darkness. In the suffering unto death of God's beloved Son, God has manifested in a remarkable manner his hatred of sin, and his determination that sin shall not go unpunished. The truth and justice of Him who cannot lie nor deny himself, require that the curse of a broken law should be borne in the person—both in body and soul—of every transgressor ; or in the person—both in body and soul—of the glorious Substitute. To have found a ransom for sinners from the curse of the broken law, was an act of sovereign grace in Jehovah the great Lawgiver. In justice God might have punished all mankind, as he did the angels that sinned. But it pleased him to show mercy to a multitude of our race. Sin, condemnation, and death came by the first Adam ; and righteousness, justification, and life came by the second Adam, who is the Lord from heaven. Man was created in holiness and righteousness. Every faculty and power of his soul, and every exercise of those faculties and powers was in perfect conformity to the holy law of his Creator. And man is still under the law to God, and bound to love the Lord his

God with all his heart, soul, strength, and mind, and his neighbour as himself ; for the entrance of sin has not lessened his obligation to discharge every duty towards God, himself, and his neighbour. But experience, observation, and the Divine testimony, demonstrate the lamentable truth, that all Adam's race are transgressors of this law—that all have sinned and come short of the glory of God. The whole world, then, are guilty before God, and under condemnation. Christ came, therefore, to fulfil the law—to yield perfect obedience to all its demands, and to endure the penalty of transgression. In himself, he was holy, harmless, and undefiled ; but he became the Substitute and Surety of sinners. He was delivered for their offences, and raised again for their justification. He took part in flesh and blood with the children whom the Father had given him, that by death he might destroy him that had the power of death, and deliver them who were all their lifetime subject to bondage. He was all his life a man of sorrows and acquainted with grief. He was wounded for the transgressions of his people, he was bruised for their iniquities, and the chastisement of their peace was upon him, and with his stripes they are healed. The Head consented in law to be the sinner, to redeem from sin and wrath every member of the body. The Lord laid on him the iniquity of them all, and he voluntarily bore the mighty load. "For the transgression of my people," saith Jehovah, "was he stricken." And as it pleased the Lord to make his soul an offering for sin, he shall see of the travail of his soul and shall be satisfied. The prophets, as well as the apostles, preached Christ crucified, and salvation to lost men through him. It was the Spirit of Christ in the prophets that "testified beforehand of the sufferings of Christ and the glory that should follow." "The testimony of Jesus is the spirit of prophecy." "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The fulfilment of the predictions of the prophets in the incarnation, birth, life, death, and resurrection of Christ, is an infallible evidence of the truth of Scripture. All who do not see this evidence are blinded by the god of this world. They call themselves freethinkers ; but in all their thoughts,

words, and actions, they are the bond slaves of Satan. He works in them, and leads them captive at his will, to their everlasting destruction, if the grace that reigns through righteousness should not avert their awful doom.

The seed of Adam, without exception, are guilty, vile, wretched, and helpless, in the sight of Him who is of purer eyes than to behold iniquity, and who will not clear the guilty. How is sin, which is the transgression of the law, and the ground of variance between a holy and just God and unholy and unjust men, removed or put away? The mystery of redemption alone can solve this momentous question. God was manifest in the flesh to put away sin by the sacrifice of himself. A guilty and an accusing conscience may lead men to enquire, "Where-with shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgressions—the fruit of my body for the sin of my soul?" The Lord only could answer these anxious enquiries, and he has graciously answered them. "He hath showed thee, O man, WHAT IS GOOD: and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" God hath showed man what is good—what hath effectually put away sin, even the sacrifice of his own beloved Son—the atonement—the propitiation—the reconciliation, made by the blood of his cross. No sacrifice that sinful man can offer can render God propitious towards him, or can give him the answer of a good conscience toward God. The redemption of the soul is precious, and it would cease for ever for any atonement man could make. The sacrifices of animals were commanded to be offered under the law of Moses; but it was not possible that the blood of bulls and of goats could put away sin. They were never appointed for effecting this end. They were designed to convince the people of Israel that they were sinners, that an atonement was necessary to purge away their sins, and that without shedding of blood there could be no remission of sin. In short, the sacrifices under the law were typical of the sacrifice of a

sweet smelling savour to God, which the Great High-priest was to offer in the fulness of time, for the eternal redemption of his people. In the atonement of Jesus Christ, God hath shown to man what is pleasing to him, and what renders every sinner who receives that atonement acceptable in the sight of God, and secures his eternal salvation. And this grace of God that bringeth salvation teacheth the accepted of God, as righteous in Christ, to do justly, to love mercy, and to walk humbly with God, or according to the words of an apostle, to "live soberly, righteously, and godly, in this present world."

*(To be concluded in the next.)\**

#### AN HIRELING, v. A GOSPEL MINISTER.

MY DEAR SIR,—The following circumstance is related in an old periodical, and as it shows how widely different are the motives which lead to the important work of preaching the gospel, I have taken the liberty to send it, thinking it may be interesting to some of the readers of your admirable periodical. If, therefore, you think it worthy of a small space I shall be glad to read it there. I am dear sir, yours affectionately,

W. G.

Mr. Howel Davis, a minister of the Church of England in Wales, and an intimate friend of the late Rev. George Whitfield, was walking early one Lord's-day morning to preach: a clergyman on the same errand on horseback, but with a different motive, was complaining of the drudgery and unprofitableness of his profession, for he never could get above half-a-guinea for a preaching. The honest Welchman replied that he preached for a crown; the hireling retorted and said, "You are a disgrace to the cloth." "Perhaps I shall be held in greater disgrace in your estimation when I inform you that I am now going nine miles to preach, and have but seven pence in my pocket, to bear my expenses out and in,

\* [We regret that we must forego our intention of inserting this admirable and important letter in one number, but we cannot do otherwise. It is a valuable production, and eminently adapted to correct the pernicious view of the atonement now so fashionable among many in the professing world. We intreat our readers to give it a diligent and thoughtful perusal.—ED.]



and do not expect the poor pittance  
remitted that I am now in possession of.  
But I look forward to that crown of

glory which my Lord and Saviour will  
freely bestow upon me when he makes his  
appearance before an assembled world."

## Poetry.

### THE TONGUE INSTRUCTED.

GUARD well thy lips; none, none can  
know  
What evils from the tongue may flow; James iii. 5, 6.  
What guilt, what grief may be  
incurr'd  
By one incautious, hasty word. Judges xi. 35.  
Be "slow to speak;" look well within, Prov. x. 19.  
To check what there may lead to sin; James i. 26.  
And pray unceasingly for aid, Col. iv. 2.  
Lest unawares, thou be betray'd. Psa. cxli. 8.  
"Condemn not, judge not;" not to man James iv. 11.  
Is given his brother's faults to scan; 1 Cor. iv. 5.  
One task is thine, and one alone— Matt. vii. 8.  
To search out and subdue thine own. John viii. 7.  
Indulge no murmurings; oh, restrain 1 Cor. x. 10.  
Those lips so ready to complain; Lam. iii. 39.

And, if they can be number'd, count Psa. cvi. 7.  
Of one day's mercies the amount. Lam. iii. 23.  
Shun vain discourses, trifling themes; Matt. xii. 36.  
Dwell not on earthly hopes or schemes; Deut. vi. 7.  
Let words of wisdom, meekness, love, James iii. 13.  
Thy heart's true renovation prove. Luke vi. 45.  
Set God before thee; every word Gen. xvii. 1.  
Thy lips pronounce, by him is heard; Psa. cxxxix. 4.  
O, couldst thou realize this thought, Job xxxiv. 21.  
What care, what caution would be Luke xii. 3.  
taught!  
"The time is short," this day may be 1 Cor. vii. 29.  
The very last assigned to thee; Eph. v. 16.  
So speak, that should'st thou ne'er  
speak more, Col. v. 6.  
Thou may'st not this day's words  
deplete. Rom. xiv. 12.

## Reviews.

*The Sunday-school Question Book, &c.* By W. ROAF, Wigan, Lancashire. Tenth Thousand. London: John Snow, 35, Paternoster-row. Pp. 71. When a work has reached its "tenth thousand," it may be thought to have risen above the censure of critics, and no longer to need the adventitious commendation of a reviewer. But we should not discharge our duty were we to accept a vague generality in favour of this excellent little work. It deserves something more positive than a cold negation, and we have no hesitation in affirming it to be decidedly the best manual for Sunday-school teachers who reflect, that has yet appeared. It does very great honour to the industry and care of the Author, and furnishes the most intelligent guide for Sunday-school teachers on all the leading doctrines of Divine truth, that the English press has yet supplied. Had our space permitted we should gladly have transferred the entire chapter on "The person of Christ," at page 21. In the absence of this, we earnestly recommend the work to the deacons of our churches, and the teachers of our Sunday schools, from a firm conviction that in both capacities they will increase their efficiency by a diligent study of this admirable "Sunday-school Question Book."

*The Liberator.* July, 1858. London: Houlston and Wright, Paternoster-row. This is a valuable number of an equally valuable periodical. It throws into the contest, between Dissenters and Churchmen, a fund of information, an earnestness, and an eloquence, not surpassed by the advocacy of any other great question now before the country. It is only occasionally that we can afford room for a separate notice of the work, but every perusal of the successive numbers tends to confirm our original conviction, that we have no periodical better conducted, and no object more deserving the support of all the Dissenters in the empire.

*El Nuevo Pacto, and its circulation.* We beg pardon of an esteemed brother for allowing this important little tract on the circulation of the Spanish version of the New Testament, to remain so long on hand without a public notice. It abounds with most valuable information on the subject, and deserves to be universally read. We have been greatly interested in the lucid account which it contains of the various versions of the Holy Scriptures or the New Testament, in the Spanish language, and the great pains taken to secure accuracy in the translation. It is one of those

quiet little productions, which do much good, without making any noise in the world; and it beautifully contrasts with the spirit of those, who in a superficial age, "blow a trumpet before them" that the universe may know how great they are. In this "labour of love" to supply the widespread Spanish race with the pure word of life, we devoutly pray that God may grant enlarged success.

*Bible Translation Society.* Eighteenth Annual Report, 1858. London: Baptist Mission House, 33, Moorgate-street, E. C.—"The Committee of the Bible Translation Society, in presenting their Eighteenth Annual Report, express their conviction that the claims of the society have never at any period since its formation been more important than at the present time." In this opening sentence of the report we fully agree. Never was there a period when rigid fidelity, even to words, presented greater claims or assumed a more important aspect. "Little by little" the most characteristic portions of Divine truth, both in doctrine and ordinances, have been placed in jeopardy, and by no means more likely to succeed than by corrupt or defective translations. This humiliating fact the above Committee have already confirmed. In their "statement" published a few months since, on the refusal of the British and Foreign Bible Society, to circulate *Baptist* versions of the Holy Scriptures, they remark, (page 16) that, "The circulation of the Roman Catholic versions is defended by the Bible Society on the ground that, although they contain error, they contain sufficient truth to teach men salvation." These words imply a grave charge, the most serious part of which is, that it is true. And when it is remembered that these Catholic versions employ "terms which undermine the doctrines of human depravity, and of justification by faith, the fundamental doctrines of the religion of Christ, and which support the assumption, by men, of Christ's priestly authority in his church"—(ditto, page 16) we are abundantly justified in asserting as we have done, that the most pernicious errors are circulated and sustained by corrupt translations of the Scriptures.

We rejoice, therefore, that the Baptists, have raised their banner and unfurled their own flag, in the great work of translations, and we beseech our readers to render this most valuable society all the support in their power. From this report we learn that, since the Society commenced, it has circulated in 297 editions, no fewer than 1,248,405 copies of the Holy Scriptures,

containing the original in true and faithful translations. This is cheering, but the society requires and *must* receive more liberal support. It is an enterprise commending itself to the undivided generosity of the entire Baptist family, by maintaining the distinctive truth which they are pledged to preserve. To that denomination at large it has set a noble example of independent and separate action for the *correct rendering of an important word*; and we sincerely trust that the day is not distant when that portion of the Baptist body who value plain New Testament truth, will copy the example by unfurling their own independent banner for the *correct exhibition of a more important ordinance*. If they should hesitate to stand alone,—if they plead their present *mixed* and smiling circles as preferable to isolation for the truth,—let them remember the Bible Translation Society,—then, "go and do likewise."

*The Missionary Magazine.* American Baptist Missionary Union, May, 1858. Boston: U. S. Missionary rooms. Our trans-atlantic brethren are among the most industrious collectors of missionary information in the world. We almost envy their talent in this important department of labour. They bring their stores equally from Burmah, China, and Germany;—from Afghan, Siam, Bremen, and Hamburg. This number of their missionary magazine is rich in these treasures, and both for variety and arrangement it is a serial from which we on this side of the water may gather improvement.

*The Life of the Departed.* A sermon on the death of the Rev. Joseph Crandal, of Salisbury, N. B. By the Rev. I. E. BILL, Saint John, N. B. Pp. 25. Mr. Crandal appears to have been one of the excellent of the earth. He filled an important space in the public eye, both as a minister of the gospel, and, for a time, as a legislator in the legislature of New Brunswick. He lived to reach his eighty-seventh year, when he was gathered to his fathers. His friend and ministerial brother Mr. Bill, has in these pages delineated his character with affection and fidelity, and presented a memorial of an excellent American Baptist, that does honour both to his head and heart.

*The Seventeenth Annual Report of the Baptist Tract Society.*—*The Thirteenth Annual Report of the Baptist Evangelical Society.* Both for 1858. London: Houlston and Wright, 65, Paternoster-row. These are exceedingly useful publications, and as records of progress deserve a careful perusal. Reports are thought by many to be very dry, tame, if not useless things. But

no opinion can be more unfounded or unworthy. It is not fair to our brethren who take great pains in preparing them, nor to the societies whose labours and condition they describe, that they should be so systematically "hissed off the stage." If the account of any society's progress for a whole year, is not worth reading, then that society is not worth an existence. And if men can be found who prefer ignorance to knowledge upon the serious labours of Evangelical bodies,—men who, as ministers or officers in the churches, disdain "reports" and treat them as so much waste paper; nothing remains but that such persons should pursue their own course. Yet one thing is beyond all doubt, which is, that men of this stamp are never worth much for any good purpose. It is to be deplored that there should be persons about who never really *work* themselves, while they despise those who do.

*Results of Government Education. 1857.* By HERBERT S. SKEATS.—*The Educator, or Quarterly Journal of the Congregational Board of Education.* London: Ward & Co.—*Report of the Voluntary School Association for 1857-8.* London: 7, Blomfield-street, Finsbury, E. C. We hardly need to mention that these are three publications on the important question of education. The first should be *carefully* read by every intelligent Dissenter in the kingdom, whether minister or layman. Mr. Skeats, has presented the question with great clearness, and supported his conclusions by most important facts. Governmental education has, by its web-work of agents, become both insidious and dangerous; and unless it shall be carefully watched, it will eventually cripple, if not destroy, that freedom of thought on which all constitutional liberty is based. The second publication is the eighteenth number of the *Quarterly Journal of the Congregational Board of Education.* It is ably conducted, and its contents are of great value on the question to which its pages are devoted. The third on the list is the Report of a kindred society, whose unostentatious labours have been productive of great good both at home and abroad. Besides training "upwards of one hundred young persons" for the work of teaching, it has contributed considerable sums in aid of schools "connected with the London, Moravian, and Baptist Missionary Societies." It is an association whose sound principles and earnest activity commend it to the co-operation and support of the British public at large.

*Psalms and Hymns, &c., prepared for the use of the Baptist denomination.* London: Benjamin L. Green, 62, Paternoster-row. 1858. We lose no time in recommending to the adoption of our churches this most excellent and comprehensive hymn-book. We do this at once on the score of simple justice, for having, in our last number, given insertion to a letter which first appeared in the *British Standard*, but the tendency of which was scarcely favourable to this production; we deem it a public duty to state, that there was no foundation whatever for such a letter. If, however, its insertion had done no more than to supply the information that we now possess, (and this was our *sole* object,) we should have rejoiced that it appeared in these pages; but it has done more, in enabling us to examine the book itself. And having submitted it to a close inspection, we can most confidently recommend this compilation as decidedly the best, both for variety and arrangement, that has yet been supplied to the Baptist denomination. Here we escape the confusion of *first, second, and third* books,—of *Psalms and Selection*; for by this arrangement the number of any hymn, from one to one thousand (and it contains *one thousand*!) has but to be announced, in order to be found in a moment. It is, moreover, a perfect marvel of beauty and cheapness. How the enterprising publisher intends to get back the very large outlay that he must have incurred in such an undertaking, we cannot divine; but we sincerely trust that eventually the extensive employment of the book by our churches will preserve him from loss, as well as supply a good fund to "widows and orphans of Baptist ministers and missionaries," to which its profits are to be devoted.

We recommend the book, moreover, on the ground of its intrinsic merits. Here we meet with the beautiful old evangelic hymns, which the churches so properly value, such as "A debtor to mercy alone,"—(a hymn, we may remark, which some modern selections have not cared to preserve),—"Rock of Ages, cleft for me,"—"Jesus, lover of my soul,"—"Grace! 'tis a charming sound!"—"Dearest of all the names above," &c. &c. To each hymn there is attached an appropriate passage of Scripture, with its chapter and verse, and the whole are arranged throughout under general subjects, which are clearly denoted on the top of the page. We cannot avoid thinking that the book is destined to take first rank among the churches.

## Intelligence.

### Foreign.

(Continued from our last.)

#### SAXONY—ITS RELIGIOUS CONDITION.

Another great evil used for the purpose to lead the people wrong, and which is one of Satan's masterpieces, is, that all the Bibles contain the *Apocrypha*, and Bibles without it are strictly prohibited in Saxony by the churches. Now I would as well have any infidel's writings in the Bible as these books; those who have read them well know what wrong doctrines, errors, contradictions, and absurdities they contain. But just mark again how deceitfully the Lutheran clergy have acted; Luther, when he translated the Bible, found the Apocryphal books in it, and translated them too; but he knew very well that they were no inspired books, but he gave them with the Bible. However, he wrote a preface to them, in which he warned the people of these books as containing erroneous doctrines; for instance, that "giving alms purges sins," &c. He further told them therein of the contradictions and absurdities they contain; and that he partly had corrected them, also as he thought good left out some parts and added other things; which, he says, he never had done with the inspired books. But now the clergies have taken away this preface of Luther, and then they have these several books of the Apocrypha which Luther gave bound in one, at the end of the Old Testament, so that they were just altogether between the Old and New Testament. They have dispersed them through the whole of the Old Testament, between the inspired books, so that now no one, save he who has been instructed therein knows of the Apocrypha as being not inspired, and then which is one, and which not. Then again, all the texts, which are prescribed to the preachers by the higher clergies, all those texts which are taken out of the Old Testament are all taken out of the Apocrypha, there is not one taken out of the inspired books. Now this is another feature of the instructors of the people in the Lutheran Church and in Saxony. Now there is none in that country who would teach the people the saving truth as it is in Jesus, and there is none who would tare out the books of lies from the books of Divine inspiration.

I might yet speak of many things which

are alike provoking and distressing,—as of the education of the young, which is as far as it concerns science and literature a very good, but as far as it concerns religion, a very bad one; however, I think all that has been said already shows us the state of the Lutheran Church and of Saxony, and calls loud enough upon us to send the truth to the people who are thus kept in unbelief and perishing for the lack of the gospel. You would find many families there who have not a Bible in their house,—and there is none to bring them one. Multitudes you would find, who do not even so much as know the name of Jesus, and there is none who would make known and loud proclaim this blessed name, as that name in which, and in which alone, is salvation; for "how shall the people believe in Him of whom they have not heard?" This great and blessed thing which Christ commanded his disciples, namely, the preaching of his gospel, is wanted in Saxony; in the pulpits of the churches there sit the Pharisees and Sadducees; the first establish the law and their own tradition, and the others deny the resurrection. Except a few, there is none who did preach Christ and Him crucified. But "how shall they preach, if they are not sent?"

God, thanks be to Him, has greatly blessed the Baptist cause in Germany, of which you all will have heard; and the testimonies of his servants there, who, mostly assisted by the English and American Christians, went everywhere preaching the word, have been followed with much success; so that we now find in most of the different states of Germany Baptist churches, and in all of them if not a church, yet single members, except, and I say again, except Saxony; there is none of our brethren. When I was once more at home, I was the only Baptist in the whole kingdom; nor has it ever been visited by a missionary, which would even have been in vain, since only a native would be allowed to remain; and I must just mention, that of all what has hitherto been done and given for the spread of the Gospel on the Continent, not a farthing of it has come to the benefit of Saxony.

I can't help saying, that while I wrote all this my heart bled, and dwelling so deliberately upon the sad perishing state of my countrymen, the errors of the Lutheran Church and the horrors of Rationalism.

I just felt, I dare say, something like Jeremiah sitting upon the desolation of Jerusalem. However, I again rejoice, and bless God that he, as it seems, has risen, and is about to send his gospel also to Saxony, through the instrumentality of his servants, the Baptist Evangelical Society, who under his providence had their attention led to this country and have already taken it up as their mission-field. But now this society, to be enabled to carry out this glorious plan, *requires the assistance of all connected with them, and appeal to all who love the Lord, to take an interest in the matter—to give them their aid.*

Now, I think that it scarcely needs more in order to urge this appeal, but I might just say, that besides the great need of the people whose cause we plead, and besides their present call upon us; there are some claims which they would have upon the 'English brethren before any other nation, and these are:—

I. The relationship of the Saxons. There is no nation which stands so near in relationship to the Englishmen as the Saxons, for they were your forefathers; and so those who now call upon your assistance are in every sense—your brothers.

II. It was in Germany and there in Saxony where Luther was born and the reformation broke out, which reformation also had a powerful effect on England; (so) England got the Bible and its light first through the Saxons; therefore I hope that you will now use the opportunity, and send this light again to them.

Wherever we have sent the gospel, and whenever it has been faithfully preached, souls have been saved. I hope, then, that you will take an interest in this new mission-field and comply with our Society's request, and so respond to the loud and heart-touching call,—“Come over and help us!”

But in conclusion, I would, dear brethren, earnestly request your prayers for me; for surely I have to take in this matter laid before you, the heaviest charge upon me. Though it is my home to which I go, yet you have seen already what a home it is for a Christian, and then for it I have also to leave a home, which in the fullest sense of the word, I have found here in Britain. And though I just go—by going to Saxony, to the place where I shall meet my brothers and relations, but for this I shall have to part from my brethren and relations in Christ Jesus, who are far nearer and dearer to me. And again, pray for me and the success of the gospel, for by preaching and by spreading Bibles without the Apocrypha, I shall be acting

against the laws of the country, and so become subject to punishment, and it is imprisonment and persecution which I have to expect. However, all this must surely only serve to the spread of the truth and my own benefit. And if you give us your prayers and look to God, we may rest assured of success, and hope that in Saxony, which was the cradle of the reformation but now has become its sepulchre, the heavy stone of Rationalism and unbelief, which has been rolled upon it, will be rolled away by an Almighty hand—and the buried truth shall rise again to the honour of God and the salvation of men.

#### DENMARK.

*Copenhagen, June 23, 1858.*

REV. J. HOWE: MY DEAR BROTHER,—Mr. J. C. Woollacott having expressed a desire that I should write to you, I embrace the present opportunity to do so. It will please you and our dear brethren in England to hear that our heavenly Father is very gracious unto us; he has not dealt with us after our sins, nor rewarded us according to our iniquities. No: his tender mercies have been over us, and his right hand has upheld us. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is his faithfulness. We have thus abundant cause to bless the Lord for his loving kindness to his people, and because he so graciously carries on his glorious work in this country, employing the most weak and feeble instruments to promote his kingdom and glory, that the power and the glory may be his alone. It is true we advance but slowly, having to contend with many obstacles, and that we cannot boast of great revivals as we sometimes hear of in other places, and for which we thank God; but still I hope we make progress, advance steadily, and gain ground. Our principles spread more and more, and appear to take deeper root in the minds of our fellow-countrymen. To show this, I shall inform you of a rather remarkable circumstance, which occurred not long ago. Some years since, we held several meetings at a place called Walsø, near Roeskilde. We met with great opposition. Our brethren were several times ill-treated; and one night, when I was going there to preach, I was informed that several men lay in wait for me on the road, intending to beat me; nevertheless, I reached the place unmolested, although I walked thither quite alone on a winter's night. For want of being able to obtain a

room wherein to preach, we were obliged to discontinue. A rich farmer at the above place appeared to be one of our greatest enemies. Some time ago, this man died. His son, a young man, was to inherit some of the property, but having lately often attended our meetings, and being rather attached to us, his mother, and I believe other of the relatives, were exceedingly displeased with him, and endeavoured to wrong him of his inheritance. On this account, they had to meet in court, and the schoolmaster of the place met also, (I rather think as guardian for the widow.) Hoping to prejudice the judge against the young man, the schoolmaster told him in a scoffing and laughing manner, that he was "running after that foolish baptism." The judge asked him what he meant; and being informed that he attended our meetings, and that it was the baptism as administered by us that he intended, the judge shamed him out, and asked him how he as a schoolmaster dared to ridicule and speak disrespectfully of the Lord's baptism, and call it a foolish thing. The schoolmaster was, of course, quite confounded, and had no more to say. The judge was at Langeland in the time of persecution, and had there tried many a case against us, and had thus become well acquainted with our principles. Many who, several years ago, were our bitterest enemies and opponents, the "kirke-troende," (church-believers), do now approach us, and designate their former preaching of infant regeneration the preaching of Satan. Many of them are baptized and added to our churches. Some preach publicly against infant baptism, and others write against it. You see from this that there is a great agitation, and that the truth is brought forth to the light. How all this will end, God only knows, but we doubt not that his glorious truth will conquer at last.

We, the Baptists, prosecute our labours quietly and calmly, without making great noise about it. We preach the word wherever we have opportunity, in season and out of season, and the leaven spreads wider and wider. We cast our bread upon the waters, trusting in the promise that we shall find it after many days; we sometimes sow in tears, but hope we shall reap in joy. We are now 11 churches in this country, not reckoning the duchies Holstein and Sleswig, and count about 1100 members; and I am happy to say that the churches are in a pretty good condition. Cases of discipline and unpleasantness will sometimes occur, and persons of a perverse mind do now and then disturb the peace of the churches; but blessed be God, he has hitherto gra-

ciously kept his people, and though some may have departed from the truth as it is in Jesus, other precious souls have again been added, so that we have received double of the Lord.

We desire to intreat an interest in your prayers, and shall be very pleased to hear from you. May grace and peace be with you. With affectionate regards to you and all the dear people of God, I am, dear brother, yours in the love of Christ,

A. P. FORSTER.

FERNANDO PO.

THE *Times* gives the following extract from a private letter, dated May 3rd:—"We are all in an uproar here. A Spanish man-of-war, with a new governor on board, several priests, &c., arrived here a few days ago, and the first thing the new governor did was to issue a proclamation prohibiting any person going to church or chapel excepting the Roman Catholic, and no school to be allowed. This has made the people here almost mad, for they are all Baptists."

Should the above turn out to be true, of which there is but little doubt, it will be the duty of our churches at home to give themselves unto prayer on behalf of their persecuted brethren, that in a time of fiery trial they may do nothing unworthy of the Christian name. It would be easy to employ the civil power and to meet force with force; but we should ever remember that "the weapons of our warfare are not carnal." The grace of Christ is "sufficient" for this and every other dark day; and if "the prayer of faith" shall be employed for these persecuted Islanders, He who dwelleth in the heavens will assuredly "avenge his own elect."

AMERICA—HOPE FOR THE SLAVES.

AN anti-slavery Convention, of great interest and power, has lately been held at Ravenna, Ohio. It was composed mainly of Presbyterians, Congregationalists, Wesleyans, and Moravians, and the discussions and resolutions clearly indicate an advanced step among the churches.

The discussion of the first resolution brought out "some most startling facts, showing that the publishing houses of the large religious denominations, have carefully excluded from all their issues, every paragraph which had the slightest reference to slavery."

Mr. Longley, of Chatham, a Congregationalist minister, stated that he was ashamed of their hymn-books, and also

that of the Presbyterians. Occasionally he wanted to sing a freedom song, but could find none in the book. Slavery had torn them all out. A beautiful hymn, once familiar to all, had the stanza that hinted at slavery torn out—all else was retained. Here are the missing lines, which the *Northern churches*, at the bidding of the Southern overseers, have expunged. Read it—think of it, good friend!

"Thy neighbour! yonder slave!  
Fettered in thought and limb,  
Whose hopes are all beyond the grave,—  
Go thou, and ransom him."

Rev. Mr. Torrey, of East Cleveland, said that he had laboured under the same difficulty. Within a few years, all the liberty songs had disappeared from his hymn-book. He had recently purchased a new one, neatly printed by the Tract Society, with the hymns on one page and the music on another. At a monthly concert, a short time since, he thought proper to remember the slave, and turned to the 72nd of Watts's Psalms, and commenced to read, when, to his amazement, he found that the *verse* which he most wanted *had gone*. Here it is,—

"Blessings abound where'er He reigns,  
The joyful prisoner bursts his chains,  
The weary find eternal rest.  
And all the sons of want are blest."

The following is one of the resolutions adopted:—

"Resolved, that those ecclesiastical bodies which persist, against remonstrance and petitions to the contrary, in receiving slaveholders, and retaining them in their communion, do not represent the religion of the Bible, and should no longer be recognised in any manner as branches of the Christian church. And we earnestly exhort all Christians and local organisations connected with them, to dissolve their connection with those who remain in ecclesiastical bodies fellowshiping slaveholders, after light has been diffused and remonstrance tried in vain."

#### AMERICA—OPEN COMMUNION.

In a recent number of the Richmond (Virginia) *Religious Herald*, there appears a letter correcting a report that had been circulated to the effect that the Baptist churches in a part of that State were rapidly falling away to open communion. To disprove this, the writer gives the resolutions adopted by the Teays Valley Association in reference to a minister who had so declined. They are the following:—

"Resolved, That we, acting in the capacity of an advisory council, do advise Bethesda church to faithfully exercise her

discipline with Elder Joseph Workman, who is accused to us of disseminating doctrines unwholesome and unscriptural."

The Bethesda church, acting upon the advice contained in the above resolution, reported to the Association at its session in 1855, whereupon the Association adopted the following resolution:—

"Resolved, that we, as an Association, heartily approve of and commend the action taken by the Bethesda church, in excluding from her fellowship Elder Joseph Workman and those of her members who, like him, advocated the doctrine of open communion, and even of communing with persons admitted by all denominations to be unbaptized."

### Scotch.

#### FORD FORGE, NEAR COLDSTREAM.

Mr. Thomas Lovekin, for some time engaged as minister of the Independent Church in Kelso, Roxburghshire, upon a Sabbath evening, about three months ago, having no service in his own chapel, went to Dr. Bonar's Free Church, and heard a sermon preached by the Rev. Peter Purves, minister of the Free Church at Morebattle, from these words, Luke xii. 50, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The preacher, in illustrating the passage, showed very forcibly, both from the practice of the primitive churches, and the natural construction of the passage itself, that the baptism must mean *immersion*. This was the means of leading Mr. Lovekin to reflect seriously upon the subject. The next day a book was put into his hands, written by the Rev. Francis Johnstone (now of Glasgow,) which was the means of effecting a complete change in his former sentiments. On Lord's-day, June 27, Mr. Lovekin was constrained to make a public profession of the change that had taken place in his mind to the church under his care, upon which they declined any further continuance of his services. Having met with Mr. Henry Watson, pastor of the Baptist church at Ford Forge, and being entirely a stranger to the Baptist brethren, he was baptized there by Mr. Watson, in presence of some of the brethren, on Saturday, July 3rd. He is now, of course, without a pastorate. Any church requiring ministerial supply may obtain his services by applying to Mr. Henry Watson, pastor of the Baptist church, Ford Forge, Coldstream.

## Provincial.

### SOLVING THE CHURCH-RATE DIFFICULTY.

At a recent vestry meeting at Kingston-on-Thames, the late churchwardens reported that they had obtained, by means of voluntary contributions, more money from half the parish than had been yielded by a rate over the whole—that only two persons applied to had declined giving—that the collection had been pleasant work—that numerous Dissenters had given, and that the Church had had more money spent upon it than for many years past under the old system. Of course, after such a report, the vestry unanimously resolved to adopt the same plan this year.

### NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE half-yearly meeting of the Committee and friends will be held, (D. V.) in Ebenezer Chapel, Bacup, (Rev. J. Smith's), on Wednesday, September 1st, 1858.

The meeting for business will commence at three o'clock in the afternoon. To this meeting all friends favourable to the cause, as well as the Committee, are respectfully invited.

In the evening at half-past seven, a public meeting will be held, and addresses delivered by various brethren who are expected to be present.

JOHN HOWE, *Secretary*.

### SUNDAY SCHOOL SERMONS.

SERMONS on behalf of the Sabbath-schools at the following places, have been preached by the Rev. D. Crumpton, of Salendine Nook. June 13th, Hill Cliff, Cheshire. Collection, £23—June 24th, Salendine Nook, near Huddersfield. Collections, £27 10s. 8d.—July 4th, Rishworth, Yorkshire. Collections, £25.

### AN APOSTOLICAL SUCCESSOR.

A GREAT deal of amusement and not a little scandal was caused among the spectators at a public fête given in Rochester recently to several hundred school children, by the Rev. H. F. Phillips, curate of St. Margaret's Church in that city, partaking of the somewhat unelical amusements of jumping and running a race in a sack! The rev. gentleman, with about half-a-dozen other persons, having donned their sacks, started off amid roars of laughter from the spectators, and we are informed that the Rev. Mr. Phillips came in the winner.—*Morning Star*.

### MINISTERIAL ACCEPTANCE.

Mr. Charles Clarke, B. A., of Horton College, Bradford, has accepted the unanimous invitation to the pastorate of the church at Union Chapel, Huntingdon, and entered upon his stated labours on the first Sunday in July.

### NEW COLLEGE ORTHODOXY.

THE following letter appears in the *British Standard*:—

"Gentlemen,—I beg leave to tender my resignation as a student of New College, and feel compelled to do so for the following reasons: 1. Because my association with the students has been injurious both to my social, moral, and religious character, and if I remained, would be attended with still further injury and unhappiness to myself. 2. Because the unsound teaching of certain of the professors has poisoned my mind, almost leading me to disbelieve in the plenary inspiration of the Scriptures, and consequently taking from me the comfort that I formerly experienced in believing the simple and wholesome truths of the gospel. 3. Because there are no opportunities for exercising the gift of preaching at New College, owing to the want of confidence displayed by the churches everywhere both towards the students and professors; and because after my removal from an atmosphere so unfavourable to the growth of piety, I should be able better to preach and to do good to my fellow men. Gentlemen, I have not arrived at this conclusion from any hasty impulse; but, after much thought, mature deliberation, and four years' experience and insight into the working of the institution, I feel assured that I am acting according to the dictates of conscience and the claims of truth.—I am, gentlemen, your obedient servant, Richard Rabson, B. A. New College, London, June 21, 1858.

[In our next, we intend to refer to the above subject.—Ed.]

### BAPTISMS.

LONDON: *Bethesda Chapel, John's-row, St. Luke's*.—On Lord's-day, July 25th, five persons were baptized by the pastor, Mr. J. S. Anderson. One of the candidates had been associated with the Independents for many years, and the principal means which led him to adopt his present course was the continued declamation of his minister against the Baptists. These, with five others by dismission, will, it is expected, be received into communion on August 1st.



**WATERBARN: Orchard-hill Chapel.**—On Sunday, May 30th, after a powerful and affecting sermon, by our pastor Rev. John Howe, from these words, "Will ye also be his disciples," we had the pleasure of seeing thirteen disciples follow their Lord through the baptismal waters, nine females and four males. One a mother of a large family, another a young widow, the rest young persons out of our Sabbath-school.

It was interesting to hear these candidates relate at the church meeting how it was that they were brought to see themselves as sinners. With the mother it was the death of a child, with the widow the death of her husband, another a word in season by a parent, others again by sermons by the pastor, another a word said at a prayer-meeting, others the instruction received in the Sabbath-school had been blessed to their soul's good. We had a proof of the diverse operation of the Holy Spirit, but all tending to the same results,—the bringing of the soul to God. On the occasion of baptism, our chapel was crowded, and many were deeply affected by the solemn and imposing ordinance.

On Sunday, June 27th, we received five more in the same way, four females and one male; three mothers of families whose husbands do not attend with us. One was a young female out of the Sabbath-school, the other a father and a teacher in the school. The good work seems to be going on, others are attending the inquirers' meetings, and what is best of all, our prayer-meetings are well attended. To God be all the glory. J. C.

**KINGSTON-ON-THAMES.**—On Wednesday, July 30th, our hearts were again gladdened by beholding three brothers and two sisters, openly avow their discipleship by the solemn act of immersion. The attention of each of our brothers was first arrested by sermons preached by Mr. Medhurst, in the open air, which circumstance was the more striking, as the Saturday previously, our pastor had been summoned to appear, to answer to a charge for obstructing the thoroughfare, while thus preaching Christ. While we deeply regret the alienation of heart from God, which induced these, his enemies, in this manner to take cover under the Police Act,—with joyful hearts we would record, that their evil machinations were brought to nought; and they themselves covered with confusion, seeing that after a "caution," our esteemed minister was dismissed, and per-

mitted the following day, to address a large audience in a far more desirable position than that he had formerly occupied. As Mr. Medhurst has been permitted to gather around him on these occasions, about one thousand precious souls, we can but render heartfelt praises, that this glorious mode of conveying the gospel has not been frustrated.

**SALENDINE NOOK, near Huddersfield.**—Thirty-five persons have been baptized by the pastor, Mr. D. Crumpton, since the beginning of last December, which, with three received by letter, and one by experience, gives an increase to the church, from December 6th, to June 16th, of thirty-nine persons. To God be all the glory.

**BRADFORD, YORKSHIRE.**—July 4th, at *Westgate and Heaton Chapels*, by Rev. H. Dowson, (assisted by a neighbouring minister) twelve candidates.

At *Sion Chapel, Ave*, by the Rev. J. P. Chown.

At *Trinity Chapel, fourteen*, by the Rev. H. J. Betts.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                                         |    |   |    |   |
|-----------------------------------------|----|---|----|---|
| Rev. J. Mansfield, <i>Rothsay</i> ..... | S. | 0 | 10 | 0 |
| Mr. W. Scott .....                      |    | 0 | 10 | 0 |

#### PER REV. J. HOWE.

##### *Stockton Heath.*

|                         |   |    |    |
|-------------------------|---|----|----|
| Mr. J. Smith .....      | 0 | 2  | 6  |
| Mr. J. Lightfoot .....  | 0 | 1  | 0  |
| Mr. J. Barber .....     | 0 | 5  | 0  |
| Rev. J. Wilkinson ..... | 0 | 10 | 0  |
| After sermon .....      | 0 | 13 | 7½ |

##### *Hastingsden.*

|                             |   |    |   |
|-----------------------------|---|----|---|
| Mr. W. Rothwell, Sen. ....  | 0 | 1  | 0 |
| Mr. W. Rothwell, Jun. ...   | 0 | 2  | 6 |
| Mr. James Rothwell .....    | 0 | 2  | 0 |
| Mr. R. Knowles .....        | 0 | 2  | 6 |
| Mr. A. Dewhurst .....       | 0 | 2  | 0 |
| Mr. T. Lord .....           | 0 | 1  | 6 |
| Mr. R. Holden .....         | 0 | 5  | 0 |
| Mrs. M. Hargraves .....     | 0 | 10 | 0 |
| Mr. James Hindle .....      | 2 | 0  | 0 |
| Mrs. L. Whitaker, Sen. .... | 1 | 0  | 0 |

##### *Waterbarn.*

|                                       |     |   |   |   |
|---------------------------------------|-----|---|---|---|
| Mr. H. Ashworth .....                 | 0   | 6 | 0 |   |
| Mr. W. Sellers .....                  | 0   | 0 | 6 |   |
| Mr. J. Heaton .....                   | 0   | 2 | 6 |   |
| Mr. J. Cox .....                      | 0   | 1 | 0 |   |
| Mr. J. Barcroft, <i>Waterfoot</i> ... | Ed. | 0 | 5 | 0 |
| Miss B. Ormerod, <i>Bacup</i> .....   | 2   | 0 | 0 |   |

THE  
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MAGAZINE.

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No. CLXXVII.—SEPTEMBER 1, 1858.

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Essays, Expositions, &c.

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THE POOR MAN'S PORTION :

By ANDREW FULLER.

Eccles. xi. 1—4.

SOLOMON lived in times of great plenty ; yet they had their poor, and the text proves a regard to them. Charity is here expressed by casting our bread on the waters—either in allusion to sowing seed in some countries on the water, or to express the improbability of ever seeing it again.

I. Point out the duty recommended.

In general it is, to do good with our property. Charity has been brought into disrepute by the superstitious motives of some ; but the thing itself is right, and a great duty. The change of dispensation made no change here, except to increase the obligation. It is the glory of true religion that it inspires and inculcates a spirit of benevolence. It is a religion of charity, which none other ever was. There never was a hospital built until Christianity built one. It is true there have been many since, and by people of the world too ; but they were provoked to it by Christians. This spirit is not peculiar to the New Testament : Deut. xv. 7—12. Christ went about doing good ; he taught the doctrine (parable of good Samaritan) ; he censured the Pharisees for setting it aside ; he set the example to his disciples, and they abounded in it. It is no inconsiderable part of true religion to let our light shine before men. But more particularly,

1. That with which we do good must be our own. "Cast *thy* bread." As there are some who withhold more than is meet, so there are others who, from ostentation, give what is not their own.

2. We are to good liberally. "Give a portion *to seven, and also to eight.*" It is a great obstacle to many, and a common objection, that cases are so numerous. This is true, and every person must judge whether he ought to give to all. If not, he must select the most deserving and important, and those in his immediate circle. But the caution, "Be not weary in well doing," is not given without reason.

3. For the sake of doing good we should deny ourselves. "Thy *bread.*" It is a notion of many that they are required to give only superfluities ; but this is treating God and the poor with only a dog's portion—the crumbs, as it were, which fall from their table. "Cast *thy bread on the waters.*" There is something wonderful in that passage, "Ye know the grace of our Lord Jesus Christ, that although he was rich, for your sakes he *became poor,*" &c. Deny thyself, especially in such times as these, of luxuries in eating, drinking, apparel, entertainments, appearance, &c. Emulate the churches of Macedonia, (2 Cor. viii.,)

whose deep poverty abounded to the riches of their liberality.

4. We are to do good, notwithstanding discouraging appearances in providence. We must not regard wind and weather, but resemble the husbandman in sowing the grain. The work *must* be done—the corn *must* be sown, let wind and weather be what they may. “Here is a cloud,” says one; “stay awhile. I am apprehensive of loss in this quarter and in that; and I may not have enough for myself.” Nay; but “in the morning sow thy seed, and in the evening withhold not thy hand.” Give as the Lord hath prospered you, and leave another day or another year to take care for itself.

II. Consider the motives by which this duty is enforced.

1. The reward which awaits you. “Thou shalt find it again.” What we do for the poor is not thrown away, though it may seem to be so. It is sowing the seeds of immortality, and, if done right, we shall find it, though it may be “many days” first. God so orders it, that merciful men meet with mercy in this life, and their children after them, Psa. cxii. 20; and who knows what ours may need? Or, if we never find it here, we shall find it in a dying hour, and still more at

the judgment, Matt. xxv. 31—46. The poor are Christ’s receivers. Yea, it will add to our joy hereafter, else it could not be called “laying up treasure in heaven.”

2. The impending ills that threaten us. “Thou knowest not *what evil shall be upon the earth.*” Covetousness would turn this to another use: “We know not what we shall want; we must every one look to himself.” No! that which you now possess may be taken from you: foes may consume it, floods may sweep it away, enemies may invade it, or internal changes may strip you of your all. Do good while you have it in your power—by-and-by you may be unable.

3. The design of God in affording us what we have—not that it may be hoarded, but communicated. If the clouds be full of rain, they *empty themselves on the earth.* Inanimate nature is brought in to provoke us. We are but stewards after all, and must give account of our stewardship.

4. The near approach of death, when all our opportunities will be for ever at an end. The tree will soon fall, and as it falls, so it will lie. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device in the grave, whither thou goest.”

### THE POWER OF CHRISTIANITY.

By W. A. BUTLER, M.A.

Nor again will it solve the problem to reply (in a more reverent but still a mistaken spirit) that a corps of moral instructors is felt by statesmen to be expedient, and by good men to be obligatory. There is some truth in this, but it is far indeed from the whole truth. The pertinacious vitality of Christianity (I speak, you will understand, only of its secondary and earthly causes) depends neither on statesmen nor on good men. The statesman is too careless and too interested to labour continuously to preserve it; the good men are too weak and too few. No; Christian establishments, the general organization of Christian services in countries, are built upon a broader basis than occasional policy or even occasional virtue: Christianity can only be universally re-

cognized because it speaks to universal humanity. We may curse it in our wickedness and flout it in our folly, but we cannot wholly tear it from our hearts. It is based on too firm a foundation of knowledge of man’s wants and weakness; the chord it touches is too genuine; the aspect it displays is too exquisitely adapted to console our miseries; it speaks too direct a language to our common unhappiness to be ever wholly and irretrievably rejected by the general people. All history confirms the fact. Nations have run through the whole cycle of caprices; they have chased and abandoned a thousand cherished pursuits; but I know not of one that ever permanently rejected, after enjoying it, the blessing of a Christian worship. Ambition may forget heavenly in

the pursuit of earthly greatness, rank may feel too fortified in position, and wealth too strong in gold, to feel the constant necessity of the Great Physician, but, as of old, "the common people" will still "hear him gladly." And then, as to moral education, if that were indeed all that was required, have we not our men of fancy and our men of thought? If a corps of ordained philosophers would suit the wants of an unhappy world, the numbers ambitious of distinction in the pursuits of mind would always be sufficient to supply the demand. But the world, in all its corruption, nevertheless feels and knows that such guides would leave its wants ungratified. They may expound the malady, but they can poorly tell the cure. They can ally themselves with every folly as well as with every virtue; and, whatever influence they may have over our hours of calm, they are lost in the tempest of the passions, unheard or despised when "deep is calling to deep," when the flood-gates are burst and the winds are up!

What, then, is that which these teachers cannot bring, and which that higher and more hallowed order of instructors professes to bring? What is that which in spite of corruption and frailty, in spite of evil speakers that aggravate the corruption and evil doers that exemplify and disseminate it,—what is that which even in its very perversions has a power not wholly perished, and in its severest censures a secret and impressive commendation to the very hearts that practically reject it,—what is that which has revolutionized the domination of selfishness in the world, till in times of trouble and change we hear the people cry aloud that they will stand by their teachers as long as they stand by their teaching, and that they will never consent to exchange them for the frigid apostles of a pretended rationalism? Brethren, the answer to the question is supplied in the assertion of the doctrine taught—Christianity has the power, because even in its lowest form it preaches hope and restoration to man. Because even the most negligent feel that it speaks the words of the text—"I will restore health unto thee, and I will heal thee of thy wounds."

The faith in the Christian sacrifice and

its attendant revelation of the Divine character, alone answer the demands of the heart and reason of man for a higher state of moral perfection. I am well aware how feebly this voice is heard in the ordinary course of the world; man could scarcely be deemed a fallen creature, if the consciousness of his fall were so universal as to prompt the continued demand for his restoration. But it would also be an over-statement to say that we have not a desire for something better, as well as for something happier, than this earthly state admits. Men do weary of the wickedness of the world as really, though not indeed so frequently, as of its disappointments. This is not the place for laboured discussions, and I will simply refer you to one powerful instance of this anxiety for a better and holier condition. I allude to cases of private and personal injury. Reflect upon your emotion in such instances. There is surely something more than mere resentment; there is a strong sense of injustice, and naturally connected with it (as the mind calms and diffuses its feelings) a melancholy impression of the lost moral balance of the whole world, and a correspondent yearning for abodes where righteousness shall be a principle of universal action. I specify these cases, not because the feeling is there more real, but because it is more intense and defined. But, brethren, all these aspirations are in our faith met and satisfied. Is it not its pre-eminent character to unveil before our eyes a kingdom where immortally dwelleth righteousness? Is not its great Sacrifice the corner-stone of the equity of the whole moral universe—the Sacrifice that enables God to be at once "just, and the justifier of him that believeth in Jesus?" Here, then, is the preaching of Christ crucified recommended to the reason and to the heart. Here, in the beauty of its holiness, is a cause of its lingering power over the better affections even of those who have no strength to realize its commands. It establishes a righteous Governor upon the throne of heaven; it develops the symmetry of all his judgments; it answers the inward appeal of the frail and wretched beings who can "know the better," even while they "the worse prefer."

## BAPTISTS AS THEY WERE.—No. II.

THE Baptists of the Midland Counties formed their Association in 1655, on the basis of the "Sixteen Articles" already given.\* They did not rest however, nor have true Calvinists ever rested, in a mere doctrinal formulary, but proceeded in the spirit of a beautiful Christian simplicity and brotherly affection, to reduce their doctrines to practice in accordance with gospel order as taught by the Apostles. This they defined in the following agreement.

"THE AGREEMENT OF CERTAIN CHURCHES,  
*Viz.—Of Warwick, Morton, Bourton,  
Tewkesbury, Hook Norton, Derby and  
Alchester.*

"The Lord our God having, according to his free and infinite mercy, given us to be in his Son Jesus Christ, and in himself through him; to be baptized also in his name, and to walk in different churches and assemblies of Zion, according to the rule of his word, in proportion to the measure and knowledge of grace which he hath bestowed upon us; and given to us, to agree in the same principles, as appeareth by our unanimous consenting to the same truths, and especially those contained in Sixteen Articles of Faith and Order, agreeable to the Holy Scriptures, and hath effectually taught us to endeavour to walk answerably;—We do therefore, according to the will of God, clearly appearing in his word, with true thankfulness unto him for his grace, mutually acknowledge each other to be true churches of Christ; and that it is our duty to hold communion with each other according to the rule of his word; and so to be helpful each to the other, as the Lord shall give opportunity and ability, endeavouring that we may all increase more and more, in faith and knowledge, in all purity and holiness, to the honour of our God. And it is our resolution, in the strength of Christ, to endeavour so to do.—Subscribed in the name of the churches above mentioned, by us, the Messengers of the said churches, respectively by them thereunto authorized and appointed.

"*Warwick*.....Daniel King and Henry Vincent.  
"*Morton*.....J. Mayo and J. Marr (or Man.)  
"*Bourton-on-the-Water*, H. Collins, J. Michell,  
and Anthony Collett.  
"*Alchester*.....T. Arme and S. Wade.  
"*Tewkesbury*....J. Bryan and S. Toney.  
"*Hook Norton*. J. Wilmot and M. Teyton.  
"*Derby*.....H. Davis and W. Tomlinson (or Tomlinson.)"

Having thus constituted the Association by deliberately appending their names, on behalf of the churches, to the statement of their common doctrines,\* they then proceeded to determine more specifically the objects of their union, and to point out the particular methods of being "helpful each to the other," in the following manner.

"Forasmuch as the churches of Warwick, Morton, &c., (as above,) do mutually acknowledge each other to be true churches of Christ, according to the rule of his word, to hold a close communion each with the other, according to the same, and so to be helpful to each other as already noted, these churches are now desired to consider, that as they so acknowledge, they are faithfully to hold some communion together, and endeavour to be helpful to each other,—

"1st. In giving advice, after serious consultation and deliberation, in matters and controversies remaining doubtful to any particular church, according to the plain example of the churches of Jerusalem and Antioch. Acts xv. 23, &c.

"2nd. In sending their gifted brethren to use their gifts for the edification of the churches that need the same, as they shall see it to be seasonable, as the church at Jerusalem sent Barnabas to Antioch. Acts xv. 22.

"3rd. In giving and receiving also, in case of the poverty and want of any particular church; as plainly doth appear in the approved and due acting of the churches of the Gentiles towards the church at Jerusalem. Rom. xv. 26.

"4th. In a joint carrying on of any part of the work of the Lord, as is commanded to the churches, as they shall have opportu-

\* See the *Primitive Church Magazine* for July, page 168.

nity to join therein to the glory of God. See 2 Cor. viii. 19—23.

"5th. In watching over each other, and considering each other for good, in respect of purity of doctrine, exercise of love and good conversation, being all members of the same body of Christ, 1 Cor. xii. 12, who therefore ought to to have care one for another, ver. 25, especially considering how the glory of God is concerned in their standing and holy conversation.

"The churches now associated are desired to take these things into consideration, and to signify by their messengers, at their next meeting, how far they close with the same, and what they judge expedient to be further considered and done, for the glory of God and the good of his people."

In the autumn of 1655, these brethren met again and confirmed the adoption of the foregoing articles of agreement. And while we would abstain from expressing any opinion upon a case now about to

come before the Court of Chancery, yet we cannot forbear to point out the obvious bearing of the above agreement upon the communion of these churches. That communion must of necessity have been "close." The churches avow that God "according to his free and infinite mercy" had given them "to be baptized also in his (Jesus Christ's) name," and they distinctly state (Article 15) "*That persons so baptized*, ought, by free consent, to walk together, as God shall give opportunity in distinct churches, or assemblies of Zion," &c. These churches, as an inevitable consequence, were composed of "*persons so baptized*" exclusively; and as the "the breaking of bread" was confined to the churches, the communion could not have been by the most remote possibility any other than "close." The attempts now making to prove the contrary remind one of the tortuosities of the Socinians in the by-gone days of "Lady Hewley's" fund.

## Fragments and Choice Sayings.

### RATIONALISTS.

They would have a Christianity purged of mysteries or none; a Christianity without trinity of persons, or duality of natures, or miraculous conception, or atoning redemption, or sanctifying Spirit; and all these exclusions equally, because they are mysteries. They are told that the object of this religion is to bring together earth and heaven—a world of which we know but little with a world of which we know nothing; and they expect to have the details of such a conjunction level to their capacities. They are told that God has interfered with the fortunes of man, and they expect the mighty transaction to proceed as simply as an ordinary treaty of peace. They admit that God has condescended to enlighten his creatures, yet they are obstinate in refusing to take anything from Him on trust. They concede that the preliminaries of ages were not considered too much to herald the Advent of this great epoch; that that "day" seen through the vista of two thousand years was enough to make glad the heart of one patriarch—

nay, that the patriarch of the human race himself was permitted to see in it the source of all his consolation; that a polity singular in the history of the world was for centuries maintained for the sole purpose of evidencing and illustrating and preparing it; that miracles and prodigies, each enough to make the foundation of a separate system, were, aggregated together, only worthy to be the faint precursors of this master wonder; that figures, each worthy alone to occupy the full breadth and height of an ordinary painting, were only the accessories of the mighty and prominent form of that mystic Being who fills the foreground of the Christian picture; and yet, admitting all, or nearly all this, obliged to confess that, explain it as we may, the whole subject comes to us from on high and clothed in the light of other worlds, these objectors—though drenched in mysteries, when they come to the scriptural testimonies to the miraculous conception, and personal dignity, and mystical offices of Christ—suddenly assume the utmost minuteness of sceptical caution, set to

work every refinement of criticism to extort inanity out of expressions the most positive and unequivocal, stamp folly on the Old Testament in order to rationalise the New, contend implicitly (in this endeavour to unmiracle the advent and the person of Christ) that the vast organisation of Judaism was after all a preparation in which nothing was prepared, a porch without an edifice, a cypher without a solution; in short, after groping through a labyrinth of preliminary mystery, refuse to acknowledge that mystery which alone can make all the rest cease to be such!—*Butler*.

#### ZEAL FOR CHRIST.

Let not shame, or the fear of displeasing men, withhold you from an attempt to lead sinners to Christ. They are not ashamed of their master and his cause, why should you be ashamed of yours? They are not backward to displease God in doing evil, why should you (through fear of displeasing men) be backward to do good? They spend their time in destroying their souls, and the souls of others; why should you grudge a little time to save them? You may plead that you have not much understanding, and know but little. If you are Christians you know *Christ*, and *Him crucified*. We only exhort you to tell them what you do know,—you would warn them if you saw their bodies in danger, why not when their souls (so much more precious) are on the point of ruin? Are you apprehensive they won't hear you? If "Israel be not gathered, yet shall you have your reward." Jesus Christ had not much success in his personal ministry, yet He was not discouraged; He still persevered, until "He brought forth judgment unto victory." Have you but *little time*? It ought to be filled up the better. "Whatsoever your hands find to do for God, do it with all your might." What reflections will afford you the most pleasure in a *dying hour*: that your light hath been put under a bushel, or that it was placed upon a candlestick? Dear brethren! view this subject as you will view it at *that solemn period*. Where is the man who, in prospect of eternity, lamented that he had done too much for

God? Thousands have wept because they had not done enough for Him. Finally, think what pleasure it will give you at the judgment day to meet and spend eternity with some to whose salvation you have been instrumental; such a circumstance would add fresh energy to your joy, and lustre to your crown.—*Samuel Pearce*.

#### SOVEREIGN GRACE EXEMPLIFIED IN THE CONVERSION OF A. M. TOPLADY.

"Ye who sometimes were far off, are made nigh by the blood of Christ."—Eph. ii. 13.

"It was from that passage that Mr. Morris preached on the notable evening of my effectual call; by the grace of God, under his ministry, I was, I trust, brought nigh by the blood of Christ, in August 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name; surely it was the Lord's doing and is marvellous! The excellency of such power must be of God, and, cannot be of man. The regenerating Spirit breathes not only on whom, but likewise when, where, and as he listeth."—*A. M. Toplady*.

#### THE VALUE OF PRAYER.

Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extreme indigence, is richer than all besides; whilst the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.—*Chrysostom*.

## A Page for the Young.

### LISTEN TO ADVICE; OR, THE BOATMAN OF NIAGARA.

The falls of Niagara are among the wonders of the world. Here the united waters of a great chain of inland seas rush over a rocky precipice, three quarters of a mile in breadth, and 160 feet in height, at the rate of 670,000 tons in a minute. Below is a frightful gulf, scooped out as if to embrace the descending flood. The constant roar of the falls may be heard at a distance of forty miles, and the vapour that rises may be seen nearly seventy miles away. Standing near the spot the waters are seen leaping and dashing over the fearful brink; and nothing can stop the impetuous flow nor silence the ceaseless thunder.

In a village near to these falls there lived a boatman who was known for his daring. He would swim over a part of the stream where no one was bold enough to follow him. At other times he swept his light boat at a nearer approach to the brink of the gulf than any other person had been seen to venture. He was often cautioned of his danger. He was told that there was a point beyond which it was madness to go. "I know how to take care of myself," was his reply. "I do not intend to go over the falls." Thus he grew secure in his own skill and strength, and rashly dared to sport on the verge of death. He would not listen to advice.

One day an unusual number of visitors were at the falls; and the fearless man, who had so often imperilled his life for human applause, again went forth to show his daring. He stepped into his boat, and shortly reached the middle of the stream. But here the boat struck the point of a rock, and was suddenly whirled round. He at once saw his danger, and with a powerful effort sought to pull for the shore. But he had been forced into the strength of the rapids, and was being drawn towards the edge of the fatal fall, and within sight of the chasm below. His little boat whirled and tossed, was the sport of the rushing current. Oh! the agony of that scene! The people on the shore raised their

shouts in vain; he was far beyond the reach of their aid! The man saw that he was getting near to the brink, when, in a moment, he cast off part of his clothes, and plunged into the stream. His object was to swim for the shore. But his strength was perfect weakness. He was driven along like a feather on the surface of a stormy sea; and as he was dashed over the cataract, his death-cry was lost amid the thunder of the waters.—He would not listen to advice.

### THE POOR SHEPHERD BOY.

The Rev. John Brown, when a poor shepherd boy, conceived the idea of learning Latin and Greek; and having procured a few old books, actually accomplished the task while tending his cattle on the hills. So successful was he, that some of the old and superstitious people in the neighbourhood, concluded that he must have been assisted by the "evil spirit." On one occasion, he went to Edinburgh, plaided and barefoot, walked into a bookseller's store, and asked for a Greek Testament. "What are you going to do with a Greek Testament?" said the bookseller. "Read it," was the prompt reply. "Read it!" exclaimed the sceptical bookseller, with a smile, "ye may have it for nothing if ye'll read it." Taking the book he quietly read off a few verses, and gave the translation; on which he was permitted to carry off the Greek Testament in triumph.—*Turnbull.*

### A GOOD RULE.

A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play until my work was finished, and never to spend my money until I had earned it. If I had but one hour's work in a day, I must do that the first thing, and in an hour—and after this I was allowed to play; and then could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity."



## Correspondence.

### THE ATONEMENT SCRIPTURALLY CONSIDERED.

(Continued from page 195.)

The Apostle declares that "Christ hath redeemed us from the curse of the law, being made a curse for us." Christ was "made of woman, and made under the law, to redeem them that were under the law, that they might receive the adoption of sons." It is on the ground of the propitiatory sacrifice of Christ that God is reconciled to man, and it is on the same ground alone that any of our apostate race can be reconciled to God. "All things are of God" says the apostle, "who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." There are some who conceive that the subject treated of in this passage is the reconciliation of the hearts of men to God. But I apprehend that the subject-matter of the ministry committed to the apostles of our Lord will show the true interpretation of the passage. The ministry given to them was to preach the gospel to every creature. This was the gospel which Paul preached, which sinners ready and deserving to perish received, and by which they should be saved, if they continued in the faith of it to the end. That it is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save the chief of sinners, was the gospel which Paul himself believed to the saving of the soul. Paul, and every other sinner who believes in Jesus, has the promise of the God of truth that they shall not perish, but be saved with an everlasting salvation. The subject treated of in the passage is the reconciliation affected between an offended God, and offending men by the propitiatory sacrifice of Christ. The world whom God did reconcile to himself, are the world whom God has chosen and loved in Christ before the foundation of the world—the world whom God has sent his Son to save—the world for whom Christ gave his life, and to whom he

giveth life,—the world to whom God does not impute their trespasses. The apostles did entreat and exhort men to be reconciled to God; but they did so from a consideration that God reconciled the world to himself by Jesus Christ. That he who knew no sin was made sin for them, that they might become the righteousness of God in him. I have observed that, some have conceived that God has never been displeased, or at variance with his elect, because he is unchangeable in his love towards them. The truth must not be overlooked or ignored, that they were chosen and loved by the Father as viewed in Christ Jesus as righteous. As they are in themselves they are guilty, and polluted, and God cannot look upon sin. The prophet Micah enquires, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." God was angry, but through the propitiation of Christ, his anger is turned away from his chosen people and he comforts them. He is pacified towards them for all that they have done. Neither election nor any other doctrine of revelation should ever be viewed nor treated of as an abstraction. Election is connected with the doctrines of redemption, of effectual calling, of regeneration, of adoption, of justification, of sanctification, and of final salvation. Until the elect are quickened from a death in trespasses and sins, they walk according to the course of this world, according to the spirit that worketh in the children of disobedience. Among them they have their course of life, fulfilling the desires of the flesh and of the mind, and are by nature the children of wrath, even as others. It is through Christ that God's mercy and love flow to them, and quicken them, save them by grace through faith, and create them in Christ, and make them his workmanship, so that they bring forth fruit unto God. If the doctrine of election be taught in the practical manner in which it is treated of in God's word, it may be the means by the power of the Holy Spirit, of alarming the consciences

of the thoughtless and unconcerned about the salvation of their souls. Paul in addressing believers, saith, God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. If these words read or spoken, come with power, the formerly unconcerned sinner is sensible that he is not the subject of the sanctification of the Spirit, nor of the belief of the truth, and is led in earnest to ask, what must I do to be saved? The answer is, believe on the Lord Jesus Christ, and thou shalt be saved. The word of the Lord is spoken to him, the glory of the person, and the efficacy of the atoning sacrifice of Christ are set before him, and the gospel comes to him not in word only but in power; and he finds rest to his soul in the person and righteousness of the Son of God. The doctrine of election is taught practically to believers; they are exhorted to make their calling and election sure. This exhortation is a call to examine whether they are in the faith of the Son of God—whether they have been called with a holy calling—whether Christ is in them, the hope of glory—whether they have experienced the enlightening, sanctifying, and comforting influences of the truth, and of the Holy Spirit. They are alas, too often in a dead, lifeless state of mind. The doctrine of the election of grace is eminently adapted to lead them to self-examination, to prayer, and to meditation on the word of God, as means for correction and instruction in righteousness. The Christian is never safe but while he walks on the ground of Divine revelation—while he feeds in the pasture the good Shepherd has provided for his sheep. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." "If any man speak, let him speak as the oracles of God." The ground of God's procedure toward his people is, that having given his Son to be the propitiation for their sins, and as he did not spare his own Son, but delivered him up for them all, he will freely with him give them all things; he will give them grace and glory, and will not withhold any good thing from them. Who shall lay anything to their charge for their condemnation? It is God that

justifies them, and who shall be able to reverse God's sentence? Who is he that condemneth? It is Christ that died, rose again, and is at the right hand of God making intercession for them. The apostle by the inspiration of God arrives triumphantly at the conclusion that no occurrence, no creature, no power shall ever be able to separate them from the love of God which is in Christ Jesus their Lord. God loved them in Christ with an everlasting love, with loving kindness he draws them to himself. He rests in his love to them. He is immutable, and therefore his love will never be withdrawn from them.

A passage in John iii. 16, 17, is frequently quoted for the purpose of proving that God loves the whole human race. But if the world which God hath loved and which he hath sent his Son to save, means the whole human race; I cannot see how, according to this interpretation, one of two conclusions can be avoided, namely, that the whole human race shall be saved, or the end God had in view in sending his Son shall be frustrated. That both these conclusions are false, and unwarranted by this, or by any other portion of the sacred writings, I do believe to be abundantly evident from a number of passages that might be quoted, and which clearly prove that the world which God hath loved, and which he hath sent his Son to save are Jews and Gentiles, that shall be saved in the Lord Jesus Christ with an everlasting salvation. Once more, in reference to the relation that election has to other doctrines of Divine revelation. Those that God hath chosen in Christ are blessed with all spiritual blessings in heavenly places in Christ, they are in their successive generations holy and without blame before God in love, they receive the adoption of children into God's family, they are accepted in God's beloved Son, they have redemption through Christ's blood according to the riches of His grace. God makes known to them the mystery of his will according to his good pleasure which he hath purposed in himself; he seals them as his property by the Holy Spirit of promise, which is the earnest of their inheritance until the redemption of the purchased possession, to the praise of his glory. And at the resurrection their vile bodies shall be changed, and raised incorruptible,

immortal, and spiritual, like unto the glorious body of their Lord, and they shall be for ever with him. The Father hath sent his Son into our world to make reconciliation for iniquity, and to bring in everlasting righteousness. God's Son hath finished the work the Father had given him to do. But the work of the Holy Spirit, in the mystery of redemption is as necessary as the work of the Father, and the work of the Son. For, "the natural man receiveth not the things of God: they are foolishness to him, neither can he know them, because they are spiritually discerned." And, "No man can call Jesus Lord but by the Holy Ghost." The natural man will exclaim, these are hard sayings, who can hear them? The sum of these sayings is that man in his fallen state is wretched, and ignorant of his real condition, and of the doom that awaits him; and must perish if Christ be not made of God to him wisdom, righteousness, sanctification, and redemption. The gospel, or the truth concerning the person, work, and offices of the Son of God, is the instrumentality Divine Wisdom has appointed, for enlightening the minds of men in the knowledge of God. And the Holy Spirit is the mighty Agent that renders the gospel effectual for their conversion, and sanctification. God sanctifies them through the truth. If the truth is the means of God's appointment for teaching men the way of acceptance with himself; and if the Holy Spirit is the Agent that gives the truth effect in the hearts and consciences of men, ought not every man who would teach his fellow-men the knowledge of God, to be careful to convey to their minds the *import*, not of the words which man's wisdom teacheth, but of the words which the Holy Ghost teaches? And ought he not also to pray earnestly and perseveringly to God to open their hearts to attend to the import of the words spoken. Highly aggravated is the guilt of men who preach heathen philosophy and heathen ethics in place of Christ crucified.

The design of the gospel of the grace of God is to lay low the pride of man and to lead man to glory in the Lord alone. The weapons wielded by the apostles were mighty, THROUGH GOD, and these ought to be the only weapons employed by all who would show to their

fellow-sinners the way of salvation. And the man who preaches any other gospel than that which the Apostles preached, should never be countenanced by Christians, nor the blessing of God ever expected to rest on him or his labours.

Of all kinds of insanity that exist in our world, there is none so extraordinary as the denial of the corruption of human nature; for those who are the subjects of it not only deny the Divine testimony, but also the testimony of their own senses, of their experience, of their consciousness, and of their universal observation. That there is a bias in the heart of man that prompts him to indulge his appetites, passions, and propensities, in opposition to the commands of his Creator, Law-giver, and Judge, cannot be denied by any sane person. What is the cause of all the atrocities and abominations that have been committed on this earth? Man's love to sin, and enmity to righteousness. He is already condemned, because of the transgression of the Divine law, and his guilt is highly aggravated by his unbelief in the gospel of Christ. Consequently all who have tasted that the Lord is gracious should cry mightily and constantly to God that the Holy Spirit may descend to reprove or convince the world of sin, of righteousness, and of judgment; and that the gospel should be so preached everywhere, as to warrant the expectation that God will bless it to the glorifying of Christ in all the earth.

J. M.

THE BAPTIST CHAPEL, ST. MARY'S, NORWICH.  
To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—The Editors of the "Free-man" said, on July 14th, that, if trust deeds declare chapels to be "for the use of Particular Baptists," but "do not in express words prohibit," the admission of others to communion, it has been "hitherto understood" to be competent to admit "whomsoever it sees fit." Have free-communion Baptists understood this? If so, Baptist churches may well feel interest in this case. But I think that not even free-communion Baptists have all had this impression. There would probably have been Chancery suits before, had they not found that the deed and the law were against them. "Be immersed," *forbids* the use of sprinkling instead. "This is

my watch," *forbids* another to take, keep or use it instead of me. "This house belongs to Rice, Brothers," forbids one Rice, by means of a third person, to expel the other Rice. Can anything be clearer? But the Norwich deed *forbids*, as well as *declares*. It *forbids* the property to be held for any "other use whatsoever."

On July 18th, 1857, Mr. Norton, it appears, wrote to Mr. Gould thus:—"I repeat that I am ready to judge of *any evidence* you have to lay before me, in proof that a *limitation* of property to a certain congregation of Particular Baptists, *includes* Wesleyan Methodists, Episcopalians, Independents, and persons connected with no church whatever, as persons *entitled* to use it, to the exclusion of some of its own members. You have hitherto admitted by your silence, as I have understood it, that you have no proof whatever to adduce of this. Why do you insist on arbitration, instead of *first adducing proof yourselves*? I ask for this evidence *first*, and I ask it of you as persons professing a wish to act as it becomes Christians. If, after receiving evidence,.....I am convinced by it, then, as trustee, my duty to interfere is at an end. If I am not convinced by it, the basis of arbitration will need to be revised before it will suit the case." Mr. Gould, I believe, replied:—"It has never been asserted that I know of that 'a limitation,' &c., (quoting Mr. Norton's words as far as "its own members," and then adding:—"When I am sufficiently forgetful of the meaning of words to make such an assertion, I dare say that I shall attempt to prove it also; but at present, I do not feel bound to undertake the task. If your acceptance of the offer of arbitration depend upon our giving 'evidence' of such a proposition, I am sure that it must not be looked for. Those who 'wish to act as it becomes Christians' cannot be expected to prove themselves fools. The 'limitation' of a bucket is never supposed by sane men to 'include' the ocean."

Could arbitrators say more? and is there any reason for hoping, after such an admission, that aught but power can stop a wrong, thus owned, yet persisted in still?

Mr. Gould, the Defence Committee, and the Editors of the "Freeman," all appeal to 1 Cor. vi. 1—7, as condemning an appeal to Chancery under such circumstances. Those editors call it an "into-

lerable scandal,"—"a shame." 1st, Does the passage forbid the *trustees* to act, and insist that the trusts be adhered to? It refers to the members of one congregational church or assembly. But the trustees, as trustees, are not church-members, but officers of the law, that is, of the civil government. Several of them are not members at all of the church concerned. Rom. xiii. 1—6, seems to be the passage which applies more fitly to them:—"Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to the evil." "If thou do that which is evil, be afraid; for he bears not the sword in vain. For he is the *minister of God*, a revenger to execute wrath upon him that doeth evil." Judges, attorneys general, and trustees, are "God's ministers" then appointed to attend "upon this very thing;" and those who resist the due exercise of their authority do so to their own condemnation. By applying 1 Cor. vi. 1 to this case, the judges of Chancery are called "unjust." Suppose that a person robs another of his watch, and passes it to a third. The first calls a policeman, and gives second into custody. "Sir," says he, (still refusing to give back the watch), "I am a Christian and you are a Christian; 'tis a shame to call a policeman,—the case should go before the church." Where would be the "scandal" in such a case? Whatever the difference between the two cases, this serves to illustrate the *principle*, that it is the duty of the state to interfere in case of injustice. The Editors of the "Freeman" say that it is inconsistent with the principles of dissent to appeal to a court of equity. Surely the man robbed might be a consistent dissenter from the church of England, and still give the other into custody of the *State*; and the policeman might be a very good dissenter, and yet do his duty as a policeman.

Does, then, 1 Cor. vi. 1—7 forbid the *strict communion* and other members to call on the trustees to act, any more than it forbids the trustees themselves to act? For about thirteen years some who were formerly Strict Baptist members have "suffered wrong;" for they were excluded from the church by virtue of the free-communion practice introduced in 1845. The arbitrators chosen by the trustees, as

a body, pronounced that practice, when they knew it involved such a result, a violation of the trust-deed. But it was continued still. On Jan. 26th, 1857, it was resolved that a person unbaptized be received "as a member of this church;" and on March 11th, the free-communion majority resolved to receive believers, that is, of any class, to commune *with the church* "at the table of the Lord;" so that the strict communion members could no longer unite with the church in that service, nor consistently remain members of the church *longer* than was necessary, after its Divine constitution had in their view been thus violated; nor could any Strict Baptist join the church; for he would have to be received at the very service to which the unbaptized were admitted. 1 Cor. vi. 1—7 refers to one church or assembly. But at Norwich, the practice now introduced was at variance with the principles on which the church had been, from its origin, conducted, and to which the Strict members still adhered. Besides, the latter were charged with "schism," declared to have withdrawn,—to be under church discipline, deprived of equal rights belonging to them as church-members, and steps for their exclusion were on the point of being completed, when stopped by the Chancery suit. All *united church* action was, therefore, rendered impossible by the free communion members. To ask one class to submit their consciences to the other would be spiritual despotism. The sole question which remained, therefore, related to the property; and of this not the church but the trustees are the guardians, as civil officers, whose pledge and bond require them to see the trusts fulfilled. The sole power of a minority is to submit the case to Chancery. If it is wrong for those who feel that they are injured to call on the trustees to do the very duties for which they were appointed, then property, and trustees, and civil government must be wrong, which dissenters, as dissenters, certainly do not admit. No one has a right, because he bears the name of Christian, to wrong another, nor to claim leave of the civil power to do so unopposed. If the parties themselves could have settled the matter consistently with the trusts, by arbitration or otherwise, there would have been no need of calling upon the trustees.

The Editors of the "Freeman" quoted,

Aug. 4th, some statements from the "Nonconformist," which affirm that, to put property in trust for certain defined sentiments is "unbelief" in the power of truth, "intolerance,"—"a furtive mode to coerce mind." The writer seems to be unable to distinguish between things which differ. If a man has property which it is known he will leave to his daughters, it is not true that a knowledge of this coerces young men to marry them, though it may allure them to do it; so, though trust-property has its evils, it does not coerce men to adopt the sentiments for which it is held, but it often allures those who care not for the sentiments to endeavour to get the property; and if they get it, and their sentiments do not accord with those of the deed, no wonder if they wish the latter were just like their own. If that writer prefers that churches should hire chapels, he is at liberty to do so; but if property in chapels is to be held for churches, it must be by deeds and trustees; and the deeds must define the views and practice in favour of which it is to be held, unless it be thought a matter of no importance whether the property be used for fatal error or Divine truth. Some cannot in conscience be careless on such a point. They know that, by nature, man dislikes the truth of Heaven, and that though it is mighty, it is only when made so by God, and that He *uses means*; those means they feel bound to promote, and so as to aid them not only while they live, but when they are dead. The Editors of the "Freeman" think that a Trinitarian has no right to prevent by deed property placed in trust from falling into the hands of Unitarians, if they can but obtain a majority. Ought a man, then, who has property, to leave it free for those whom he but lightly esteems to possess it, instead of to those whom he loves, and whose welfare he wishes to promote? The children of this world are said to be wiser than the children of light.

The same Editors spoke July 14th of "*our* denomination," when urging church action. Do they refer to a denomination composed of churches of all Christians, or only of "believers baptized?" Mr. F. Clowes said in "The Church" for August, 1846,—"Are not their very trust-deeds [those of Pædobaptists] strict communion trust-deeds, denying some privileges to all Christians but their own sect, in their

chapels.....The truth is, all sects are, *as sects*, strict communionists.....Where is the church, the trust deeds of whose chapel, and whose actual practice, do not require *more than piety* to enjoy the privilege of equal, that is, of Christian communion?" To the objection, "But your views of free-communion would ANNIHILATE ALL DENOMINATIONAL churches," he says, "Granted." Now, is not Mr. Clowes one of the editors of the "Free-man?" If by "*our* denomination" the editors mean one of the churches composed of Christians of *all sects*, it is a very different one from that of churches composed of "believers baptized." The latter Mr. Clowes could not, with his views, properly call "*our* denomination," and as the members of *his* denomination hold views which would "annihilate" *this* denomination, such persons are scarcely fit to arbitrate on a question in which their own sentiments are working that end. This would be to make them judges in their own cause. But the Editors can dissuade free-communion brethren from acting for a time at variance with their views, by being members of strict churches, waiting for a majority, and then declaring it a matter of principle to introduce free-communion, and expel all Strict Baptists from chapels which they have built for their own use. By doing this, they can help to prevent the "scandal" which it brings.

The objection to *professedly* Christian men as judges on a question of property, is strange and singular when made by one who is "ready to receive any man who professes to be a believer on the Lord Jesus, as one who professes to have saving faith,"—a sentiment said to be held by Mr. Gould.

But if, after all, Mr. Gould, the Defence Committee, and the Editors of the "Free-man," think that 1 Cor. vi. 1—7 does apply to this case, would it not be well to apply the passage practically themselves? Mr. Gould and his friends cannot indeed "suffer wrong," for believers of all sects, whom he *now* feels bound to admit, had never a legal right to the place; but he and they can suffer the *loss* of it, in the sense of ceasing to wish to possess it, to the expulsion of those who have the same right as they always had to be there. This would stop the suit quite as well as if 1 Cor. vi. 1—7 could be used to deter the trustees from the duties which, if he

and his friends persist, they are bound, I think, to the best of their ability, to fulfil.

I am, dear Sir, yours sincerely,

A MEMBER OF A BAPTIST CHURCH.

Aug. 14, 1858.

#### REMARKS ON ROM. VI. 2—6.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—Having promised in an article which appeared in your pages in March last, and in which I endeavoured to point out the important distinction between "baptism into Christ, (i.e., the Holy Spirit's baptism), and "baptism into the name of Christ," (i.e., water-baptism),—to make a few remarks in the way of exposition on this interesting passage of Scripture, as furnishing additional evidence of the truth of the distinction in question; I would respectfully invite the attention of your intelligent and unprejudiced readers to the following observations.—

It is not necessary, however, that I should offer any explanatory remarks on v. 2 of this chapter, inasmuch as I entirely concur in the view taken of it by your correspondent A. M. in his exposition of the passage, which appeared in your last number. The phrase which is rendered in the authorized version:—"How shall we that are dead to sin," &c., would doubtless be more correctly rendered:—"How shall we that *died by sin* live any longer therein?" I am confirmed in this conviction by the following line in Homer, *Il. xv. 661*:—

"ἡμῖν ὅτεν ζῶομεν καὶ ὃ κατατιθῆκασι."

(*Both by whom they live and by whom they die.*)

The above line is a part of the speech put into the mouth of Nestor, in which he supplicates his fellow-countrymen, the soldiers of Greece, to contend bravely with the foe, inasmuch as on them depends the life or death of all that they hold dear,—wives, children, parents. But, while I agree with your correspondent in his translation of this verse, and also in his understanding it as referring to the saints' "absolution from guilt and condemnation" rather than to their "moral freedom from the love and practice of iniquity," I differ from him entirely in the interpretation of the rest of the passage.

Having premised these remarks, I would observe that the apostle is showing in this chapter the inseparable connection between justification by faith alone and sanctification, and is vindicating the former from the objection commonly brought against it, viz., that it is opposed to holiness.

V. 3.—“Know ye not that so many of us as were baptized into Christ were baptized into his death?” In this verse the apostle is accounting for the fact which he has just now stated, viz., that believers “are dead to (by) sin;” and he does this by saying that they are “baptized into Christ,” (i.e., united to Christ by faith, through the baptism of the Spirit), and are consequently identified with him in his death; that is, have his death imputed to them in virtue of their union with him as their federal head, and are thus interested in all the inestimable blessings secured by that death. But Dr. McKnight, who, by the way, is not considered a very high authority, paraphrases the passage thus:—“For are ye ignorant that so many of us as have by baptism become Christ’s disciples, have been baptized into the likeness of his death?” Now this paraphrase is liable to the following insuperable objections:—1. He confounds “baptism into Christ” with “baptism into his name.” 2. He regards the phrase “baptized into Christ” as synonymous with “having by baptism become Christ’s disciples;” but, according to the apostolic commission, they are his disciples before they are baptized:—“Go ye, therefore, and *disciple* all nations, *baptizing* them into the name,” &c. It is the baptism of the Holy Spirit, and that alone, which constitutes anyone a true disciple. 3. He understands the phrase “baptized into his death,” as equivalent to “baptized into the likeness of his death;” but there is no *likeness* in the case; for, if believers are baptized only into the likeness of his death, and not actually into his death, that death is not imputed to them, and consequently they cannot be saved.

V. 4.—We would render the first clause thus:—“Accordingly, we were buried with him through the baptism into his death,” &c. The Greek particle (*ουν*), rendered in our version “therefore,” has here its *consecutive* sense, equal to “*accordingly thus, then*, and denotes the

*identity or exact correspondence of the conclusion or inference with the premises from which it is drawn.*”—See *Arnold’s Greek Particles*, p. 185.

If the death then, spoken of in the 3rd verse, is to be understood in a literal sense, that is as Christ’s actual death; the burial referred to in the verse must also be understood literally, which cannot be the case if water-baptism be intended. The phrase—“buried with him through the baptism into his death” is nearly of the same import with “baptized into his death.” There is this difference, however, that the former conveys the additional thought that Christ did not die merely in appearance, as the Docetæ taught, but in *reality*, as is demonstrated by the fact of his having been buried; and since his death was the atonement made for sin, it does of course involve proof that the atonement was a *great reality*. The conclusion, then, which the apostle draws is this:—that, if believers are baptized into his death, they are also buried with him, which is tantamount to saying that they are *really* dead to (by) sin in him as their Surety; or, in other words, that his death and burial are regarded as theirs in the eye of the law, and that, consequently, they are actually delivered from its condemning power. The first clause of this verse refers to justification, and is connected with what follows, (viz., “that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”), by the conjunction *ινα*, (that, in order that) to intimate that the design of God in justifying his people is that he may sanctify them. It deserved to be remarked, too, that the apostle does not found the argument in support of his position on the mere analogy between the death and resurrection of Christ on the one hand, and the justification and sanctification of his people on the other, but on the spiritual union existing between him and them,—a union by which they are identified with him in his death, burial, and resurrection; and consequently their sanctification follows their justification as necessarily as his resurrection followed his death and burial.

V. 5 contains a beautiful illustration of the same point, drawn from the vegetable world, in which it is a general law that

the germinating process does not begin till the seed has been committed to the ground, and has, popularly speaking, died. In like manner, it is a law in the kingdom of grace, that a man must first become legally dead to sin before he can live to God, or bring forth the fruits of holiness.

V. 6 is explained on the very same principle as the two last. The first division of it, viz., "knowing this, that our old man is crucified with him," refers to justification; and the second division, viz., "that the body of sin might be destroyed, that henceforth we should not serve sin," refers to sanctification.

In conclusion, the apostle's argument is irresistible. No power in earth or hell can dissolve the union which God has graciously established between justification and sanctification. He has joined them together in the covenant of grace, in the preaching of the everlasting gospel, in the ordinances of baptism and the Lord's-supper, and in the experience of all believers. What, then, God hath joined together, let no man dare to put asunder. A divided Christ could avail no one anything. Nothing less than a whole Christ,—Christ in all his offices, as prophet, priest, and king, can save. "Shew me thy faith," says the apostle James, "without thy works, and I will shew thee my faith by my works. Faith, if it hath not works, is dead, being alone."

R. JOHNSTON.

#### THE BAPTIST TRACT SOCIETY.

DEAR SIR,—Will you allow me, through the medium of your Magazine, to call the attention of the members of our churches generally to the "*Baptist Tract Society*," which I regret to find is but little known amongst us, and, as a consequence, but very inadequately supported. Many of the tracts are exceedingly valuable, especially those on the subject of Christian baptism, and which but for this Society would in all probability have been lost to the church. No one can read these without feeling that they are just what are wanted for the establishment of the truth amongst ourselves, and likewise for the spread of it amongst others. There are multitudes of earnest, truth-loving Christians, who are as yet totally ignorant of our principles,

and who can be reached only by means of tracts such as are issued by the "*Baptist Tract Society*." How sad to think, that in the middle of this nineteenth century the great body of professing Christians should continue to be led astray by the absurd and popish practice of infant sprinkling! But, Sir, is it not to be feared that, as a denomination, we have not sufficiently felt our deep responsibility in this matter? for it is from those only who hold the truth that the truth can go forth.

Our Trans-Atlantic brethren have set us a noble example in this particular, and God has blessed them in their praise-worthy efforts. If we look at the Baptist Tract Society in America, and then at our own, we cannot fail to perceive that our efforts in this direction bear no proportion either to our means, or to the claims which the truth has upon us. In days that are gone by, many have suffered the loss of all things, and some have even laid down their lives for the truth in relation to this ordinance; and surely, we ought not to shrink from a little effort or a little sacrifice for the defence and diffusion of the same truth. A very trifling sum would purchase an assorted packet of these tracts, which might not only prove useful to the individual purchaser, but to others who are at present in entire ignorance on the subject.

Thankful indeed shall I be, if these few remarks should have the effect of leading any of your readers to reflect on the duty of contending more earnestly for the faith once delivered to the saints, and to enjoy more largely the luxury of doing good in the cause of Him whose service is perfect freedom. I am, dear sir, yours faithfully,

J. G.

Cheltenham, Aug. 11th, 1858.

[We quite agree with our respected correspondent in his regret that the Baptist Tract Society is not supported as it ought to be. It is one of the most valuable of our denominational institutions, and has done eminent service to our common cause. Its publications should be kept in stock by every Baptist church in the United Kingdom, and our ministerial brethren would greatly further its object by recommending them to their people from the pulpit on every fitting



occasion. Its course hitherto from year to year has been most encouraging, and the only slight drawback is in the *mixed* advocacy at its annual meetings. If not carefully watched this may gradually

slide it off into something the reverse of a "*Strict*" institution; and as similar things have occurred in other departments, we hope to be pardoned for putting our friends upon their guard.—ED.]

## Poetry.

### DYING.

(From the German of Gerhardt.)

No! no! it is not dying,  
To Jesus' self to go;  
The gloom of earth forsaking,  
In one's pure home awaking,  
Should give no pang of woe.

No! no! it is not dying,  
In heaven at last to dwell;  
In the eternal glory,  
Of crown and harp and story,  
Our earthly fears to quell.

No! no! it is no dying,  
To hear the gracious tone,  
Of the Almighty, saying;  
"Come, child, wherever straying,  
Behold me on my throne!"

No! no! it is not dying,  
To leave this world of strife;  
And seek that blessed river,  
Where Christ shall lead for ever,  
His sheep 'neath trees of life.

No! no! it is not dying,  
With lordly glory crown'd;  
To join in the thanksgiving,  
To Him, the ever living,  
With which the heavens resound.

O no! it is not dying,  
Thou Saviour of thine own!  
There, from the fount Eternal,  
Gush life and joy supernal;  
Here there are drops alone.

### PEACE.

(From the Practical Christian.)

PEACE! peace thou raging sea!  
Be still, the Saviour said;  
And quick the stormy wave  
In quietness was laid:  
Speak, speak, that word again!  
Peace to this world of strife—  
Where moral tempests reign,  
Where angry deeds are rife.  
Here Hate, and Fraud, and Wrong,  
Have triumphed over Right,  
And caused mankind a long,  
And sad, and gloomy night:  
And yet that spirit lives,  
Its direful works we feel;  
Man to his brother gives  
Cold, murderous greetings still.  
Say, shall the sword devour?  
Shall human blood be spilled?  
Shall vice be clothed with power,  
The land with weeping filled?  
The precepts Jesus taught  
Will all this tumult calm;  
Bring earth's proud deeds to nought,  
And all its might disarm.  
Roll back the fearful tide,  
And quell its angry rage;  
Make jealousies subside,  
And wrathful thoughts assuage.  
That powerful word which spoke  
Peace to the troubled sea,  
Will yet bring earth a rest—  
A peaceful jubilee!

## Reviews.

*Brief History of the Baptist Church in Little Wild-street, London, from 1691 to 1858; with Biographical Notices of the Pastors and other eminent persons.* By CHRISTOPHER WOOLLACOTT. London: Houlston and Wright, 65, Paternoster-row. Pp. 72.

The "history" of any one of our older Baptist churches is always with us an object of deep interest, for, in a great number of instances it is nothing less than the record of a series of conflicts between truth and error, freedom and persecution. Christianity

itself is a systematic attack upon the strongholds of falsehood, and its one single aim is to "destroy the works of the devil," which are evermore the works of darkness, sin, and death. And the churches which have sprung from it in times of trial have had, in common with their parent cause, to do battle with the powers of darkness, who have stood by prepared to strangle them at their early birth.

Under such perilous circumstances, their sole defence was "the sword of the Spirit,

which is the word of God." Having nothing to encourage them among "the things that are seen," they were driven for solace and hope to converse with "the things that are not seen." Hence their mighty faith, their deep piety, and their familiarity with heaven. Hence also their unparalleled knowledge of the Bible, and their masterly acquaintance with its profoundest truths. In frequent instances their "creed" contained more of sound divinity than is to be found in many a bulky quarto of more recent date.

These remarks will apply with directness and force to the "history" now before us, which is one of the most interesting records we ever perused, and one that deserves to be read by every Baptist in the kingdom. A church that has numbered among its former pastors a Dr. Gifford, a Dr. Stennett, and a Joseph Stennett—that has ranked among its hearers the world-wide names of John Howard the philanthropist, and De Foe,—from among whose members arose Joseph Hughes, the founder of the *British and Foreign Bible Society*, and John Thomas, the missionary compeer of Dr. Carey,—and which is known to be "the parent of almost all the Baptist churches in the western part of the metropolis,"—can have been no ordinary church. The history of such a people deserved a permanent record; and when we inform our readers that, for the small sum of 8d. they can obtain this well-written and important statement of facts, we think that few of them will remain without a copy of the "Brief History of Wild-street Baptist Church."

*Baptist Manual for 1858.* To the industrious secretaries of the Baptist Union the best thanks of the denomination are due for this annual publication. As a work of reference on the yearly statistics of the Baptist associations throughout the land, it is invaluable, and should it by any remote possibility ever be discontinued, its non-appearance would create a dreary blank in the annual history of the denomination. It informs us that the clear increase for the year 1857-8 is "more than four members per church," which is so far encouraging. The average of the three years, 1855, 1856, and 1857, was under three to each church, and that of the previous three years, 1852, 1853, and 1854, less than one-and-a-half

to each church. In 1850, the clear increase amounted to *twelve* to each church; but the entire average for the seven years since that date (including the year just closed) has been but a shade more than two-and-a-half to each church! Should we not enquire, "Is the Spirit of the Lord straitened?"

We are concerned to see the metropolitan churches so poorly represented on the contribution list. The whole amount raised among *fifteen* London churches is but £12 7s., which we think is below the mark of honour. And why only *fifteen* churches as contributors? The "Metropolitan" district contains, according to this manual, some one hundred and nineteen churches, *fifteen* of which subscribe to the Baptist Union! Where are the remainder?

*The Spanish Evangelical Record.* London: Partridge. Dublin: Curry, &c. No. 5;—July, 1858. This appears to be the official record of the "progress of the Spanish Evangelization Society," and contains various articles of deep interest. The committee state (p. 2) "that their publications for the last year (1857), including 7,976 copies of Testaments and bound portions of the Scriptures purchased or obtained in grants, have amounted to the large number of 63,669." This is truly cheering, especially to those who, like ourselves, have seen Spain and Spaniards as they are. To scatter among that fine, but priest-ridden race, so vast a mass of gospel truth is indeed doing a great work. May the friends and supporters of this Society be graciously blessed to persevere in this important field of labour, until they receive a large reward.

*The Missionary Magazine* of the American Baptist Missionary Union, for July and August, 1858. Boston: U. S. Missionary Rooms. These are two as rich numbers of missionary progress as ever fell under our notice. The information they afford is both varied and comprehensive, extending over both hemispheres, and containing condensed accounts from all parts of the missionary field. The report for 1857, given in the July number, is a most valuable and important document, and reflects honour on the Society whose labours it records. Truly these Baptists are becoming "the salt of the earth."

## Intelligence.

### Foreign.

#### GERMANY, ETC.

*Extracts from the Journal of Mr. Moritz Geissler, for the Quarter ending June, 1858.*

On the advice of Mr. Oncken, I went, on the 26th of March, for a short time to Lübeck, a so-called free-town (?) like Hamburg, though not so large. My mission was to assist our brother, who is stated there as minister, but who for want of health is not able to do much.

During the nine days I spent there, I conducted the usual meetings of the church, visited most of the members in their houses, and examined two persons, who have now been received into the church; twice in the country visiting the brethren living there, and preaching at the stations. The last of these meetings was the greatest; it was on Good Friday, a favourable opportunity to put out the net of the gospel. Several days before, I had the meeting announced in the whole neighbourhood by the brethren. Happily, we got for this purpose the threshing floor of a large inn, where on a former occasion an uproar had been raised by the enemies of the cross of Christ, and the preacher with his companion escaped, but just with their lives. A multitude came together from all the villages in the neighbourhood, the Lord gave me much encouragement and assistance for speaking, and all were quiet and attentive till I had done. Afterwards I distributed a number of tracts among them, and sold the Testaments which I had with me. Some days after, I was told by the brethren of this neighbourhood that many of those persons present had come with stones in their pockets, and the full determination to throw them at the preacher, as they themselves confessed; but they had been struck with the sermon, and said that they never had heard such a discourse, and that they had been overcome by the love in which I had spoken to them. How good for us that the Lord is ever with us, though I did not know the danger in which I was; but he knew it and preserved me, thanks be to him!

It is continually under great difficulties and dangers that we labour as missionaries here in the so-called Christian land of Germany, the country of the Reformation. It cannot be worse in any country of the far off Gentiles. There are three great enemies which we have to fight with here, and these

are the *priests*, the *magistrates*, and the *people*—the latter two influenced by the former.

#### JOURNEY TO OLDENBURG.

*April 5th.*—The time arrived that I should go to Oldenburg, a town near the Eastern Sea, where in its neighbourhood a number of our brethren are living. But there was something yet to be done, as well as to be suffered in Lübeck. Being requested by the brethren (it was now Easter Monday) to stay this day with them, I preached in the morning in their meeting-place from Mark xii. 28—31. In the afternoon I went, in company with two brethren, to visit a sister, who is at present in great tribulation. Her husband, a great enemy of the truth and a persecutor, is tormenting her most cruelly since she has by baptism joined our church. When we came into the house, (happily or unhappily, who can tell?) we found him at home. At once, as he saw us, he was in a great fury, rose from his seat, came towards us, and cried—"Who told you to baptize my wife?" We spoke to him in all love, and tried to quiet him, but after some discourse, he struck and put us out of the room. He then grasped a long stick, and, whilst lifting it, he struck the window above him, so that the pieces of glass fell on his head. We said we would go alone, but he put us out of two other doors. We tried only to escape into the street, where the people stood laughing, and seemed greatly pleased with our fate, and cried—"Kill them! kill them!"

I only got a few stokes; but one on the left cheek was so heavy, that my mouth was bleeding. But still we would not mind all this,—our greatest care was for the poor wife. However, afterwards we heard that the Lord had saved her from a like treatment; for as soon as the man, having done with us, returned into the house, he was seized with sickness. After some time, he came again to himself and was quiet. At night, it being the first Monday of the month, I conducted a prayer-meeting for missions and gave an address.

*6th.*—Early in the morning I set out for Oldenburg. On my way, I visited a family of which I heard that they were searching after the truth. Later in the afternoon I reached Neustadt, where I held a small meeting.

*7th.*—I came to a place where a family is living, of which all the members intend soon to join our church. I spent a few

hours with them. At night I reached Oldenburg, where I held a meeting in the workshop of a joiner.

8th to 10th.—During these days I visited the most of the brethren who are living in Oldenburg, and those in the neighbourhood, and preached in three places.

11th, Sunday.—In the morning I went with the brethren to Tamlos, where the meeting was already waiting for us. There was some anxiety because of the gens d'armes, who on former occasions have dissolved our meetings; but for this time the Lord kept them away. As soon as we had done, we went to another place called Quaal, a few miles off. Here a still larger audience assembled. At night we returned to Oldenburg, which was from eight to ten miles.

12th.—I went to a place in which we never yet could get an opportunity for holding a meeting, but now the Lord had opened a door. The Lutheran minister of this place had, on the three foregoing Sundays, lectured about us, until the people said, "If ever one of this sect come here we will stone him away again." And remarkably, at this very time the Lord opened a door, and with him I went there. At night, at the appointed hour, I might say almost all the inhabitants assembled. Though we had a spacious house with all its rooms, and a large threshing-floor, yet the greater part could get no admittance. The Lord assisted me to speak; and all listened most attentively, and when I dismissed them, they expressed a desire that I might stay a few days and hold some more meetings. But this I could not do, only I promised to come again "if the Lord permit." It seemed the people had discovered that we are not what their minister had represented that we were.

13th.—In the morning I received some visits in the house where I lodged, explained some passages of Scripture that I was asked for. Then I paid some visits to persons who had desired it. In the afternoon I went to Neustadt, where I remained at night.

14th.—I had to walk almost the whole day, to reach the next place of my destination. On my way, as usual, I distributed tracts. Having arrived at night where I was expected, I held a meeting, though the Lutheran minister had threatened our brethren with a fine of sixty dollars if we hold meetings.

15th.—During the day, I worked on the field of the brother with whom I was, having not so far to go to my next place. In the evening I went there, and found a large assembly.

16th.—This day I went to Quaal, where

I preached at night. Brethren and other persons had come partly from a distance of from eight to twelve miles. In all these places I had my coming intimated by letters beforehand.

17th.—I went again to Lubeck, where I arrived in the afternoon. In the evening I prepared for the coming day.

18th, Sunday.—In the forenoon I was permitted to sit down and hear a sermon, which was a rare thing for me and a great blessing. In the afternoon I was out and distributed some tracts, and afterwards I preached from 1 Pet. i. 5.

19th.—Having finished my journey, I returned again to Hamburg.

Thanks be to the Lord who, according to his promise, has been with me, blessed and preserved me, and brought me safe home again.

To the end of April I remained in Hamburg, partly in studying at home, which I find very necessary for preaching and mission tours; partly in visiting the vessels and distributing tracts among the sailors. Three times I preached for Mr. Oncken in his chapel, and towards the end of this month I had to prepare for my journey to Königsberg, which I required two days and one night to reach.

MAY.—It was the advice of your Committee and Mr. Oncken that I should go for six months to Königsberg, a large town in the east of Prussia, where lately a Baptist church had been formed, but which is still without a pastor. In the meantime Mr. Gülzan, co-pastor of the church at Hamburg, has been there, but he was obliged to return again to Hamburg; and there being no one yet found for Königsberg, I was appointed to go there.

2nd, Sunday.—This was the first day I spent in Königsberg, having arrived the night before. I felt myself most happy to see all the brethren here. In the morning Mr. Gülzan preached, and in the afternoon I preached my first sermon: though I did it in weakness and with fear, yet I could feel the help of the Lord and his Spirit. After the service, we celebrated the Lord's death, which is done here every Lord's-day. After this, a church-meeting was held, at which I was chosen by the church as their pastor, but which can only be for a few months, since my mission is to Saxony.

3rd.—In the morning, I was engaged at home. Mr. Gülzan intends to stay a fortnight longer, chiefly for the purpose of introducing me to all the different stations in the neighbourhood of Königsberg, which I shall regularly visit during the week-days. About noon, we left Königsberg and went

to Cranz, where we were expected. After I had preached from Matt. viii. 11, 12, Mr. G. gave an address.

4th.—During the forenoon, we made a visit, and then examined two young applicants for baptism, of the ages of fourteen and fifteen years. Their answers were fully satisfactory, and we felt quite happy in hearing their simple confessions. In the afternoon we went to Laptau, six miles off. We made some visits to inquirers after the truth, and in the evening we both preached to a pretty large audience.

5th.—In the forenoon, we visited some who had asked for it; then we returned to Königsberg, where at night we had a prayer-meeting for the mission. I gave an address on the importance of the mission in general, and after this, Mr. Gülzan read an account of the great awakening in America.

6th.—About three o'clock in the morning, we set out again for Rositten, thirty miles from Königsberg, partly by train, but mostly by foot. A meeting was announced for the evening, where nearly all the members (about 200) and a great number of strangers were present. The Lord assisted us also here in proclaiming his truth.

7th.—During the forenoon and afternoon, we made many visits, and spent some time in the houses where usually, on Fridays, a number of the sisters come together for the space of three hours, to work for the mission. It was very pleasant to see so many busy hands all engaged for the Lord, and to hear, at the same time, the joyous songs of his praise. In the evening, a church-meeting was held.—On the 8th, we returned again to Königsberg, and arrived there about noon. In the afternoon, we visited some of our members, and in the evening I prepared for Sunday.

9th.—In the morning, I preached from Matt. vii. 7. In the afternoon, Mr. Gülzan having preached, I administered the ordinance.

10th.—Having arranged some things at home, we went to Ecker, where I preached at night; and on the 11th, we went to Bladiau, where about forty members of a distant Baptist church are living. I shall visit them every fortnight; and this being the usual day for service in the evening, they and a number of strangers assembled, whom we addressed.

12th.—Early in the morning, we set out again for Königsberg, and arrived about noon, this being the day of our usual week-meeting. As soon as our meeting was over, we had to be away again, and walked the night through, and arrived in the morning just about the appointed time for service, where we were expected. This being the

day of Ascension, it was a good opportunity for getting the people to hear the gospel. We held two crowded meetings, one in the forenoon and one in the afternoon.

14th.—For this day a meeting was announced in Wetterkeim, ten miles distant. I having preached, Mr. Gülzan gave a short address.

15th.—During the night, we walked back again to Königsberg, so that we arrived there very early. This day I required partly for some rest, and partly to prepare for the coming Lord's-day.

16th, Sunday.—Mr. Gülzan having gone to another place, I preached and conducted the meetings, both in the forenoon and in the afternoon, and administered the ordinance.

17th.—During the morning, I had to write and do several things for our church. In the afternoon, I went to Cranz, where, soon after I arrived, the meeting commenced, which I conducted. On the 18th, I held a meeting a few miles further off, in Laplau. It was not so well attended as formerly, just because the Lutheran minister here had been to most of our usual attendants, and made them promise him with hand and word never to attend again at the meetings of those "Pharisees and infidels," as he calls us. On the 19th, I returned to Königsberg, where at night I conducted our usual meeting.

During the latter days of this week, I was engaged in writing, studying, &c.; and it was at this period also that I was banished from Königsberg, of which you will have heard already.

I was first called to the magistrate, who, when I appeared, read to me the following sentence:—

(Translation).

"It is to the M. Geissler to be declared, that his abode in the town is *not* permitted. Therefore the direction is to be given him, between three days, by avoidance of twenty-four hours' imprisonment, to leave this town.

His passport is to be handed to him.

The Royal Police President,  
MAURATZ.

Königsberg, the 15th of May, 1858.

When I had heard this, I would not accept it; but appealed against it, and asked them, first of all, for the reason *why*; for there is none given in the decree. I was then told, that it is because I am a Saxon, and not a native of Prussia; but I replied, "There are many,—nay, thousands, living in this country, who are not natives of it either." To which he answered, "But all these do not lecture and preach here; and it is because of this that you are banished."

I answered, "I only preach the gospel, &c.; and why do you then not banish all those actors, who likewise lecture on the stage, and are no natives?" "Well," said he, "but we don't allow you to stay here." I then told him that I had not come to this place of my own accord and inducement, but have been sent by the Baptist Evangelical Society, of London; and also that I am at present the chosen pastor of the church here. After some more intercourse, I could not but tell them that they were doing very wrong, and that a person can never be banished who has not done something amiss; and that I had done no wrong whatever, therefore my banishment is altogether unjust. Still, I will bear the blame which it brings upon me, and appeal now to the highest Government, which has all the power, both in heaven and on earth.

However, all that I said was without effect, and it remained so that, under the threat of imprisonment, I have to leave the town.

When the church heard this, it was in great distress, and resolved to give in a complaint to the government. After I had preached once more here, which was on the first day of Pentecost, and taken leave from the brethren, which caused me much sorrow, on the next day, early in the morning, I left the town. May the God of all grace forgive them, for they know not what they do, and grant, if it be his will, that some day I may return again.

JUNE.—The enemies of Christ and his gospel had succeeded so far, but that was all,—their final aim they have not reached; for they had calculated that, when they had sent me away, there would be no other one left to look after the church. But though the meetings and preaching ceased for a time, yet in this they had counted wrong, for, by the blessing of the Lord, his people here had foreseen this case, and arranged already that, if they should banish me, three Baptist ministers of other towns, who are natives, should in regular turn go to Königsberg and supply there; so that the meetings will continue, and I shall have to go in turn to the places of these ministers, and always supply in the meantime for them.

Now, first I had to go for the course of this month to Elbing, where Mr. Penner is the pastor, and who, during this time, will be in Königsberg. Towards the end of May, I arrived here, having first visited the church at Stolzberg.

During the present month, June, I have 1st, Conducted all the weekly meetings of the church, and preached thirteen times. 2nd, Made visits to some of the members,

as well as to some other families. 3rd, Visited some of the stations, and made a journey of eleven days in the neighbourhood, to Dirnhau, Schöneck, Girnau and Danzig, in which places, with the exception of the last one, I had the opportunity of proclaiming Christ, and him crucified, baptized four candidates, and administered the Lord's-supper.

During this quarter of a year, I have been permitted to do somewhat for Christ; and besides the tracts distributed, the Testaments I have sold, the visits and journeys I have made, and the occasional addresses I have given, I have preached the gospel fifty-four times. But still I feel that I must humble myself, and confess that I could and should have done more than I have; and whilst feeling myself constrained to praise the Lord, I also am constrained to cry, Lord, "enter not into judgment with thy servant," but "be merciful to me, a sinner." May the Lord hear, and let his blessing still rest on the word preached and the labour done. May he also give grace and strength again for the future, for his name's sake. Amen.

MORITZ GEISLER.

#### SUNDAY SCHOOLS IN FRANCE.

THE annual report of the French Sunday School Society states that this society has had a more prosperous progress during the past year than any of the others. Receipts and expenditures have been threefold, both amounting to 9000 fr. Fifty-four new Sunday-schools have been founded, raising the whole number in France to 474. A meeting of the pupils of the Sunday-schools of Paris was attended by about 1,900 belonging to twenty Protestant schools and to all denominations.

#### BAPTISTS IN NEW ZEALAND.

It is most gratifying to know that, in a land where, within the memory of many living men, cannibalism prevailed, and it was consequently dangerous to approach the shores, there are several Christian churches, and among them one at least belonging to the Baptist family. This church is at Auckland, a town with a population, in 1847, of 5,217 persons, but which is constantly on the increase. In February of the present year, the Baptists opened their new chapel, which we are informed is a neat and convenient structure, capable of accommodating nearly 300 persons. The church consists of about forty members, and on the first Lord's-day in March, 1858, six persons were baptized in the chapel newly erected by Mr. Thornton, and were

added to the church. Two of these were new converts; one was a lady for many years belonging to the Established Church, another was a gentleman for a length of time deacon of an Independent Church of this city, who, previous to his immersion, stated the reasons that had induced him to take such a step. This public service and other matters have led to a little agitation on the subject of baptism in this place, and, as many are inquiring after the truth, it is to be hoped will be productive of good results.

That our brethren at the antipodes may enjoy long and large prosperity, will be the earnest hope of all true-hearted Baptists.

### Scotch.

#### BAPTIST EVANGELICAL SOCIETY.

WE have the pleasure to state that engagements have been made with the Rev. T. Vasey, of Elgin, to collect the contributions of the friends and supporters of the Baptist Evangelical Society in Scotland this year. It is expected Mr. Vasey will devote the last fortnight in September to the work; and the Committee hope and trust he will receive the same kind and liberal reception, which visitors in previous years have had at the hands of the friends of the Society in Scotland.

### Metropolitan.

#### "CHURCHES IN CHANCERY."

THE above is the title of an article that has recently appeared in the "Nonconformist" newspaper, and was re-produced from a former number of ten years' standing, on account of its supposed appositeness to the Norwich Chapel case. We should not have cared to notice it in any direct manner, had it not been for the loose and flippant style of argument which it adopts in favour of abolishing everything approaching a doctrinal statement in the trust deeds of our chapels, and, as a consequence, leaving "posterity" of any faith, every faith, or no faith at all, to possess themselves of property conscientiously appropriated to the preservation and spread of the most solemn truths of the most sacred religion the world ever knew. The character of the entire article may be fairly inferred from the following extract:

"What right have we to prescribe to coming generations? and why should we make our limited views the measure of their faith? Are we the men, and will wisdom die with us? Is it not conceivable, nay, likely, that increased knowledge will give

new aspects to many things which we imagine ourselves to have seen on every side, and alter, not indeed the substance of our faith, but the modes in which it shall be expressed? Amidst so strange a variety of opinion among us, is it safe to say to our own, *Esto perpetua*? Cannot we allow to those who come after us the same liberty of judgment which we ask for ourselves? Must we shackle them with annoyances, lest they should stray from our beaten paths of opinion? Who, now-a-days, would like to be tied down to the sentiments of the Reformers, great and good men though they were? Who does not see much that was defective in the Puritans? Is the mind of the church to be evermore stationary, and the dress of its thoughts of the same shape and size, until the end of time? We wrong posterity by willing that thus it shall be,—we presume too much upon our own infallibility."

In reply to this specious liberalism—this wild freedom that demands the surrender of existing liberty, lest forsooth, it may stand in the way of the hypothetical future, we also would ask,—Have serious men any right to form a faith for themselves? When formed, have they any right to teach it? If to teach it, have they any right to erect a building in which it may be taught with greater order and efficiency? And having purchased the ground, raised the superstructure, and paid the whole cost from their own or other "voluntary" resources, have they a right, or have they not, to hand down that building to their children or those who may come after them, exercising all due and proper caution, according to legal requirement, that the sacred truths, which they count dearer than life, may find a shelter and a home upon their own property, when they shall have gone the way of all the earth? We ask again, Have serious-minded men the right to do their best to secure their own property to the sacred purposes for which, in numerous instances, they endured heavy sacrifice in order to make it their own? No, says the "Nonconformist," they have no such right, and he assigns for this denial a reason which is as fine a specimen of the "*ad captandum vulgus*" as ever could have been thrown like dust into the eyes of the religious public. He pleads that such a right interferes with the liberty of posterity, and, consequently, that it cannot be maintained without an infringement of the freedom of succeeding generations.

Now, to admit the right (which, we presume, the "Noncon." will never deny) that men may form their own faith—teach it—erect for themselves a building for its orderly enforcement,—and then to argue that

the right extends no further, is to assert a palpable absurdity. For if they erect the building for purposes of specified faith and worship, they must in all law and equity, and by virtue of the fact that it is *their own property*, possess the right to bequeath it subject to whatever conditions the perpetuation of those specified purposes shall appear to them to require, provided always that they do not by any of these conditions infringe the same liberty in other men. And in such a case as the one supposed, and even the one now in question, this infringement is an impossibility. For, if the conditions were that "posterity" shall worship in that particular building, *and nowhere else*, there would be sound sense in the reasoning of the "Nonconformist;" but when the whole transaction simply declares on the face of it, that "we who have built this place at our own cost and that of our friends, intend it to be employed for the teaching of our own faith, *and no other* ; but should 'posterity' differ from our belief, they have the right to do as we have done,—build their own house, and there worship God as they may judge most acceptable to him;"—it is a *petitio principii* to affirm that the liberty of posterity is infringed by any such transaction. Surely if 'posterity' are honest, they will prefer to build a house for their own faith at their own cost, rather than divert to foreign purposes the property of their forefathers. And if the conditions connected with that property should ever make it incumbent upon them, as honest men, to exercise the same liberty which their fathers claimed, of what have they to complain?—That they may not touch property which is not *honestly* theirs? or that they have the same liberty that their fathers had? It is, therefore, the merest quibbling imaginable to affirm that the fathers invade the liberty of their sons by simply asserting their own. It is one thing to appropriate a building for a distinctive faith and worship, but it is quite another to employ compulsion in the perpetuation of that religious belief; and where compulsion is never employed, liberty of conscience can never be infringed.

### Provincial.

#### SUNDAY SCHOOL SERMONS.

ON Sunday, July 25th, two sermons were preached at Orchard-hill Baptist Chapel, Waterbarn, by the Rev. W. Stokes, of Manchester, on behalf of the Sabbath-school connected therewith. It proved a very rough, wet Sunday, yet we had good congregations, and liberal collections; the

amount being upwards of £46. We have about 380 children in our school.

The following Sabbath we had the pleasure of seeing another put on the Lord Jesus by baptism, also restoring an aged female to God's visible church on earth. She was baptized in Yorkshire forty-years ago; but owing to removals, &c., she had not been connected with a Christian church during the last twelve years. We hope she has at length found a home. J. C.

#### REDHILL.

THE Baptist chapel in this village was opened for public worship, according to previous announcement, on Wednesday, the 21st of July. A meeting for prayer was held at nine o'clock, and at eleven the service commenced by singing Watts's beautiful hymn, beginning—

"Arise! O King of grace, arise!"

Mr. Chandler, of Edenbridge, preached an excellent and animated discourse from 2 Chron. xxix. 36:—"And Hezekiah rejoiced and all the people, that God had prepared the people; for the thing was done suddenly." There was a good congregation, and many from a distance rejoiced with the friends in this neighbourhood at the glad event of the day. The collection was about £16. Nearly 100 then sat down to dinner in the British School Room, and a happy and cordial friendly feeling prevailed amongst those here met, though of different denominations and from various parts. In the afternoon, Mr. F. Covell, the respected minister of Providence Chapel, Croydon, preached an earnest and discriminating sermon from Psa. cxlvii. 2:—"The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel." At the close, £13 was contributed to the building fund. About 200 then partook of tea; and the kindness of the ladies, who cheerfully superintended this department, was rewarded by the pleasure and unanimity among their guests.

In the evening, the chapel was full and extra seats also occupied. Mr. T. Field, of Shadwell, London, was the preacher, and took for his text, 2 Cor. ii. 12:—"To preach Christ's gospel." The attention of the congregation was closely rivetted to this clear and beautifully delivered discourse. We trust much good may result from these opening services, which were gratifying, and we hope profitable to very many who found it a well-spent and happy day. The evening's collection was about £11, making, with a few donations received in the intervals, nearly £45 towards the fund, which amounted in the total to about £450. The



cost of the freehold, erection, fittings, trust deed, conveyance, &c., being about £850. The "Baptist Building Fund" will render some assistance towards the remaining debt.

As to the building, which will seat nearly 300 persons, substantial construction seems throughout to have been studied rather than ornament; and in this the committee have, we think, paid a proper regard to their trust.

We were glad also to see a large airy school room behind the chapel, forming part of the structure, and for sound, ventilation, light, and comfort, it appeared just what such a place should be; and in this opinion all that saw it concurred.

On Sunday last, July 25, the opening services were continued, when Mr. Septimus Seers, of Sheffield, Beds, preached two powerful sermons, which were attentively listened to by a numerous congregation each time. Collections, £10 5s. May large and continued prosperity rest upon this promising cause!

#### MINISTERIAL CHANGES.

Mr. A. Pitt, of Dover, has accepted the invitation of the church at Burton-on-Trent, and entered on his labours there in July. — Mr. E. Amery, of Aldwinkle, having accepted the unanimous invitation to the pastorate of the Baptist church, Rayleigh, Essex, commenced his labours in the above place on Sunday, July 4th. — Mr. S. Packer, formerly of Monmouth, having received a unanimous invitation to the pastorate of the Baptist church, Netherton, Dudley, entered upon his labours there July 4th. — Mr. S. S. Pugh, of Southampton, has accepted the unanimous invitation of the church at Devizes, lately under the care of the Mr. C. Stanford, to become their pastor, and has recently entered on his stated labours there. — Mr. Smith Hutchinson has accepted a call to become their pastor from the church at Charles-street, Whitehaven, and has been solemnly ordained to that office. — Mr. T. Clark, formerly of Wellington, has just resigned the agency of the Sunderland Sailors' Missionary Society, which he has held for four years. He is desirous of resuming the pastorate. His address for the present is 7, Spring-street, Sussex-gardens, Hyde-park, London.

#### BAPTISMS.

ROSS, HEREFORDSHIRE.—On June 15th, three sisters in Christ were baptized in the

river Wye, on a profession of repentance toward God and faith in our Lord Jesus Christ. Hundreds of persons witnessed the administration of the ordinance. The Rev. James Smith of Cheltenham, being prevented by serious indisposition, sermons were preached by the Rev. John Hall, of Gorsley. The newly baptized were added to the Strict Baptist Church, on the last Sabbath-day in June, we have now forty brethren and sisters in fellowship. It is the Lord's doing and marvellous in our eyes. T. H.

DEVONPORT: *Salem Chapel*.—On Wednesday June 30th, Mr. Overbury baptized three persons at Hope Chapel, kindly lent for that purpose, and received them with two other persons, the following Lord's-day, into the church at Salem.

On Lord's-day evening, 25th July last, two believers, in Morice-square Chapel, Devonport, by the Rev. John Stock.

OGDEN, LANCASHIRE.—Nine, by Mr. Levi Nuttall, student of the Baptist Evangelical Society.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                                  |    |    |   |
|----------------------------------|----|----|---|
| Rev. C. Box .....                | 6  | 10 | 0 |
| Salendine Nook, collection ..... | 6  | 10 | 2 |
| Byrom-street Sunday-school, per  |    |    |   |
| Rev. T. Dawson .....             | S. | 2  | 0 |

#### PER REV. E. PARKER.

##### *Liverpool.*

|                                      |         |    |    |
|--------------------------------------|---------|----|----|
| Rev. T. Dawson .....                 | 1       | 0  | 0  |
| John Houghton, Esq. ....             | 2       | 0  | 0  |
| Mr. James Underhill .....            | 0       | 10 | 0  |
| Mr. Bairstow .....                   | 0       | 10 | 0  |
| Mr. Edward Mournsey .....            | D.      | 0  | 10 |
| Messrs. Carns & Brown .....          | 1       | 0  | 0  |
| Mr. Brotherton .....                 | 0       | 10 | 0  |
| Mr. Nuttall .....                    | 0       | 10 | 0  |
| Messrs. W. & J. Davies .....         | 0       | 10 | 0  |
| Mr. James Davies .....               | 0       | 5  | 0  |
| Mr. Roberts .....                    | 0       | 2  | 0  |
| A Friend .....                       | 0       | 10 | 0  |
| Miss Rushton .....                   | 0       | 10 | 0  |
| Mr. Lewis .....                      | O. & D. | 1  | 0  |
| Ditto .....                          | S.      | 1  | 0  |
| Mrs. Harper .....                    | 0       | 2  | 6  |
| Mr. Ramsey .....                     | 0       | 2  | 6  |
| Mrs. Hutchins .....                  | 0       | 3  | 0  |
| Mr. M. Lunn .....                    | 0       | 5  | 0  |
| Mr. A. Shaw .....                    | 0       | 2  | 6  |
| A Friend .....                       | 0       | 1  | 0  |
| Mr. S. Rutherford .....              | 0       | 5  | 0  |
| Mr. R. Purser, <i>Leighton</i> ..... | M.      | 0  | 5  |

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**Essays, Expositions, &c.**

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THE MISSION AND PRESENT DUTY OF THE STRICT BAPTISTS.

AN eagerness for union among professing Christians, may be a good or an evil, just in the proportion that it recognizes or neglects Divine authority as its rule. It is a good when it proposes to combine in more efficient Christian action those who already acknowledge the laws of Christ, and who render the required obedience to him as their Lord and Master; but it is an evil if it overlooks this obedience and proceeds to its object irrespective of proved neglect in the requirements of Christian duty. In the former case Divine truth, which after all is of far more value than mere union, is revered and honoured; but in the latter it is sacrificed in some weighty particular, in favour of an object which, regarded intrinsically, is utterly valueless. Union should be promoted for the sake of the truth, and truth alone should be the guide and measure of the union.

In an age when this superficial union commands a universal homage,—when a speculative charity is made of more consequence than the permanent institutions of the Redeemer,—and when men are accounted bigots in the same proportion that they rigidly adhere “to the law and the testimony” of God himself;—whoever shall venture to dispute the claims of the popular idol, will be

treated with contempt, or be doomed to a cold exclusion from every fashionable synagogue. When the multitude worship on the plains of Dura, he who refuses to bow the knee will speedily find himself in the burning fiery furnace. Human nature is never more grievously offended, than when men are bold enough to dispute the will of the majority. Its darkest frown is reserved for such as dare to differ on behalf of some unfashionable or neglected truth.

It is thus with the Strict Baptists. They are despised because they are few, and derided for their rigid adherence to New Testament authority. For the only question at issue between them and their more immediate opponents is, shall “the communion of saints” be according to New Testament rule; or shall it be after a human invention? This is the sole point in question; and as the Strict Baptists determine to abide by New Testament authority which can never be in harmony with the taste of a worldly liberality; they are in frequent cases, the butt of ridicule, or the victims of opposition.

Under these circumstances, what is their duty? What line of conduct should they pursue, in proof of their fidelity to their Master who is head over all things

unto the church? Are they to subject his laws to *any* principle of expediency?—or are they to adhere with strict and unswerving fidelity to the institutions of His appointment? Are they to court unity at the sacrifice of acknowledged truth:—or are they to maintain the truth of Christ whatever may be the consequences upon mere union? In one word, are they to abide by the rule of that heavenly wisdom which is “*first pure, then peaceable;*” or are they to adopt the fashion of the day by perverting that rule into first peaceable and then pure?

The issue is a very simple one; and it requires neither profound philosophy nor far-fetched logic to determine whether Christ shall reign in his own church, or whether some “*new case*” shall qualify or rival his authority. It is evidently the question of whether the New Testament *alone* shall legislate for the churches; or whether a recent fortuity shall come in to complete the arrangements of Him who is “*the only wise God.*” This, stripped of all *disguises*, is the sole question, and the advocates of “*open communion*” are kind enough to come to the assistance of Him who is “*God over all,*” in perfecting his legislation for the government of his own kingdom; but we must be pardoned for disputing the character of that charity which assumes to supplement Divine wisdom with the patronage of this “*new case.*” The most fearful warning is directed as pointedly against those who “*add*” to the words of God, as against those who “*take away;*” and the solemn certainty of the threatening should make us tremble lest we incur the guilt of the one act, in our zeal to avoid the other.\*

The mission of the Strict Baptists is therefore, to maintain in primitive integrity, the New Testament authority in a great particular of Christian obedience; and to discountenance both *in their individual and associated capacity*, every attempt, by whomsoever made, to alter or relax the known law of Christ. This we repeat is the one duty of the Strict Baptists. It is not merely to affirm or defend that law, but it is also to maintain a *constant protest* against whatever tends to its infringement. But while the duty will remain abstractedly the same through

all time, and terminate but with the dispensation to which it stands related; the *particular modes* of its discharge must vary with the complications of surrounding error. To maintain the principle, we require to be faithful; but to *apply* that principle to the fluctuating circumstances of life, will oblige us to be both prudent and wise. And after a careful survey of the existing state of the communion question in Great Britain, and of the rapid encroachments that are made in *every direction* upon plain New Testament order in reference to that question, we are convinced that our present duty requires discharge in the following particulars.

I. *A clearer, more special, and more frequent, explanation of the law of Christ, in our churches.* How painful it is to know that in some whole districts of the country the communion law of Christ is seldom or never explained in the ministrations of the pulpit. Sabbaths, months, and in some cases, years pass away, and neither explanation, nor enforcement of the Master’s will is heard from the preacher’s lips. This serious neglect implies that the vineyard of Christ has no “*hedge;*” and the sacred enclosure of God upon earth no protective boundary. Communion is *practically* treated as if the church and the world were one, or that their common boundaries could so intersect as to present but little distinction. Under these indolent circumstances, communion with the church of Christ ceases to be a *serious* matter, but is regarded with levity and often assumed without a corresponding sense of the deep responsibility incurred. It is thus made too cheap to be valued, and too easy ever to be felt as *the most solemn* obligation upon earth. Members of our churches, and especially the more youthful part, gradually become indifferent to its claims, and are thus silently prepared to sacrifice it in favour of a popular liberality. Not having been taught to commune *on principle*, it occasions them no compunctions of conscience when, on the first fitting occasion, they throw that communion to the winds. From this fatal mistake our churches require to be carefully preserved; but who shall preserve them if the Strict Baptists fail? Or if they are silent upon the communion of the church, is it at all surprising that

\* Rev. xxii. 18, 19.

"the bear out of the wood doth waste it?" If even the wise master builders neglect the fence, who can wonder that "the wild beast of the field" commits ravages within the sacred enclosure? Our very neglect invites the inroad and, more awful still, we make ourselves a party to the havoc he commits. Let Baptists generally meditate upon this injury to the church of Christ, and then ask themselves if they are doing their duty!

II. *A more systematic and enlarged effort to supply the churches with pastors, who shall be pledged to maintain the New Testament communion.*

For the future prosperity of the churches, our chief dependence, under God, must necessarily be upon the character of the rising ministry. It is useless to plead that the Saviour will take care of his own cause,—that he will preserve his truth from failure,—or that he will call his chosen people out of a carnal world by agents specially prepared by himself. Upon the certainty of these points there can scarcely be two opinions. But do the parties who urge such pleas ever remember the seven churches in Asia? Or are they able to account for their decay, and, with one exception, for their total ruin, on any other ground than that of slighting the truth of God? Were not the "angels" of those churches unfaithful in the first instance? And was not false doctrine much more widely spread by the pastors in office than by any other agencies? If, then, such was the case with those churches and so near the apostolic age, can we expect it to be otherwise with ourselves, if we permit an indulgence in the same causes? If, instead of humble-minded, truth-loving pastors,—men who will hazard life itself for the cause of God,—we have mere scholars, divinity essayists, "intellectual" men more conversant with the erudite and abstract than with the "unsearchable riches of Christ;"—what can we expect but a carnal pulpit and a worldly church,—a pulpit without Christ, and a church without converted sinners? Things have long been tending in this ominous direction, and a fatal impetus is given to their course in the same proportion that the pastors are indifferent to the New Testament law of communion. If, instead of "putting on Christ" as the first believers

were required to do, the doors of the church are open to whoever may express a desire to enter,—is it surprising that the Lord's baptism is slighted? Or that there should be a wide-spread indifference to a manly decision for Christ such as baptism expresses and requires? If the "angels" of the churches are not right upon so vital a principle, can we wonder that the churches themselves are wrong? When the *keepers* of the vineyard break down the hedges thereof, who ought to be surprised that the "unclean" abound within it? The men who are appointed to shut them out, are the very men who assist them to enter.

It follows consequently, that the Strict Baptists should both pray and labour hard, to supply a race of faithful pastors to the churches. The hands of those earnest and devoted men on whom hitherto, this priceless work has been devolved, require to be greatly strengthened by more adequate support and a wider scope for their valuable labours. Those churches that are really concerned to preserve New Testament communion unimpaired, will have to gird themselves to a higher degree of zeal and effort in this department of their Master's service, than they have ever yet attempted, if they are to meet the requirements of present duty. The easy formality of past years must at once be abandoned, and as in the sight of God they will have to supply both the men and the means, for a more faithful and scriptural ministry. If this be not done, and that speedily, the Strict Baptists will have to confess with shame that they did not understand "the signs of the times."

III. *A more prudent care to confine the public property of the Baptist family, to the exclusive purposes intended.*

To avoid litigation is a Christian duty, and to render it unnecessary will be an act of Christian prudence. The cause of the Redeemer never gains, but loses, by legal contention; and the foresight that lessens its probability will go far to prevent those lamentable mistakes over whose unhappy consequences, the whole church of Christ cannot but mourn. An undoubted legal right can well afford to be explicit, and the Strict Baptists should cultivate this quality above all other men. Against them a combination of causes will work with the force of a

torrent to reduce their position and to lessen their influence; and not until the world consents to be governed by New Testament authority, will it forbear to persecute the men who avow that authority as the sole law of their religious life. "If ye were of the world, the world would love his own" is true in more senses than one; and as the world's love will be in a full proportion with worldly conformity, those that dare to differ must stand ready to meet the consequences of their own temerity. But since this opposition is inevitable, the Strict Baptists should be prepared as far as possible to prove it unjust. Especially should this be done in reference to their own property. Their title deeds should be as explicit and as unmistakable as language can make them. It should be patent to the world that their pulpits, and their buildings, are for the teaching and conservation of the doctrines and institutions of the Lord Jesus Christ, *and none other*. And these should be *distinctly* stated even to the utmost minuteness, that honourable men who differ from their opinions may not incur the charge of misappropriation. In past generations, when the New Testament communion was the rule, and "open" communion the exception, this minute care was less necessary; but since the rule and the exception have changed places, the Strict Baptists will require to be "wise as serpents" in order to hold their own. They may not stand idly by while the spirit of modern innovation employs for its own purposes, property acquired for a widely different use. The doctrines and institutions of Christ were dearer to our Baptist forefathers than life itself; and their successors will not be faithful to their trust, but as they exert themselves to the utmost to hand down to posterity unimpaired, the property devoted by those pious men to provide a permanent home for the pure truth of God. And it will be a dark day for Britain when the zeal of those primitive Baptists shall have so far departed, as to permit their sacred heritage to be usurped by men who can have no possible sympathy with the "strict" creed of their venerable predecessors.\*

\* It will henceforth be necessary to specify both doctrine and communion in the chapel

IV. *The formation of separate and independent associations of Strict Baptists throughout the country at large.*

If the Strict Baptists are conscious of having a great scriptural truth to maintain,—if as they believe, *that* great truth is threatened with extinction in all parts of the British Empire,—is it not plainly their duty to stand up boldly and *constantly* in its defence? Ought they under any circumstances, and for any purpose whatever, to sanction combinations where that vital scriptural doctrine is discountenanced, or it may be, ridiculed and despised? Have they as a party ever gained anything by this dubious neutrality,—this temporary suspension of their fidelity to their Master's cause? Has the truth itself gained anything by this systematic taciturnity at their annual gatherings? Or, to come closer still, on their return from those equivocal unions, can they retire to their closets and appeal to a heart-searching God that they have done their best, *their very utmost*, to recover his precious truth from the embrace of error, or to prevent that deadly embrace?

Brethren who know the actual working of these *mixed* associations also know, that the evil rapidly spreads to the yet

deeds of the Strict Baptists. For this purpose it is suggested that a "model deed" should be prepared by some competent legal functionary, from which a copy might be taken by the trustees of any new chapel. It should state, but with legal precision and in legal terms, that a certain building with its grounds (duly described) are "for the sole use of Protestant Dissenters of the Particular or Strict Baptist Denomination,—that is to say, of those who practise adult baptism by immersion as the only proper baptism,—who, denying Arianism, Socinianism, and Arminianism, adopt, believe, and teach, the Calvinistic Theology as contained in the Baptist Confession of Faith prepared and issued by the General Assembly of Baptists who met in London in the year 1689, and who published the said Confession of Faith under the title of 'Thirty-two Articles of Christian Faith and Practice,' &c.;—and who (namely, the before-mentioned Strict Baptists) admit to the communion of the Lord's-table and to the fellowship of the church, 'none but such persons as have been baptized by immersion on a voluntary confession of their own faith in the Lord Jesus Christ as the Saviour of sinful men.'—Some such description of doctrinal belief and communion practice as this, would go far both to secure Strict Baptist chapels to their own denomination, and to prevent the contentions which a less specific statement might create.

untainted churches, that in these combinations equally with other and similar cases, "evil communications corrupt good manners," that the men who attempt to be faithful are marked and shunned, or studiously thwarted in their purpose, that from year to year the advance of the truth on communion bears no proportion to the steady increase of the fashionable error, and that in a number of instances the communion error *does not stand alone*, but that others of even a more profound and fatal character have followed in its train, and are gradually poisoning not a few of the churches. The brethren know these things and *privately* deplore them; yet they sanction the contagious partnership with their presence, and in some instances earnestly plead that the treacherous admixture may be allowed to remain undisturbed!

Life is wearing away amidst these devastations of our Zion, and as our years pass along their course we see with appalling distinctness the ruin spread wider and wider. And where are the men to stand in the breach? Where are the faithful "watchers" to proclaim the

needed alarm? The clouds are gathering a deeper darkness, and the very breezes indicate a coming storm. But who lifts up his voice like a trumpet, that the churches may be aroused before the tempest shall burst upon their heads? Who calls upon them with determined earnestness to come to the help of the Lord against the mighty? If it were a question of communion *only*, the apathy might possibly be pardoned; but it is one of a much higher reach, and of far more solemn aspect. It is, when closely examined, nothing less than, shall the New Testament *alone* govern the churches of God or, shall a "new case" of modern times divide with itself the Divine authority? Upon this point the Strict Baptists profess to take decisive action, and if they are wise in their generation,—if the time-serving tendencies of the age have not also shorn them of their locks, they will at once resolve to *stand alone* in defence of their Master's truth, rather than remain mere "hewers of wood and drawers of water" to other men.

I. E.

### JESUS THE SAVIOUR OF HIS PEOPLE.

By THE REV. JOHN BROWN, A. M.

*"And she shall bring forth a Son, and thou shalt call his name JESUS; for He shall save his people from their sins."* MATT. i. 21.

THE narrative of which the text forms a part, records one of the most important events that ever this world beheld, or was ever contemplated by the heavenly hosts. We read that the "morning stars sang together, and all the sons of God shouted for joy," on creation's natal day; but when the Father bringeth the First-begotten into the world, He saith, 'And let all the angels of God *worship Him*.' Accordingly, when the angel announced the nativity of Christ to the shepherds in the plains of Bethlehem, "there was suddenly with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest (heavens), and on earth peace, good will toward men.'"

The mystery of the incarnation was the subject of ancient prophecy.—"For

unto us a child is born," says the prophet Isaiah; "unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." On this and similar promises rested the faith of the ancient church. The saints of old looked forward to the coming of Jesus with feelings of the deepest interest. They longed for the promised Deliverer; they "waited for the consolation of Israel." Nor did they wait in vain: for when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. "The Word was made flesh, and dwelt among us" in a human body, as the Shechinah dwelt in

the ancient tabernacle, ("and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." While Joseph was much perplexed in endeavouring to ascertain the path of duty, in the trying circumstances in which he was placed, "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins."

JESUS is the Hebrew name *Joshua*, with a Greek termination. It signifies a *Saviour*, and the reason assigned for giving this name to the Redeemer is, because "He shall save his people from their sins." Joshua was a type of Jesus, both in his name, and also in his office. As Joshua saved the people of Israel out of the hand of their temporal enemies, and conducted them to the Canaan rest; so Jesus saves his people from sin, and death, and hell, and brings them to the heavenly Canaan—the rest that remains for the people of God. Hence he is called the *Saviour*, by way of eminence.—"A SAVIOUR and a Great One." "Unto you is born this day, in the city of David," says the angel to the shepherds, "a *Saviour* who is Christ the Lord." "We know," say the men of Samaria to the woman who directed their attention to Jesus,—"We know that this is indeed the Christ the *Saviour* of the world." "Him hath God exalted with his own right hand," says Peter to the Jewish council, "to be a Prince and a *Saviour*." "And we have seen and do testify," says the Apostle John, "that the Father sent the Son to be the *Saviour* of the world."

Those whom Jesus saves are here denominated "his people." "He shall save *his people* from their sins." The same appellation is applied to them by Zacharias, the father of John the Baptist,— "Blessed be the Lord God of Israel, for he hath visited and redeemed his people :—" Luke i. 68. Now it is evident from

both these passages that the objects of redeeming love are called "his people" *prior* to their salvation. They are not called his people in consequence of being saved; but they are saved in consequence of being his people;—they are his people in some sense *before* they are saved.

1. They are his people by *donation*. They were given to him in the council of everlasting love. To this mysterious transaction Jesus himself refers in discoursing with the Jews:—"All that the Father *giveth* me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath *given* me I should lose nothing, but should raise it up again at the last day." Again: when solemnly addressing his Father in that most sublime prayer, which he offered in the immediate prospect of death, he makes mention of the same precious truth. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Having communicated "eternal life" to these in regeneration, he will keep the spiritual principle alive; he will raise their bodies also from the grave, and present them in full tale [number] to the Father at the great day, saying, "Behold, I and the children whom God hath *given* me." John vi. 37—39; xvii. 2; Heb. ii. 13.

2. They are his people by *purchase*. They had sold themselves for nought, and they were given to him to redeem. They had become the bond slaves of Satan, and were led captive by the devil at his will. There was no difference between them and others by nature. They were alike the children of disobedience and the children of wrath. Having rebelled against a holy God, they had exposed themselves to his just displeasure, and but for "the eternal purpose" of grace, "which he purposed in Christ Jesus our Lord," they must have perished for ever. But as the Father gave them to the Son in the everlasting council to redeem, so, in that same council, the Son covenanted to become their Substitute and Surety. Their sins accordingly were imputed to him, and he endured the penalty, as if he himself had been the sinner. He thus paid the debt which they owed to the

justice of God, and purchased them off from that wrath which was due to their sins. "The Son of man," says he himself, "came not to be ministered unto, but to minister, and to give his life a ransom (*ἀντι πολλαῖς*) for many;" that is, to suffer in their *place*, and thus procure their redemption by the price of his blood, as captives taken in war were wont to be redeemed by a price paid for their liberty. In all this Jesus acted *particularly*, or as the Representative of "*his people*." "For the transgression of *my people* was he stricken," says Jehovah. "Christ loved the *church* and gave himself for *her*," says the apostle. "The good shepherd giveth his life for the *sheep*," says Jesus himself. And as Jesus thus stood as the substitute of his people, the church is said to be "the purchased possession." Matt. xx. 28; Isa. liii. 8; Eph. v. 25; John x. 11.

3. They are his people by *regeneration*. By nature they are the children of the devil, and ever would continue to be so, for anything that they either will or can do towards their own conversion. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Thus it is as much beyond the moral power of a sinner to change his heart as it is beyond the natural power of the Ethiopian to change his skin or the leopard his spots. But what the sinner cannot do for himself, Jesus by sovereign, omnipotent grace does for him.—"But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." In this sense even those who were his people in the everlasting council, are *not* his people till he make them so by regenerating grace.—"Who in time past were not a people, but are now the people of God, who had not obtained mercy, but now have obtained mercy." And the grace thus bestowed in regeneration secures their interest in covenant love. "For Jehovah will not

forsake his people for his great name's sake, because it hath pleased Jehovah to *make you his people*." Jer. xiii. 23; John i. 12, 13; Ezek. xxxvi. 26, 27; 1 Pet. ii. 10; 1 Sam. xii. 22.

4. They are his people by their *own consent*. For though omnipotent grace is necessary to change the heart, yet Jesus forces no man to serve him *against his will*. No; he renews the will—he makes "his people willing in the day of his power," and thus secures their cordial consent. One shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel. "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to Jehovah in a perpetual covenant that shall not be forgotten." As he chooses them to be his people, so they choose him to be their God. His service is therefore a voluntary service; the sacrifices which they present are free-will offerings, and he will accept of none but such. Hence, as he claims them as his people, so they frankly avow the relation:—"We are his people, and the sheep of his pasture." Psa. cx. 3; Isa. xlv. 5; Jer. l. 5.

"He shall save his people from their sins."—Jesus saves his people from their sins in three respects. He saves them from the guilt of sin, he saves them from the pollution of sin, and he saves them from the consequences of sin.

*First*, He saves them from the *guilt* of sin. This he does by the application of his blood and righteousness. When they believe the gospel, they are accepted in the Beloved. Being washed in that blood which "cleanseth from all sin," and clothed in the robe of his perfect righteousness, they are no longer charged with sin. They are not only forgiven all trespasses, but they are pronounced **NOT GUILTY**. Their sins are carried away by the anti-typical scape-goat into a land *not inhabited*. Christ has *put away* their sins by the sacrifice of himself, so that the conscience ceases to accuse. "By one offering he hath perfected for ever them that are sanctified"—made those who believe in him "perfect, as pertaining to the conscience," so that they have "no more conscience of sins." Heb. ix. 9; x. 2, 14.



*Secondly*, He saves them from the *pollution* of sin. This too was contemplated in the everlasting purpose. Though it was not his design to save them because he *foresaw* their faith and holiness, yet neither was it his purpose to save them *without* these. They were "chosen from the beginning;" but it was "*through sanctification of the Spirit and belief of the truth.*" They were "chosen in him before the foundation of the world," but it was that they "should be *holy and without blame before him in love.*" They were "predestinated," but it was "to be *conformed to the image of his Son.*" These two things, viz, pardon and holiness, are so inseparably linked together in the purpose of God, that the one cannot exist without the other. It is as true that "without holiness no man shall see the Lord," as it is true that "by the deeds of the law there shall no flesh be justified in his sight." Holiness is not the cause, but it is the *proof* of our being his people; for "they that are Christ's

have crucified the flesh with its affections and lusts."

*Finally*, Jesus saves his people from the *consequences* of their sins. These are very numerous and very bitter:—many infirmities of body and mind,—many afflictions arising out of worldly circumstances,—death itself, and the pains of hell for ever. But from all these evil consequences Jesus saves his people. There is no anxiety, no sorrow, no sickness, no death in heaven. "The inhabitants of that land shall not say, I am sick; for the people that dwell there are forgiven their iniquities." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Conlig, Newtonards, Ireland,  
Sept. 10, 1858.

### CHRIST A CHRISTIAN'S LIFE.

By CHRISTOPHER LOVE, THE MARTYR.

1650.

OH, beloved, you have not the grace of life that can live ten, twenty years in your family, yet never labour to bring home the wife that lies by your side, never labour to work grace in your children that sit at your table, never labour to convey this life to your servants, to be instruments of good to them that are drudges to do your work, never care they shall do God's work as well as yours. If you had this grace of life in you, it would be natural to you to dispense this life and communicate it to others as well as yourselves. The Spirit is a communicating Spirit. We read, Acts ii., the Spirit of God came down on the apostles and some other Christians, like fiery tongues. It came down like fire,—fire is the most generating thing that is. If there be but a spark of fire, let but this alone, or do but blow it, it will kindle to a flame, and not only to burn in your chimney, but give it way it will burn

your house also. Fire is of a communicating nature, and the tongue we know that's an instrument in man's body whereby he communicates what good he hath in him. If a man have never so much good, if he have not a tongue to utter it to others, it will do them no good. Now the Spirit came down like fiery tongues to denote that their grace must spread like fire, and that they must have tongues to communicate and dispense it to others, that they may have the life of grace in them as well as they.

But where there is life, there is sense to feel any injury or violence offered to this life. And oh, follow me here, and I doubt many men will be found but living ghosts in God's presence this day. Where there is a natural life, there is a sensibleness of any injury that may be done to prejudice that life. The poor worm, if you tread upon it, will wind itself and run into a corner, still labouring to avoid

what may wrong its life. The very beasts will eat nothing that shall be hurtful to their life. A little child will not take the thing down that is hurtful to the taste.—Beloved, it is thus if you have the life of grace, you will be sensible of anything that may be prejudicial or injurious to that life. What is that? Why there is nothing injurious to the life of grace, but only sin in your hearts and lives and the temptations of the devil; these are the great enemies to grace. Now if you have life, you will be sensible of the sins you commit. You will say, 'Oh what prejudice do those thousands of lusts that I harbour in my soul, what wrong do they to my graces! they keep my graces dying; they keep my graces from thriving in me.' Were you ever sensible of this, what impeachment (hindrance) the having sin in your hearts was to your graces? Did you ever grieve? Did you ever lament this? Had you the life of grace, you would oppose sin that so wrongs your grace. And then for temptations also, it may be the devil hath tempted you to horrible lusts, to pride one day, to deceit another, to profaneness another; sin after sin every day; and yet ye were never sensible of this—never laid this to heart. A living member is sensible of the smallest injury, whereas a dead body is not sensible of the darkness of the grave, the weight of the earth, the gnawing of worms, or the poison of corruption; so, it may be you lie under the guilt of many millions of sins, and though they are as heavy as mountains of lead, yet you never feel the weight of the least sin with one of your fingers. This never makes your heart grieve and be perplexed. Alas! lay this to your hearts,—Jesus Christ is not your life. If Christ were your life, you would be deeply sensible of anything that may injure or do wrong

to that spiritual life. Now where are you, oh you insensible sinners that have a thousand lusts your hearts may say you are guilty of; yet your thoughts are never troubled, your hearts never grieve. Oh, do not say with an impudent face, Jesus Christ is your life.

Wherever life is, the actions of that life are done from an internal principle; there is a natural heat which is the fountain thereof, by which the body is made operative and vigorous; therefore, in living creatures, the heart first lives, because it is the forge (source) of spirits and fountain of heat. As now, a man that sings or lifts up his voice, he hath an internal principle in him of that motion. A man may make a noise by striking two things together, but this is from an outward principle; but when a man speaks, he speaks from an inward principle, if he have life. So it is with the spiritual life. A man that has no spiritual life in him may do much by external parts, from vain glory, from the example of neighbours about him, from fear of hell, from hope of heaven, from looking after reward. These are all but external principles to move action; these men may act far in a godly course, yet have no spirit of life in them. But if the spirit of life be in you, all the actions you do are from an internal principle. There is a principle of grace in the heart, therefore you act, therefore you cherish, and therefore you improve grace. Though there were no God to condemn, no devil to accuse, or hell to torment, or heaven to reward, yet there is an innate principle in you that teaches you that grace is amiable, sin abominable, God desirable, and his ways pleasurable. This principle of grace within man makes him set upon the ways of God, though none of these external motives should allure.\*

\* The Rev. Christopher Love, the author of the foregoing, was a native of Cardiff, in Glamorganshire,—educated at Oxford, and became minister of St. Ann's, near Aldersgate, and St. Lawrence Jewry, in London. He was charged by the minions of Charles the Second, with holding private correspondence with the Scots. After several examinations, he was left for execution, and beheaded on Tower Hill, on August 22, 1651, before he had reached his fortieth year. His address on the scaffold was full of the Christian spirit, and very impressive. Among other precious things, he said:

"Beloved Christians, I am this day made a spectacle unto God, angels, and men; and among them I am made a grief to the godly, a laughing-stock to the wicked, and a gazing-stock unto all; yet, blessed be my God, not a terror to myself. Although there be but a little between me and death, yet this bears up my heart, there is but little between me and heaven. It comforted Dr. Taylor, the martyr, when he was going to execution, that there were but two stiles between him and his Father's house; there is a lesser way between my Father's house, but two steps between

## BAPTISTS AS THEY WERE.—No. III.

THE following church covenant was adopted about the year 1732, by the church at Bengeworth, now represented by that of Evesham in Worcestershire, it having removed to the latter town on the opposite side of the river Avon which flows between the two places. In that year its members were 36 in number, in the present year (1858) they are 89, as reported by the "Baptist Manual." In 96 years, viz., from 1732 down to 1828, this church had but two pastors; the first, Mr. Jacob Mower, was with them for 36 years, and the second, Mr. Lawrence Butterworth, for the long period of 60 years, he having been ordained among them after *four years'* probation. In those days (1768) the churches were more "particular" than they are at present, and the ministry, as a consequence, proved a more settled one.

*The Church Covenant, or Mutual Agreement adopted by the Baptist Church at Bengeworth, now Evesham, in or about the year 1732.*

WE the Church of Christ at Bengeworth by the grace of God, and, as we trust, under the influence of the Holy Spirit, do freely and heartily give up our hands and our hearts to God, the Faith,

and His only and dear Son, Jesus Christ, whom we do own to be our only Lord and Law-giver. And,

1st. Do unanimously agree in His fear (that as we have given up our names to one another) so we will, as the Lord shall enable us, walk together in one body, and as near as possible with one mind, in all sweetness of spirit, and saint-like love to each other as highly becomes the disciples of Christ, as the Lord shall strengthen us.

John xv. 12, 17; Rom. xiii. 8; Eph. v. 2; 1 Thess. iii. 12; 1 John iv. 21.

2ndly. That we will jointly contend and strive together for the faith and purity of the gospel, the truths of Jesus Christ; and the order, ordinances, honour, liberty, and privileges of his church, against all opposers.

Jude iii.; Gal. v. 18; 2 Tim. i. 13; Rev. ii. 25.

3rdly. That we will (as the Lord shall enable us) with all care, diligence and conscience, labour and study to keep the unity of the Spirit in the bond of peace, both in the church in general, and in particular between one another.

Phil. ii. 18; 1 Cor. i. 10; Eph. iv. 8; 2 Cor. xiii. 11.

me and glory; it is but lying down upon the block, and I shall ascend upon a throne. I am this day sailing towards the ocean of eternity, through a rough passage to my haven of rest—through a red sea to the promised land. Methinks I hear God saying to me as he did to Moses, 'Go up to mount Nebo, and die there;' so go thou up to Tower Hill, and die there."

After an allusion to the charge that he had meddled with State affairs, he remarked: "To this I shall briefly say, that it is an old practice to impute the cause of God's people's sufferings to be schemes against the State; when, in truth, it is their religion and conscience they are persecuted for. Paul must die as a mover of sedition. The same thing is laid to my charge; whereas indeed it is because I pursued my covenant, and will not prostitute my principles to the lusts of men; I had rather die a covenant-keeper than live a covenant-breaker. Beloved, I am this day to make a double exchange; I am exchanging a pulpit for a scaffold, and a scaffold for a throne;—and I might add a third,—I am changing this numerous multitude upon Tower Hill for the innumerable company of angels in the holy hill of Zion; and I am changing a guard of soldiers for a guard of angels, which will receive me and carry me into Abraham's bosom. This scaffold is the best pulpit I ever preached in; for in the church pulpit God, through his grace, made me an instrument to bring others to heaven; but in this he will bring me to heaven;—and, it may be, this speech upon a scaffold may bring to God more glory than many in a pulpit."

Towards the close of his address, he expressed himself in the forgiving spirit of his Divine Master and the martyr Stephen (Acts vii. 60.) in the following affecting words:

"Before I lay down my neck upon the block, I shall open my case, and that without animosity or revenge; God is my record, whom I serve in the spirit, I speak the truth and lie not; I do not bring a revengeful heart unto the scaffold this day. Before I came here, upon my bended knees, I have begged mercy for them who denied mercy to me; and I have prayed God to forgive them who would not forgive me. I have forgiven from my heart the worst enemy I have in all the world; and this is the worst that I wish to my accusers and prosecutors, who have pursued my blood, that I may meet their souls in heaven."

He then laid his head upon the block, and at a given signal, the executioner severed it from his body at a single blow.—ED.

4thly. That we will carefully avoid all cause and causers of divisions, and shun those that are seducers or false teachers of errors and heresies.

John ii. 10; 1 Tim. vi. 3; Rev. ii. 14.

5thly. That we will (as the Lord shall influence our hearts) sympathize, and have a fellow-feeling (to our power) with one another, in every condition, and endeavour to bear each others' burthens, whether we are joyful or sorrowful, tempted or otherwise, that we may be mutual helps to one another, and so answer the end of our near relation.

Gal. vi. 2; Heb. xiii. 3; 1 Cor. xii. 25; 2 Tim. i. 16.

6thly. That we will (by the help of the Lord) forbear and bear with one another's weakness and infirmities, with much pity, tenderness, meekness, and patience; not daring to reap up the weakness of any, to those without the church, nor to those that are within, unless it be according to Christ's rule and gospel order; endeavouring all we can for the glory of the gospel, and the credit of this church, willing to cover one another's slips and common failings, that are not sinful.

Eph. iv. 2; Rom. xiv. 13, xv. 1; Col. iii. 12; 1 Cor. xiii. 4, 7.

7thly. That we will (as God shall enable us) cleave fast to each other, to the utmost of our power, and that if perilous times should come and a time of persecution (which God for our non-proficiency may justly send) we will (by God's help) not dare to draw back from our holy profession, but will endeavour to strengthen one another's hands, and encourage one another to perseverance, let what will fall to our lot.

Heb. x. 23—39; 2 Tim. iv. 10, 16.

8thly. We do promise (by the help of the Lord) to keep the secrets of our church entire without divulging them to any that are not members of this particular body, though they may be otherwise near and dear to us; for we believe the church ought to be as a garden enclosed, and a fountain sealed.

Can. iv. 12; Prov. xi. 18; 1 Tim. v. 13.

9thly. Those of us that are or may be single persons do fully design (by God's

help) never to enter into conjugal bonds with any that are unbelievers, for we believe it to be a sin to be unequally yoked, that it is contrary to the rule of Christ, and the ready way to hinder our soul's peace and growth in grace.

2 Cor. vi. 14—18; 1 Cor. vii. 39; Mal. ii. 10; Neh. xiii. 23—31.

10th. That we will (by the Lord's help) communicate to one another of the good things of this life, as God hath or may prosper us so far as our ability will suffer, or any of our necessities shall be thought to require.

Heb. xiii. 26; 2 Cor. ix. 1; viii. 7; 1 John iii. 17.

11th. That we will endeavour (by the Lord's help) to watch over one another's conversations for good, not for each others haltings; yet so as not by any means to suffer sin to rest in the bosom of our brother, but to remove it by using all possible means to bring the person to repentance and reformation of life; and that we will endeavour to provoke one another to love, holiness, and good works.

Lev. xix. 17; Gal. vi. 1; Heb. x. 24.

12th. We do all purpose (by God's help) constantly to attend the meetings appointed by the church, both on the Lord's-day and on other days, nothing hindering, except sickness, distance, or the works of mercy or necessity.

Heb. x. 25; Acts ii. 42, 46.

13th. That we will (as the Lord shall help our memory and influence our hearts) make conscience of praying one for another's welfare at all times, but especially in times of distress, as poverty, sickness, pain, temptation, desertion or the like; and that we will pray for the peace and growth of the whole church in general, and for our ministers and the success of their ministry in an especial manner.

1 Cor. xii. 26; 2 Thess. iii. 42; Rom. xii. 15; Acts xii. 12; 1 Thess. v. 25.

*Signed by minister (Jacob Mower) and people.*

*Here follow the signatures of 36 members.*

## Fragments and Choice Sayings.

### THE CONVENT OF ST. CATHERINE ON MOUNT SINAI.

A recent traveller, in his wanderings through the wilderness of Sinai, gives the following account of the above convent:

"Early on the morning of the 12th of March, we were toiling our way up and over the difficult and dreaded, but after all not so dreadful Nabk el Howa (Pass of Storms). It is now about noon, and lo! its rugged and riven peaks, glittering in the sun, rises up before us Horeb, the mount of God, and, stretching far between us and it, the immense and magnificent plain of Er Raha.

"After all I had read about Sinai, and highly wrought up as my expectations were, I was not prepared for the solemn grandeur of the scene on which we now gazed. It was not one mountain that met our view—it was a multitude of mountains. Of these Horeb is the chief, and by its greater magnitude and majesty, as well as for the events of which it was the scene, rivets our attention, and for the time engrosses our regard. Riding across the plain, and passing two wadys, Esh Sheykh and Shueib, we enter a rugged gorge, formed by Horeb and Jebel el Deir, the Mountain of the Cross, and in a few minutes arrive at the Convent of St. Catherine. It is a large stone building, more like a castle than a convent. I had read of travellers being hoisted up by a windlass, and after dangling for a while in the air, bundled, like a bale of goods, into the convent by a window or door-way in the wall, and expected nothing less than that we should make our entrance in a similar manner. For what reason I know not, this rule, 'more honoured in the breach than the observance,' in our case was not enforced; and while our luggage was hoisted up in the foresaid way, we were permitted to enter by an ordinary door. Mr. Hindley had at first some thoughts of remaining in his tent, but a sight of the comfortable rooms in the convent brought us all at length into one opinion.

"Our first day at Mount Sinai was spent in visiting the church, chapels, library, refectory, and other buildings and

places of interest connected with the Convent of St. Catherine, which is one of the oldest institutions of the kind in the world. The church is said to have been built in the sixth century. Like other Greek churches, it has paintings of saints on the walls. These, as might be expected in such an out of the world place, were of a very primitive kind. Some of the monks were reading prayers and psalms, which in their turns they continue to do night and day, nearly without intermission. Two or three had the fixed, dim, dreamy, and abstracted look of extreme old age. One was said to be upwards of an hundred years, and another could not have been much less. From the church we repaired to the chapel of the Burning Bush. Here a spot was pointed out where it grew; and outside the wall there was a brier, said to be a slip of the veritable bush itself. This, of course, we did not credit. The library had more interest for me than the chapel. A few of the books were English, the gift of travellers; the rest were principally Greek. From the charnel-house, wherein are piled up the skulls of the dead monks of St. Catherine's for many generations, we were conducted to the garden, which had only a few flowers, chiefly irises, but abounded in olives, fig-trees, and pomegranates. Its borders were lined with other trees, among which were a few cypresses, of great height and beauty. Late that afternoon I walked towards Wady Er Raha, and, seated on a rock at the foot of Jebel el Deir, I continued to gaze and muse on the Mount of God till the stars came forth, and beneath the shadows falling deeply from the surrounding hills, I returned to the convent."

### THE WIFE OF BUNYAN BEFORE THE JUDGES.

[Bunyan having been committed to Bedford Jail,] Elizabeth, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release, and, according to her relation, she was told, "they could do nothing, but that his release was committed to the judges at the next assizes." The judges were Sir Matthew Hale and Mr. Justice Twis-

den; and a remarkable contrast appeared between the well-known meekness of the one, and the fury of the other. Elizabeth came before them, and, stating her husband's case, prayed for justice. "Judge Twisden," says John Bunyan, "snapt her up, and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more."

*Elizabeth.*—The Lords told me that releasement was committed to you; and you give me neither releasement nor relief. My husband is unlawfully in prison, and you are bound to discharge him.

*Twisden.*—He has been lawfully convicted.

*Elizabeth.*—It is false; for when they said, "Do you confess the indictment?" he answered "At the meetings where he preached they had God's presence among them."

*Twisden.*—Will your husband leave off preaching?—If he will do so, then send for him.

*Elizabeth.*—My Lord, he dares not leave off preaching as long as he can speak. But good, my Lords, consider that we have four small children, one of them blind, and that they have nothing to live upon, while their father is in prison, but the charity of Christian people. I myself smayed at the news when my husband was apprehended, and, being but young and unaccustomed to such things, fell in labour, and, continuing in it for eight days, was delivered of a dead child.

*Sir Matthew Hale.*—Alas! poor woman.

*Twisden.*—Poverty is your cloak; for I hear your husband is better maintained by running up and down a-preaching, than by following his calling.

*Sir Matthew Hale.*—What is his calling?

*Elizabeth.*—A tinker, please you, my Lord; and because he is a tinker and a poor man, therefore he is despised, and cannot have justice.

*Sir Matthew Hale.*—I am truly sorry we can do you no good. Sitting here, we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the king for a pardon, or to sue out a writ of error; and the indict-

ment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good.—*Campbell's Lives of the Chief Justices of England.*

#### AGAINST MURMURING.

Consider this, Christians, that of all men in the world you have the least cause, yea, no cause to be murmuring and muttering under any dispensations you may meet with in this world. Is not God thy portion? (Lam. iii. 24; Eph. iii. 8; 1 Pet. i. 3, 4). Chrysostom propounds this question,—Was Job miserable when he had lost all that God had given him? and gives this answer:—"No, he had still that God who gave him all." Is not Christ thy treasure? is not heaven thine inheritance? and wilt thou murmur? Hast thou not much in hand, and more in hope? Hast thou not much in possession, but much more in reversion? and wilt thou murmur? Hath not God given thee a changed heart, a renewed nature, and a sanctified soul? and wilt thou murmur? Hath not God given thee himself to satisfy thee, his Son to save thee, his Spirit to lead thee, his grace to adorn thee, his covenant to assure thee, his mercy to pardon thee? and wilt thou murmur? Hath he not made thee a friend, a brother, a son, a bride, an heir? and wilt thou murmur? Hath not God often turned thy water into wine, thy brass into silver, thy silver into gold? and wilt thou murmur? When thou wast dead, did not he quicken thee? and when thou wast lost did not he seek thee? and when thou wast wounded, did not he heal thee? and when thou wert falling, did not he support thee? and when thou wert down, did not he raise thee? and when thou wert staggering, did not he establish thee? and when thou wert erring, did not he reduce thee? and when thou wert tempted, did not he succour thee? and when thou wert in danger, did not he deliver thee? and wilt thou murmur? What! thou that art so highly advanced, and exalted above many thousands in the world! Murmuring is a black garment, and it becomes none so ill as saints.—*Brooks.*

## A Page for the Young.

### THE DISCONTENTED BOY.

"It's very hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Charles, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings, and work hard all day, when others can enjoy themselves without an hour of labour. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting; "it's a great blessing to have food, when so many are hungry;—to have a roof over one's head, when so many are houseless; it's a great blessing to have sight, and hearing, and strength for daily labour, when so many are blind, deaf, or suffering!"

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charles, there is one thing that I think very hard."

"What's that?" cried Charles, who thought that at last his grandmother had found some cause for complaint.

"Why boy, I think *that heart is very hard* that is not thankful for so many blessings."

### MARY AND HER MOTHER; OR, WHY READ THE BIBLE SO MUCH?

"Mother, why do you read the Bible so much?" said little Mary; "haven't you read it all through?"

"Yes, my dear, a great many times," said her mother.

"Well, then, you must know all there is in it by this time: and yet you read it every day."

"Do you remember last summer, Mary, when you were away at Miss Brooke's school?"

"Yes, mother."

"You told me then that when you got a letter from home, you used to read it over and over till it was almost worn out."

"And so I did, mother."

"Well, what made you read that letter so often; you knew all that there was in it."

"Because it seemed a pleasure, and made me think about home, and you, and father."

"So, my dear, I read over some parts of the Bible that I have read hundreds of times before, for the same reason that it reminds me of my home, of my heavenly Father, and my Saviour, and of what he wishes me to do; and therefore I love to read it."

"Is heaven my home too, mother?" said little Mary; shall you take me with you when you go?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"Ah, you mean Jesus Christ, mother."

"Yes, my dear, you must ask him! and you must read and learn to understand this book, which is like a letter from him to us, to tell us all about himself and about heaven. When you can, I hope you will love to read the Bible as much as I do."

### MORNING HYMN FOR THE YOUNG.

Thank the Lord, for he is good,—  
He hath kept us through the night;  
Thank him for our daily food,  
Thank him for the morning light.  
God is good in all his ways,  
Let us now his kindness praise.

When we had our sins confessed—  
Pardon sought by earnest prayer—  
Peacefully we sank to rest,  
Happy in our Father's care:  
Peaceful, all our sins forgiven,—  
Happy, being heirs of heaven.

While the hours of darkness roll'd,  
Free from fear and all alarm,  
Like to lambs within his fold,  
God did keep us safe from harm.  
Angels watch around us kept,  
While we all unconscious slept.

When the night of death shall come,  
Jesus then our souls shall keep;  
"Dying is but going home;"  
Full of hope we'll fall asleep.  
So we'll pass through death's dark night,  
To awake in endless light.

## Poetry.

### "FATHER, FORGIVE THEM!"

Go, search the records of the past,  
Thine eye on heathen learning cast;  
Go, ask of Grecia's pride and shame—  
Rome's injured purchaser of fame:  
Go, where repentance drops a tear,  
Go, where the prayers of saints appear:  
'Mid all the beauties opening there,  
Unequal'd stands this simple prayer—  
"Father, forgive them!"

Search deep, amidst the extensive field  
Of virtues, modern writers yield:  
The history of the world unfold,  
Its brightest moral gems behold,  
And tell, in present or in past,  
Can she one jewel from her cast,  
With half the beauty glist'ning there,  
That's found in Jesus' simple prayer—  
"Father, forgive them!"

See him betray'd, forsaken, sad;  
View him in purple mockery clad;  
Denied, insulted, scourged, reviled;  
With brow unshadow'd, placid, mild.  
See him away to Calvary led,  
The piercing crown upon his head;  
And then, upon th' accursed tree,  
List thou his heaven-breath'd melody—  
"Father, forgive them!"

Go, ask of him who suffer'd there,  
T' impart the spirit of that prayer;  
For strength to follow, as he led,  
The bless'd example here out-spread;  
Behold his all of vengeance shown,  
When Calv'ry heard his dying groan!  
Then view his love for sinners there,  
In that expressive, fervent prayer—  
"Father, forgive them!"

## Reviews.

*Five Sermons on the Five Points*, by WILLIAM PARKS, B. A., Incumbent of Openshaw, Manchester. Second Edition, enlarged. London: W. H. Collingridge, 1, Long-lane, E. C. Pp. 111.

The respected author of these sermons, has studied to discharge an important duty, by first preaching and then publishing his sentiments on the five cardinal doctrines of the gospel. To the term "five points" we have strong objection, and wish that, with other theological technicalities it were for ever abandoned. For while we admit with Mr. Parks (preface, p. 14) that they "contain the very pith and marrow of His (God's) word," we must ever contend that they fall short of a declaration of "the whole counsel of God." Yet as employed among controversialists such as Scott, Whitby, and even the present author, the term assumes to convey the idea that God's blessed word contains these "five points" and nothing more; and that when these are determined there remains nothing beyond to be examined or discussed. They are we frankly avow as the citadel to the garrison, but there are wide spaces around from which that citadel must draw collateral support.

The author has discharged his duty with an earnest faithfulness which deserves imitation, and though the work is a mere recapitulation of arguments which have

long been before the religious world, it deserves to be extensively read. It reduces within a small compass the *substance* of the bulky works of Gill, Scott, and Whitby; and in these days of hurry and bustle, it will be considered a boon to be able to digest those authors in an ordinary railroad journey. The style is clear, and the arguments *pro* and *con* are, on the whole, well arranged.

We might take exception to the author's admiration of the Book of Common Prayer, which he regards (p. 66) as "undoubtedly the second best book in the world." To a churchman, it may be so; but we "outsiders" cannot forget its popish origin, nor the power of "absolution" which it continues to place in the hands of the *Protestant* clergy. Nor can we overlook its strong baptismal regeneration tendencies. It will have to undergo a severe expurgation before we can echo the encomium of Mr. Parks, that it is "undoubtedly the second best book in the world."

Also to page 71, we must take considerable exception. If we read the word of God aright, we believe that election, predestination, and kindred truths, are the exclusive property of *the church*, and not of the world. They belong to the *people of God*, and to no other people; but if they are spread on a common table before the world at large, then is "the children's



bread" given to improper characters. Yet Mr. Parks says he must do this "continually, invariably, and unmistakably." Then of course, Mr. Parks could never have preached the sermon on the Mount; nor have delivered Paul's address on Mars' Hill. (Acts xvii.) But whether he is prepared to maintain that on those occasions neither Jesus Christ, nor Paul preached the gospel, remains to be seen.

*The Early English Baptists, &c.* By BENJAMIN EVANS, D. D. London: Houlston and Wright, 65, Paternoster-row. 1858. Pp. 32.

This is a republication of the very excellent address delivered at the annual session of the Baptist Union in April of the present year. It richly deserved this separate appearance, and we cannot but earnestly recommend our friends to obtain copies forthwith. The amount of reading which it displays is considerable, and the results of that reading, as interwoven throughout the address, are of a most interesting and important character, but especially so to the Baptist family. They may learn from these well written pages, how much on the one hand, they owe to the past; and on the other, the solemn responsibility they are under to preserve the truth of God unimpaired. Through suffering and blood their fathers saved it from a threatened extinction; let their sons take heed that the sacred deposit suffers no loss by passing

through their hands. To aid them in the discharge of this great duty, we recommend them to a careful study of this timely address by Dr. Evans.

*A Life Brief but Beautiful; or, a Biographical Sketch of the late Mrs. William Allison, of Leeds.* By ALEXANDER M. STALKER. London: J. Heaton and Son, 21, Warwick-lane. Pp. 62.

Mrs. Allison was born in 1836. At an early age, she became the happy subject of Divine grace, and in her its fruits were of the most amiable and lovely character. She entered the church of God by baptism when about fourteen years of age, became a wife in April, 1857, and God took her home on February 16th, of the present year. In her was exhibited the *sweetness* of true religion in an unusual degree, and Mr. Stalker, has evinced sound judgment in allowing the subject of the memoir to speak for herself. Character, decided, devoted, firm and gentle, is traceable throughout these attractive pages, and we know of no little book that could with more propriety be placed in the hands of young females than this. Her early devotion, her tender love to the Saviour, her activity for his interests, her quiet and modest example, and her calm and peaceful death, are eminently adapted to inspire them with an emulation to copy so much of excellence as seen in one of themselves. May the gracious Spirit make this use of the "life, brief but beautiful" of Mrs. Allison.

## Intelligence.

### Foreign.

#### DENMARK.

*Mindstrup Mark, Hveisel Sogn,*  
*per Veile, Denmark, Sept. 9, 1858.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER:—My last letter to you was from Copenhagen. I stayed there but one Lord's-day after I wrote. Nothing of any importance occurred in the church during that time. There had, however, been a considerable religious movement in Copenhagen in the last time; the so called church-believers seem to have been roused from their sleep, at least for awhile; and a number of religious meetings have been held. Mr. Lammers, of Norway, has also been in Copenhagen, and various other parts of this country. He intends, no doubt, forming churches here after the model of those formed by him in Norway.

I wonder whether he will get many adherents. There are people enough here who are not very well pleased with the established church, but when they are to make a decided step and separate from it, most of them draw back. An instance of this sort occurred not very long since in Veile. A Mr. Sommer, of whom I have told you, I think, in a former letter, used to preach there and at other places to considerable numbers of people. About a month or two ago he made an attempt to form a church and exhorted his hearers to commune with him. But few of them did so, and since that time most of his hearers withdrew and only a few attend his meetings now. If Mr. Lammers, Mr. Sommer, and their friends, succeed in forming churches in this country, open communion is at once introduced here too. Their views on that subject are about the same as those of the open communionists in England. We

have to be on our guard; very likely our churches will be tried now in this way also: open communion has a fair aspect. May God in his mercy keep his churches here and everywhere from falling into it.

During my stay in Copenhagen, I translated four new tracts, which are being published chiefly at the expense of the Religious Tract Society, London.

Saturday, 31st July, I left Copenhagen for Slayelse, having been ungently requested to come to the assistance of the church there. I have told you in a former letter that there was a brother there who wished to be ordained, but who entertained erroneous views on various subjects and also about the observance of the Lord's-day. His case was to be brought before the church, Aug. 1st. I went to the house of Mr. N. Nielsen, the pastor of the church, but he was gone to Hamburg. On Lord's-day I attended the meeting, which I was requested to conduct. At the ordinance of the Lord's-supper, the brother referred to above made some erroneous remarks about the Divine Being which I found necessary to correct. After service a business meeting was to be held, but the pastor being absent it was postponed. I was then requested to state my views about the Lord's-day, which I was very happy to do, being quite prepared for it; and I gave a pretty full exposition of the origin, nature, and the necessity and obligation of keeping holy that day. Our brother made a few remarks, but as I had stated all the objections which I knew he could urge, and answered them at large, I precluded him from making any further observations. All present seemed much pleased, and I rather think our brother was pretty satisfied too. God grant that this may tend to correct the views both of himself and others on this important subject.

Tuesday, Aug. 3rd, I left Zealand for Jutland (Veile and neighbourhood). Lord's-day, 8th, I was at Hedegard, Give parish, about sixteen or eighteen English miles west of Veile, and preached there. Lord's-day, 15th, we had a well attended meeting at Mindstrup Mark; several friends from Veile were present.

You will be pleased to hear that a door for usefulness has now been opened at Veile, and, I hope, at other places on the east coast of Jutland. Some time this summer I baptized three believers from Veile, and on Lord's-day last I had the privilege of baptizing two more from that place. Lord's-day, 22nd, I was also permitted to preach at Veile, both forenoon and afternoon, to pretty good congregations. This is the first time we have had meetings there.

The meetings were held in the room where Mr. Sommer used to preach, he being in Copenhagen at the time. The afternoon meeting was a little disturbed by a drunken man who was present and interrupted me several times. The following Lord's-day, Aug. 29th, I was also at Veile, and preached again twice that day. Two persons at Veile, a Mr. Peterson and his wife, who have attended our meetings several times, and who appeared to be much concerned about the salvation of their souls, and earnest enquirers after truth, requested to be baptized. I had conversed with them several times before, and had found them serious, and as far as I could see, honest converts. The brethren at Veile, who know them well, gave them also a good testimony. We agreed to have a meeting at Mindstrup Mark, on Lord's-day, Sept. 5, and to assemble the brethren living in Give and the neighbouring parishes, and, if it should please God, to baptize Mr. P. and his wife. It was a very happy day; in the forenoon we had a well attended meeting, and after that, I had the privilege of baptizing four believers; the two were a man and his wife, from S. Collemorten; people who have attended our meetings for more than a year, and appear to be truly honest and sincere. In the afternoon, we sat down to the Lord's-supper. To show you the sincerity of Mr. and Mrs. P., it will interest you to know that the relatives and the father of Mrs. P., did all in their power to induce her to refrain from being baptized. The day before their baptism, her father, after having made several unsuccessful attempts, visited them again and as he was unable to move her through his persuasions, he threatened that if she were baptized he would not acknowledge her as his daughter. But notwithstanding his threats, his persuasions, and his tears, both she and her husband remained firm. There are now five Baptists in Veile; it is a beginning; who knows what the Lord may be pleased to do? he has done great and marvellous things in other places, may he not do the same here?

Lord's-day next, I am again, please God, going to Veile. I have now nothing more of any particular interest to communicate, except that my partner in life was delivered of a daughter, Lord's-day last, Sept. 5. Both she and the child are well.

Please present my Christian regards to the committee and all kind friends. May grace and peace be with you and yours. With affectionate regards, I am, dear brother, yours sincerely in Christ,

A. P. FÖRSTER.

## PRUSSIA.

*Extracts from a recent letter written by Mr. Moritz Geissler.*

*Elbing, Aug. 25, 1858.*

..... "I have, since the commencement of last May, when I was sent here, travelled over nearly the whole of East and West Prussia. The day before yesterday I returned again to Elbing, and am about preparing to leave again the next day, having got the order to supply for a fortnight in Tilsit, and visit its stations, and then I shall immediately proceed to Memel, to supply the minister's place there. I should have been in the above place already, but I needs must also be in other places. So I am continually in full work. I have travelled over, in these last three weeks, more than 500 miles, mostly by foot, and preaching everywhere.

You further wish to know my opinion and prospects for *Saxony*. Now, my opinion is still the same as it was when I was with you. My desire is to go there as soon as possible; and as soon as the Committee say I shall go, I surely shall do so, though I have to expect there hard work and persecution. But there is indeed also great need of my assistance where I am now; and if we wait till the *Saxons* say "Come," I may wait all my life-time. The time that I should remain where I am at present will, as you say, expire soon, viz., at the end of next October; and before that time I hope to hear of any resolution of our Committee.

\* \* \* \* \*

This so far, and all right; but I have not got any numbers of the *Primitive\** except two, for this year, and never have I seen, except once, a report of mine, neither have I got a report which you have printed after your annual meeting. Now, by not getting these, I shall lose my interest in your operations. The letter I have now got from you has indeed greatly stirred me up again. My journal I have regularly given to Mr. Oncken, and at the end of September I shall give it him again. But I think it would be better if I sent you *monthly* a report of my labours; quarterly is too long a time, and things are then too old. If you, then, wish to have it so, please let me know. And would you be so kind as to send me *all the Primitives* of this year; I should be very thankful for them. Sometimes I can also make good use of any article in it here in Germany.

Concerning the essay enclosed, Will you be so kind as to send it where it should go to. Though I could read the letter, except

the last sentence of it, yet I cannot make out the name and address. Be, then, so kind as to put it in a cover and send it to its place. I therefore, sent you also the letter I got. If you like, you may read the essay.

I would also have written a report of my labours for you, but you shall now soon have my quarterly journal. Yours affectionately,

M. GEISLER.

## BAPTIST DEPUTATION TO SWEDEN.

THE Swedish Baptist Association, prior to their meeting in Stockholm in June last, addressed an urgent invitation to the Secretaries of the Baptist Union, to be present on that occasion, and to aid them with their counsel in furtherance of the cause of religious liberty in Sweden. To this invitation the Committee gave a prompt assent by deputing their Secretaries, Messrs J. H. Hinton and Dr. Steane, to attend the meeting of the Swedish brethren. Their reception was a hearty one and full of encouragement, and their services among those brethren appear to have been highly successful in establishing friendly relations with that interesting branch of the Baptist family. Since the return of the deputation the Committee of the Swedish Baptist Association have forwarded the following courteous letter to their London brethren, which we are inclined to think will be read with much interest.

*"To the beloved Brethren in Christ composing the Baptist Union of Great Britain and Ireland, the executive Committee of the United Baptist Churches in Sweden send Christian salutation. Grace, mercy, and peace from God our Father, the love of Jesus, and the communion of the Holy Spirit be with you for ever.*

"The Committee in behalf of the Swedish Baptist Association tender to you their most sincere thanks for the affectionate letter received from you through our beloved brethren, the Rev. E. Steane, D.D., and the Rev. J. H. Hinton, M.A., who so kindly favoured us with their presence during the Sessions of our Conference. Their presence, together with that of the Rev. J. G. Oncken, and the Rev. J. Köbner, of Germany, has been greatly refreshing to our spirits, and we believe that their influence, counsel, and kind Christian deportment, will be crowned with a rich blessing from on high. Of the general state of things among us, your deputation will, no doubt, give you an impartial account on their return to you.

In view of what the Lord has done, and is now doing among us, we feel encouraged perseveringly to go forward, notwithstanding

\* They are sent regularly, through the post.

ing the difficulties and obstacles which may present themselves before us, with the full assurance that He who has begun the good work will carry it on, and bless our humble instrumentality in the conversion of many precious souls. There have been added to our churches during the last year, by baptism, 1,292, making the total number of Baptists in Sweden up to December, 1857, 2,105. We hope and pray that the Lord will keep by His grace all those who have named the name of Christ faithful to the end. Our churches, which now number 45, are as yet but in their infancy, the eldest being but a little over three years old; we feel, therefore, that much prudence and constant watch-care are necessary to preserve them in the simplicity of the gospel, amidst the conflicting elements by which we are surrounded. Those who have the oversight of these churches are, without a single exception, humble, devoted Christians, some of them having made sacrifice of all their living for the maintenance of what they believe to be the only scriptural mode of baptism. As yet we have no meeting-houses, our members being generally those who are poor in the things of this world; but our trust for the future, both in things temporal and spiritual, is in the hands of Him who has promised to supply all our wants out of His inexhaustible fulness, treasured up in Christ Jesus our Lord.

We most sincerely thank you for sending the beloved brethren, Dr. Steane and J. H. Hinton, among us. May the Lord abundantly bless you and reward you for your labour of love. Our prayers shall follow our beloved brethren on their homeward voyage, and we trust they will be safely restored to the bosom of their families and your embrace.

Beloved brethren, pray for us and the exaltation of the Redeemer's kingdom in this country.

In behalf of the Executive Committee,  
A. WIBERG, *Chairman.*

*Stockholm, June, 28th, 1858.*

#### AMERICA.

RELIGIOUS PUBLICATIONS IN THE UNITED STATES.—The *New York Evangelist* gives interesting statistics on this subject. It says:—"The annual amount received by the Old School Presbyterians, in behalf of publication, is between 130,000 and 140,000 dollars; and some 800,000 copies of their different publications are distributed, in part through the agency of more than 200 colporteurs. The Methodist Book concern (North) reports for the present year a total

expenditure of \$82,000 dollars for books and periodicals, the profits upon which amount to 37,000 dollars; their total assets reach to 600,000. The American Baptists (North) issue some 626 distinct works, more than one-half of which are bound volumes. The Episcopal Society for promoting Evangelical Knowledge receives annually between 25,000 and 30,000 dollars. The Congregational Board of Boston is actively engaged in republishing the standard works of the New England divines; they already have a valuable list of volumes and tracts. The Swedenborgians and Unitarians are active in the same department of labour, and have issued a great number of works. The New School Presbyterian General Assembly has expended, besides, 8,179 dollars 55c.; and the Dutch Reformed Church has also made large contributions to the same object. Indeed, the press was never before so extensively wielded for religious purposes, and its influence was never greater."

#### BAPTISTS IN CANADA WEST.

THE *Christian Messenger*, published at Brantford, C. W., remarks as follows, concerning the increase of the Baptists in the province during the past twenty years:—

The first reliable official religious census of the province was taken in 1838. By this census we find that at that period there were only 15,525 Baptists in the province. Ten years later, they had increased to 28,964, being an increase of 13,439 during that period. And when the last census was taken in January, 1852, (showing, in fact, the true census up to the end of 1851), this body had increased to 45,353, showing an increase in the three years of 2,949 more than for the ten years previous. The increase during the years 1848, 1850, and 1851 was 16,388, or upward of *fifty per cent.*, and 862 more than there was in the entire province ten years previous. If we add only the same rate of increase for the next following three years, (1855, 1856, and 1857), it would make the denomination now to number 102,063!! or upwards of six times as many as it was twenty years ago, (in 1838), and within 17,582, as many as the entire population of the province in 1820.

#### ASIA.—INTERESTING DISCOVERY.

THROUGH the *German Reformed Messenger*, we learn that it is stated upon what may be considered reliable authority, that thirty thousand Christians have recently been found upon an island north of Celebes. It had been rumoured for a time that there

was there a Christian people, forgotten, and forsaken, which, however, yet possessed three Bibles, and continued steadfast in the faith. When missionaries first landed on the island, they met with a school teacher and his pupils, who repeated in the Malayan tongue,—"As the heart panteth after the water-brooks, so panteth my heart after thee, O Lord." No Bibles were found, but the most precious promises of the Bible written upon the bark of trees. They know the Apostles' Creed and the Heidelberg Catechism, and had Christian customs. Twenty churches and schools yet existed.—Through the instrumentality of pastor Heldring, founder of the Magdalen Asylum at Steenbeck, and chief patron of Inner Missions in Holland, four missionaries, who had been educated under the venerable Gossner, were sent out, and three thousand persons baptized.

This is certainly a most interesting discovery. The island on which these Christians were found belongs to the East India Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity amongst this people, and for the fact that the Heidelberg Catechism was still found in their possession. But still, the particular time and circumstances in which this introduction took place may well challenge special attention, and elicit investigation from those who have the leisure and facilities for prosecuting it.

[It will be wisdom to wait for further information respecting these island Christians. Having no Bibles, and knowing but the Apostles' Creed and the Heidelberg Catechism, they can be but very partially acquainted with the gospel. It is interesting to hear that they have Christian customs among them; but it is obvious from the admitted facts of the case, that they have much to learn from the word of God itself, before they can be considered Christians beyond the mere name.—Ed.]

## Provincial.

### NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE half-yearly meeting took place on Wednesday, Sept. 1st, 1858, at Ebenezer Baptist Chapel, Bacup.

In the afternoon, at three o'clock, the members of committee with other Christian friends from the neighbourhood, met in the chapel for the transaction of business, when, after prayer by brother Driver, of Lumb, brother Smith, the esteemed pastor of the

church, was unanimously called to the chair.

The number of ministers and delegates present, was not so large as on some former occasions, several of the brethren having intimated by letter their inability to attend.

A letter from the London Secretary was read, calling the attention of the meeting to the state of the Society's funds, and urging the necessity of more general and immediate efforts to relieve the Society from all pecuniary embarrassment, and thus enable its Committee to extend the field of its operations.

The Secretary of the Northern Branch ventures earnestly and respectfully to remind the churches in this district, of a resolution passed at our last annual meeting, recommending that annual public collections should be made in all our churches on behalf of the Society, and calling on its members and others to exert themselves to increase their subscriptions and to obtain additional subscribers.

The Secretary will be happy to assist in making arrangements (as soon as convenient) with any churches or brethren desirous of holding public meetings, or having special sermons with this object in view.

If all who wish well to the Society were only to do to the utmost of their ability, the end sought would, without doubt, be soon accomplished.

The brethren present at the meeting appeared to be impressed with the importance of the subject, and engaged to bring it under the consideration of their respective charges. It is earnestly hoped that their appeal will meet with a ready and cordial response.

In the evening, at half-past seven o'clock, a public meeting was held in the same place, at which there was a large gathering of friends from this and the neighbouring churches.

Brother Smith again occupied the chair, and brother Stanion, pastor of the second church, Zion Chapel, Bacup, implored the Divine presence and blessing.

Some good practical addresses were delivered by brethren Stokes, of Manchester; Parker, of Milnabridge; Varley, lately returned from South Africa, and Crumpton, of Salendine Nook. The chairman made some appropriate remarks, in which he expressed his warm attachment to the principles and objects of the Society, and afterwards concluded a very interesting meeting by prayer and the benediction.

JOHN HOWE, Secretary.

N. B. Friends desirous of communicating with the above, will please to observe that

his address by post should be *Stacksteads, via Manchester.*

#### PORTSEA.

*Meeting House Alley.* The church in this important town is now without a pastor; Mr. C. Room, their late highly esteemed and useful minister having left them for the metropolis. An intelligent correspondent writes us in a strain of glowing eulogy on his ministerial merits, "except on the communion question, in which, according to New Testament doctrine and practice," he says, "I believe he is decidedly in error, and which laxity of discipline he introduced into the Island of Portsea about twenty-one years ago." The writer goes on to state, that "a man of God, therefore, holding the entire views of the *Primitive Church Magazine* would be a great boon to this neighbourhood."

We perfectly agree with the writer that "a man of God," holding God's truth in the spirit of love, and maintaining His sacred ordinances just as he finds them in his holy word, would be "a great boon" at Portsea or anywhere else. Men of God in our pulpits, who, neither for father, mother, wife or child, will abandon the simple rule of Scripture, but who in the face of a scornful world will be faithful even unto death in maintaining that rule,—are the men the churches really want. But how shall they be supplied? The streams can never be clearer than their fountain; and if the churches submit to be tainted, can they expect the young men whom they send forth as ministers to be pure? Or, having habituated them in their early religious training, and in one of the most sacred acts of faith, to the cherished presence of expediency; is it surprising that the same pernicious principle should be powerful with them in all after life? We devoutly pray, that not only Portsea, but all the vacant churches in the land, may be blessed with pastors who will give to the word of God the highest place; but to secure this "boon," the churches themselves must *first* set the example.

#### THE MOST ANCIENT CREED KNOWN.

THE most ancient creed extant is that of the venerable Irenæus, who had been a pupil of the holy pastor Polycarp, and who flourished as 'bishop' of Lyons from about A.D. 157 to 180, when he suffered martyrdom. It has been preserved to us as follows:—

"The church, though it be dispersed over all the world, from one end of the

earth to the other, has received from the apostles and their disciples the belief in one God the Father Almighty, Maker of heaven and earth, the sea, and all things in them; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God, and the advent, nativity of a virgin, passion, resurrection from the dead, and bodily ascension into heaven of the flesh of his beloved Son Christ Jesus our Lord, and his coming again from heaven in the glory of the Father, to restore all things, and raise the flesh of all mankind; that according to the will of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth, to Jesus Christ, our Lord, and God, and Saviour, and King; and that every tongue should confess to him; and that he may exercise just judgment upon all, and may send spiritual wickednesses and the transgressing and apostate angels, with all ungodly, unrighteous, lawless, and blaspheming men into everlasting fire; but having granted life to all righteous and holy men that keep his commandments and persevere in his love, some from the beginning, others after repentance, on these he may bestow the gift of immortality, and invest them with eternal glory."

In allusion to this creed, Lord King remarks that "Irenæus having recited a creed, or a short summary of the Christian faith, not much unlike to the Apostles' Creed, immediately added, 'The church having received this faith and doctrine, although dispersed through the whole world, diligently preserves it, as though she had but one soul and one heart, and consonantly preaches and teaches these things as though she had but one mouth. For, although there are various languages in the world, yet the doctrine is one and the same; so that the churches in Germany, France, Asia, Egypt or Libya, have not a different faith; but as the sun is one and the same to all the creatures of God in the whole world, so the preaching of the word is a light that enlightens everywhere, and illuminates all men that would come to the knowledge of the truth.'—*Vide Stokes's History of the Midland Association*, p. 12.

#### SUNDAY SCHOOL SERMONS, BACUP.

ON Lord's-day, August 22, two sermons on behalf of the Baptist Sabbath School, Zion Chapel, Bacup, were preached in that place of worship, by the Rev. D. Crumpton, of Salendine Nook, near Huddersfield. The collections amounted to the sum of £37.

## Metropolitan.

### RECOGNITION SERVICES.

**LAMBETH: Regent-street.**—On Tuesday, Sept. 7, the Rev. R. B. Lancaster, late of South Shields, was publicly recognized as pastor of the church meeting as above. Previous to the service, which was not of the formal character usually observed, but one of a social and congratulatory nature, a tea meeting was held, at which 220 friends sat down. Addresses were delivered by the Revs. R. B. Lancaster, W. Barker, of Church-street, Blackfriars; J. H. Millard, of Maze Pond; W. Howieson, of Lion-street, Walworth; J. George, of Camberwell-road; A. G. Fuller, of Islington; W. Heaton, Esq., Thomas Bell, Esq.; and J. Meredith, Esq. (Chairman). Great interest was manifested by a goodly assemblage of friends in the evening, and the affectionate remarks made by all the speakers were cheering and stimulating, tending to cement the hearts of pastor and people more closely together, and it is hoped, by the Divine blessing, to prepare them for the great work to be done in this densely populated neighbourhood.

### BAPTISMS.

**KINGSTON-ON-THAMES.**—On Wednesday Sept. 1st, we had another baptismal service. After a sermon from the words, "One Lord, one faith, one baptism," Mr. Medhurst immersed three sisters on a personal profession of their faith. May they ever witness a good confession of their attachment to the Lord Jesus Christ.

**BRIGHTON: Queen-square Baptist Chapel.** On Thursday evening, Sept. 2nd, the pastor the Rev. J. Wilkins, baptized seven believers, one of the number, though but thirteen years of age, had given to the church a pleasing and satisfactory testimony of her conversion to God. Two others of the candidates dated their conversion to the witnessing of the ordinance of baptism in this chapel. One of those two was of a rather remarkable character; two years ago, she persuaded a cousin, who was much opposed to Dissenters, to attend with her among this people, when meeting in another place in the town: they were both strangers to Divine things. That evening the cousin was rejoiced over by angels in heaven as a repenting sinner. Having found peace with God through Jesus Christ, she was with eight others baptized in February last, which was the means of leading to the Saviour's feet the one who had conducted her to the house of God. Thus—

"God moves in a mysterious way  
His wonders to perform."

This circumstance is recorded to encourage persons who attend the means of grace to use every effort to get their friends and neighbours under the sound of the gospel. Who has not heard that the devoted Williams, the martyr of Erromanga, was led to hear the sermon which proved his conversion, by the kind entreaties of a Christian female? Let none forget that he who watereth others shall himself be watered.

**BRADFORD, YORKSHIRE: Trinity Chapel.** Five were baptized on Lord's-day, Sept. 5, by Rev. H. J. Betts. The first year of the church's existence shows an *increase* of 68, of whom 56 have been baptized. The present number of members is 112. The pure voluntary principle as adopted at this place is answering exceedingly well. The substitution of weekly offerings for collections and pew rents, is found to be anything but disastrous as to financial comfort and prosperity.

Sept. 4, (Saturday evening) at Westgate Chapel, two, by Rev. H. Dowson.

Sept. 5, at Sion Chapel, six, by Rev. J. P. Chown.

**BRIDGNORTH.**—By Mr. C. T. Keen, July 18th, four; and Aug. 29th, one.

**OGDEN.**—On Lord's-day, Aug. 29, eleven were immersed by Mr. L. Nuttall, of Liverpool (student with Rev. T. Dawson). This addition augments the number to twenty, added to the church by baptism within two months. The ordinance was witnessed by several hundred spectators with attention and interest. It is a source of pleasure for the brethren to find that many who, a short time since, were indifferent or scoffers, are now anxiously "inquiring their way to Zion with their faces thitherward." The efforts of our young brother appear to be greatly blessed in this part of our Lord's vineyard. May the Lord make him a "good soldier of Jesus Christ." And may these evidences of the revival of the religion of Jesus be followed by more blessed results. R. H. BROTHERTON.

### MARRIAGES.

On August 25th, at the Baptist Chapel, Salendine Nook, by the Rev. D. Crumpton, the minister of the place,—Mr. Thomas Smith, of Hebden-bridge, to Miss Ellen Steel Brooke, of Thornhill-house, Longwood, near Huddersfield, Yorkshire.

At the Baptist Chapel, Salendine Nook, on the 30th of August, by the Rev. D. Crumpton. Mr. Richard Buckley, of Croft-house, Scammonden, to Miss Hannah Ramsden, of Longwood, near Huddersfield.

## MINISTERIAL CHANGES.

Mr. J. DAVIS, of Neath, has accepted the call of the Baptist church at Arlington, Gloucestershire.—Mr. Isaac Lord, of Ipswich, has accepted the call to the pastorate of the church at Cannon-street, Birmingham.—Mr. Henry Lawrence, late of Truro, Cornwall, having accepted the unanimous invitation of the Baptist friends meeting in the Friends' Meeting House, St. John's-hill, Shrewsbury, entered on his pastoral labours on the first Sabbath in September. He is succeeded at Truro by Mr. E. Dennett, late of Northampton.—Mr. James Martin, of Edinburgh, has accepted the unanimous invitation of the church and congregation at Derby-road, Nottingham, to become their pastor, and will commence his labours (D. v.) on the third Sabbath in this month.—Mr. R. Hall, B. A., late pastor of the Baptist church in George-street, Hull, has accepted a cordial invitation to the pastorate from the Baptist church and congregation at Olney, Bucks, and intends to enter on his pastoral labours on the first Lord's-day in the present month.—Mr. J. L. Whitley has resigned the pastorate of the Baptist church, Burnham, Essex, and accepted the unanimous invitation of the Baptist church, East Dereham, Norfolk. He commenced his stated labours there on the 25th ult.

## A VOICE FROM INDIA.

"—Do not mix up your affairs with other missions, but start a separate line and sphere of action for yourselves; but I submit my judgment to that of a special committee of inquiry.

The subject of expending large sums of money on mission buildings, as has been

done by most missions, is another important subject of enquiry at this crisis. It is said that 70,000*l.* worth of property has been destroyed in this rebellion. This is a very serious matter. Let it be looked at in one light only. Deduct 20,000*l.*, a large sum, for dwellings and furniture, 50,000*l.* remain chiefly for buildings, churches, colleges, printing-offices, &c. The interest of this sum, together with the annual cost of repairing, which is not less than five per cent. on the value of the property, would support twenty missionaries at 250*l.* per annum. It will be pleaded that such buildings are necessary; but that is the very point deserving inquiry, and some think otherwise."—*Letter from India in the Freeman.*

## BAPTIST EVANGELICAL SOCIETY.

RECEIVED PER REV. PETER PROUT.

*Tottlebank, North Lancashire.*

|                                  |   |    |   |
|----------------------------------|---|----|---|
| Mrs. Jackson, Cartmel, (2 years) | 1 | 5  | 0 |
| Miss Wilson and Friends, Ulpha   | 0 | 18 | 0 |
| E. Harbottle, Esq., Oxenpark ... | 0 | 10 | 0 |
| John Fell, Esq., Sparkbridge ... | 0 | 10 | 0 |
| Joseph Jackson, Oxenpark .....   | 0 | 5  | 0 |
| A Friend, Oxenpark .....         | 0 | 2  | 6 |
| Mrs. Christopherson, Hill Top... | 0 | 2  | 6 |
| Mr. T. Towers Briggs, Ulverstone | 0 | 5  | 0 |
| Mr. J. Turner, Bury .....        | 0 | 2  | 6 |

## RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                          |   |    |   |
|------------------------------------------|---|----|---|
| Rev. F. Wills, London .....              | 0 | 10 | 6 |
| Mr. Spencer, Londonderry ..... <i>D.</i> | 0 | 5  | 0 |
| Mr. Rice, Bristol ..... <i>S.</i>        | 0 | 10 | 0 |
| Wattisham Auxiliary, by the Rev.         |   |    |   |
| J. Cooper .....                          | 1 | 0  | 0 |
| Collection at Staines, by the Rev.       |   |    |   |
| C. Woollacott .....                      | 1 | 15 | 0 |

## Summary of Events and General Intelligence.

THE Wilberforce University at Xenia, Ohio, for coloured students, has seventy students from fifteen different States. Twenty-three of these are emancipated slaves, who have been set at liberty for the purpose of being educated.

Christians in Syria are in a state of great insecurity. A party of American missionaries were lately robbed in travelling from Jaffa to Carmel. A brutal massacre of Christians by Mahomedans has taken place at Jeddah, on the Red Sea.

It is said that 1,200 Welsh Baptists recently passed through New York, on their way to settle on a tract of land near Knoxville, Tennessee. Several entire churches were embraced among them, and three of their pastors. The preachers are educated men, and able to preach in the English as well as in Welsh; most of the colonists speak and read only Welsh.

Last year the British and Foreign Bible Society issued 1,500,000 copies of the Scriptures; since its foundation, it has issued 30,863,900 copies. The American Tract Society during the last five years has published 4,721,873 volumes.

Within the last fifteen years, the number of emigrants to America is stated to be three millions.



The population of Newfoundland, as shown by the census of 1857, is 119,336. Of these, 55,152 are Roman Catholics, 42,859 Episcopalians, 20,142 Methodists, 302 Scotch Presbyterians, 520 Scotch Free Church, 347 Congregationalists, 44 Baptists.

Neander affirms that it was not till the eighth century that instrumental music was used in churches. The united Presbyterian Synod at their annual meeting, May 3, passed a vote by a large majority, forbidding the use of the organ on all occasions of public worship.

The theory is said to be accepted by the leading astronomers of Europe that our planet, the earth, is surrounded by a nebulous ring, as well as Saturn,—perhaps several rings; and that the zodiacal light is due to an imperfect observation of the ring. Its distance from the earth is about 100,000 miles, its breadth, 52,000.

A considerable number of newspapers is published in South Africa; in Capetown, five are published semi-weekly, and two, thrice in a week; two of them are printed partly in English and partly in Dutch, and one entirely in Dutch. In Graham's Town are five papers, of which four are weekly, and one semi-weekly. In Port Elizabeth there are three; in Graaf Reinot, two; in Burghorsdorp, in the Orange River Free State, one; in British Caffraria, three, one in the Kaffir language, one chiefly in English, and one in German; in Cradock, one; in Natal, four; in the Transatlantic Republic, a new State, one. Besides these, there is a paper in the Bechuana language, called the "Bechuana Messenger." In the latter, poetic effusions are scattered here and there, showing that the Muses are waking in Africa.

The first submarine telegraph cable was laid in 1841 between Dover and Calais. It is twenty-four miles in length. There are now about thirty submarine telegraphs in operation; among them are those from England to Holland, across the North Sea, 115 miles; from Dover to Ostend, 75 miles; from Italy to Corsica, 65; across the gulf of St. Lawrence, 78 miles; from Varna to Balaklava, across the Black Sea, 40 miles, and several shorter ones. The great Atlantic cable, from Valentia Bay, Ireland, to Newfoundland, spans a distance of 1950 miles.

The Feejee group contains 200 Islands, extending 900 miles in length, and 300 in breadth. Two of the islands are large, being about 300 miles in circumference, and having a population severally of 40,000 and 80,000. Christianity prevails throughout the group, except in the interior of the larger islands.

The number of Jews in the world, according to the most recent calculation, is about 14,000,000; of Mohammedans, about 140,000,000. Of the various divisions of nominal Christians, there are 320,000,000; of these 170,000,000 are Roman Catholics, 60,000,000 belong to the Greek Church, and 90,000,000 are Protestants.

The least mortality, it is said by a writer in the Foreign Quarterly Review, occurs during the midday hours, that is, from ten to three o'clock; the greatest, during early morning hours. The maximum of deaths is from five to six o'clock in the morning. These conclusions are drawn from observation of the deaths of 2,880 persons of all ages.

According to the Bishop of Exeter, London is in a state of awful destitution of the means of grace. In a speech delivered by him a short time since, he stated that in 1851 the population of London was about 3,000,000, and that in all the places of worship of every sect, including those of the Establishment, there were but 697,000 sittings, of which 282,000 belonged to the Dissenters, and 415,000 or as 18 to 100 of the population were furnished by Episcopalians. To provide for 58 per cent of the population, which is the average to be accommodated at one time, there would require 670,000 more sittings, or nearly double the present number of churches, chapels, and meeting-houses in London.—The Bishop does not show by what means the vast population will be influenced to attend these places should they ever be built, but he assumes that the people are ready and waiting to rush in and fill the seats as soon as the doors are open. We could point him to vacant churches and half-empty chapels in London whose unoccupied spaces would accommodate tens of thousands of the people who hang idly about their precincts, or who prefer Cremorne or Greenwich to the house of God; and had the metropolis as many churches as there are streets we believe it would be but little better. Exceptions to this remark would, we admit, be found then, as they may be found now; but judging from all things known of human nature, it is our decided conviction that our *first* want, in London and everywhere else, is, the Spirit of the Lord of Hosts,—then *faithful men as preachers*.

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXIX.—NOVEMBER 1, 1858.

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**Essays, Expositions, &c.**

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GOD'S CARE FOR HIS PEOPLE.

"Casting all your care upon him, for he careth for you."—1 PET. v. 7.

A LARGE portion of Holy Scripture can apply only to the people of God. It is intended alone for them, and it would be perverting the heavenly food to improper purposes to give the children's bread to strangers. But while this is undeniably the case—while it is most evident that God has provided in a special manner for his own chosen saints, it is equally clear that a very considerable part of this special provision is for those of them who are appointed to suffer, or to comfort and encourage them under circumstances of distress and trial. To no other seasons, and amidst no other scenes will many of the "great and precious promises" apply; and it would be doing violence to the Spirit of truth and his holy word to attempt any other appropriation. What God intended for "the bruised reed and the smoking flax" can never belong to a giant refreshed with new wine; and it would do serious harm to both parties to spread out before the one what belongs alone to the other. The above passage is one of this class, being distinctly addressed to those whom the apostle, in the preceding chapter (v. 12, &c.), forewarns of "the fiery trial" which was coming upon them. In that dark and trying day they were counselled to "humble themselves under the mighty hand of God that he

might exalt them in due time." And while thus tried—while the mighty hand of God was heavy upon them, they are exhorted to "cast all their care upon him, for he," the apostle assures them, "careth for you."

These comforting words contain,

I. A tender exhortation—"casting all your care upon him."

II. An equally tender motive as a reason for compliance, "for he careth for you."

I. A tender exhortation which, upon the face of it, implies that the true believer will be the subject of manifold care.

1. The nature of the care to which the believer will be subject.

(1). *Worldly care* will be a portion of the believer's cup while upon the earth. To be "diligent in business" necessarily includes an exposure to all the care that is common to those who have a business to pursue. Business will bring disappointment, bad debts, and dishonoured bills. It may even fail altogether, and thus prove but an introduction to distress, poverty, and dependence upon others. From the complex character of social affairs, a man of business suffers in his degree with all who suffer around him; and when trade decays, or national

affairs are unfavourable to an active commerce, few or none suffer sooner than the honest trader—the man who aims and studies to keep out of debt. From these fluctuations the Christian will be no more free than other men; but being concerned to keep his Christian reputation free from stain, he will be the frequent subject of heavy worldly care.

(2.) *Family care* will also form a part of the saint's earthly portion. To train up his children in the nurture and admonition of the Lord, to qualify them for obtaining an honest living, and to see them start in life with honour, as the children of a Christian man, will occasion no small amount of care. How many a parent's heart has been broken, and his gray hairs brought down with sorrow to the grave, by the worldliness, extravagance, or open depravity of his children, over whose welfare he has watched by day and night for years. In what frequent instances have the little savings of a Christian parent's life been swept away at a stroke, in order to ward off ruin from some thoughtless or reckless, but still a beloved son, and that parent reduced to common charity or the parish union for his daily bread at the end of his days. To all this the child of God is exposed as well as others, and the natural anxiety to see his seed a blessing will cause him a load of care.

(3.) *Bodily care* will be an additional ingredient in the believer's earthly portion, and occasion him a large amount of anxiety or pain. Should he be the subject of continued affliction, or the child of physical debility, or the victim of a slow, consuming decay, even the body will be a burden, and add largely to the amount of his care. When the nights bring no repose, and the days no relief from suffering,—when, from the absence of health, life becomes a burden, and pain a constant heritage, faith and patience will be sorely tried to endure the will of God. Calm submission will exert its powers to hold the care in check; but when it has put forth its utmost energy, and called to its aid every gracious exercise, the care will remain. The body, with its multitude of infirmities, will call up a daily anxiety, and give new birth to daily care.

(4.) *Spiritual care* will be, to the true child of God, the heaviest portion of his

lot. 1st. *His own soul* will occasion perpetual care. He will often enquire (indeed, the anxiety is a proof of inward life), Am I in a state of pardon, or am I deceiving my own soul? Have I a saving interest in Christ, or am I no more than an empty professor? Am I prepared for death, and shall I obtain the victory in that awful struggle? Have I any title to heaven, or is my hope only that of the hypocrite? Am I born again, or is my profession only one of words, one of mere outward ceremony, with no reality and without life? These and similar enquiries will indicate the presence of care of no ordinary magnitude; and under its pressure in the dark days of his pilgrimage, the believer will again and again hang down his head as a bulrush. 2nd. *Care for the church and cause of God* will increase the solicitude of the child of God. With this kind of care the mere worldling—the unrenewed sinner, will have neither acquaintance nor sympathy. What will it matter to such a man whether the church of God is blessed with peace, or rent asunder with discord?—whether it is passing on from strength to strength in its progress to subdue a rebellious world, or whether it is “neither hot nor cold,” and fit only to be trodden under foot of men?—whether it is empty and forsaken, or they fly as doves to their windows? What are these things to a worldly man, whose sole care is eating, drinking, and getting rich? Let but his trade flourish and his money increase, and the church of God may perish for anything he cares. But not so the saint of God. His language is, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.” (Psa. cxxxvii. 6, 7). To the true Christian no cause is so dear, none so precious, as the cause of his God. If it prosper, he will rejoice with a more than mortal joy; but when it decays, no care will hang so heavily on his heart. It will take the smile from his countenance, and frequently deprive him of his nightly repose. Trade, wealth, worldly prospects, and present gain, will sink into insignificance in comparison with the deep anxiety of his heart for “the ark of the Lord.”

II. This care, in all its variety, is to

be cast upon the Lord:—"Casting *all* your care upon him." This is to be done,

(1.) *By special prayer*, that shall communicate that care to God. It can never be cast upon him without this kind of prayer. And this is the course which the afflicted saints of God have pursued in every past age. Jacob, with the care of his large family,—Hannah, with her care concerning a son,—David, with his heavy troubles,—Hezekiah, with the care of a state, and the weighty interests of an entire kingdom,—Daniel, with the care of his companions,—and the church caring for Peter then in prison, and bound with two chains;—these all took their care by fervent prayer to God. On their part, they were not ashamed to take the care to him as their heavenly, Almighty Friend; and he, on his part, though the high and lofty One, was not too exalted to make that care his own. Great in his awful holiness and power, yet he stooped to regard the family care of a Jacob, and the maternal care of a Hannah, as fully as the mightier national care which the piety of King Hezekiah placed at his feet. (2 Kings xix. 14—20, 32—35). Oh! would we know a sure and sweet relief in every time of care, it will be found in *special prayer* to God. "Cast thy burden upon the Lord, and he shall sustain thee."

(2.) *By humble faith*, confiding in God, our care is to be cast upon him. Faith, as an act of filial confidence, transfers our whole affairs to our Father, who is in heaven. From that moment they become much more the concerns of our great Shepherd than our own; and so long as this faith is in conscious exercise, we are able to take hold of a fulness that infinitely surpasses all our wants. It is by such a faith as this that we obtain ability to practise the apostolic injunction, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. iv. 6, 7.) It is an utter impossibility to "be careful for nothing" but as we confide *all* our care to the management of God; and this transfer of our care from our own hearts to his power, and wisdom, and mercy, is an act of pure faith, which, by removing

the burden from one party, commits it to the sole disposal of the other. This was the nature of the faith of great Abraham. Commanded to sacrifice his only son, in whom the grand evangelical promise centred, he obeyed the command, "casting all his care" about the means of fulfilling that promise in the event of the death of Isaac, upon the Lord himself. He was a noble specimen of what faith can do when it is "careful for nothing" but to obey. This transfer of care to God is the most exalted privilege of the saints in a troubled world like ours. It both honours God and relieves the troubled heart. Surely, then, our constant prayer should be, "Lord, increase our faith."

(3.) *By a total surrender* of our care to his disposal, we cast it on the Lord. This act, which, in distinction from that of faith or simple confidence, is one of entire surrender, may be said to *abandon* the care to the undivided disposal of the Lord. Prayer takes it to his throne, faith confides in his ability to undertake it, and this act of surrender leaves it at the throne to be disposed of by infinite wisdom and mercy. It is a distinct act of the mind—a thorough resolve to regard the care as henceforth in the hands of God alone. For the want of this surrender, our care is frequently taken to God by prayer, and *brought away again*. We do not *leave* it at his feet, but we act the part that Bunyan's Pilgrim would have acted had he turned from the cross and taken up his burden again. The sad consequence of this want of surrender is, that so few know by sweet experience the meaning of that sublime passage:—"Thou wilt keep him in perfect peace *whose mind is stayed on thee*, because he trusteth in thee." (Isa. xxvi. 3). This mind stayed on God is the most exalted condition of man. All care, all sorrow, all trial and perplexity, are then withdrawn from the believer, and surrendered to him on whom his mind is stayed. Being *left at his throne* by this surrender, they disturb the mind no more;—then there is "perfect peace"—the peace of God through Christ, which "passeth all understanding."

(4.) *By a full acquiescence* in his disposal of our care we cast it upon the Lord. The will of God is the foundation law of holiness and happiness to the entire universe. Beyond that the most vivid con-

ception cannot travel in search of a more distant good, or a more perfect rule of action. Conformity to that will is, consequently, the highest possible happiness; and just in the proportion that we resolve all our affairs into the will of God, in that proportion are we truly blessed. To make that will our own,—to view it as regulating our whole existence, “working all things together for our good,” and to sink our own will into one continued act of acquiescence in its determinations, whatever they may be,—this is to cast all our care upon the Lord. By this quiet submission to the will of our Father, who is in heaven, we lose not only the dominion, but the anxieties of self and the world; and then we rise to the calm majesty of Job, and exclaim, “Though he slay me, yet will I trust in him;” or to the unsurpassed dignity of the apostle, and say, “I am crucified with Christ; nevertheless, I live, *yet not I*, but Christ liveth in me. And the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” In this exalted earthly state, the true believer can look out upon all care and sorrow,—upon life with all its trials, and death with all its terrors, and exclaim, “But none of these things move me.” His will, swallowed up in the will of God, transforms the evil of a passing world into a source of joy; and having by this acquiescence “cast all his care” upon God, his daily privilege is to “glory in tribulations also.” With such a man the world has lost both charm and terror. He can well afford to regard its threats with indifference, and defy its harmless animosity. Its utmost power cannot affect the law of his life, nor darken one event in the history of his existence. Having reached that highest point of earthly happiness—*perfect submission to the will of God*, he can look down on all the cares and sorrows of time, and sing,—

“What, though the tempest rage?

Heaven is my home;

Short is my pilgrimage,

Heaven is my home.

And time’s wild, wintry blast

Soon will be overpast;

I shall reach home at last,—

Heaven is my home.

“Therefore I murmur not,

Heaven is my home;

Whate’er my earthly lot,
Heav’n is my home:
And I shall surely stand
There at my Lord’s right hand;
Heaven is my father-land,
Heaven is my home.”

II. The tender motive assigned for this compliance:—“*for he careth for you.*”

The exhortation might have been enforced by motives of great importance arising from ourselves, such as—the weight of care to which we are subject,—its depressing and desponding character—its natural tendency to increase as we increase our connections and enlarge our sympathies in life,—and our natural inability to sustain the load, if left to our own strength. All these might have been urged upon us as motives to induce compliance with the injunction—“casting all your care upon God.” But a nobler motive is selected, and one which displays in a remarkable manner the great love of God towards his own chosen people. They are not left to consult lower motives, such as arise from themselves, but they are invited to act on one of an infinitely higher character proceeding from the wonderful grace and condescending love of God, and which carries the strongest proof that can be desired of the profound interest taken by him in the welfare of his own people:—“*For he careth for you.*”

1. The care of God for his people is an *everlasting care*. It was no after arrangement, springing out of subsequent circumstances, whether of merit or necessity, but one that had its origin in the depths of the eternal purpose of God. In the profound and inscrutable mysteries of the everlasting covenant, before time was born or worlds were made, the Father, Son, and Holy Spirit cared for the chosen race, and, from pure love to that race, arranged the plan, working, and results of redeeming mercy unto man. They were chosen in Christ, given into his hands, and pre-determined to the enjoyment of the heavenly glory. Every influence to be exerted, and every measure of power to be employed, were in accordance with the “purpose and grace, which was given us in Christ before the world began.” And was not this a proof of care,—of care that could not spring but from the everlasting love of God?

2. This care is one *most costly and precious*. The gift of Christ, “the only

begotten of the Father, full of grace and truth," is an overwhelming proof of the depth and value of this care. It was a costly sacrifice that secured to the saints of God the effectual call, the full pardon, the Holy Spirit, regeneration, the perfect righteousness by imputation, adoption into the Divine family, and eternal life beyond the grave. These blessings can never be fully valued; but how much more valuable must have been the sacrifice that secured them to the chosen race? But why secured at an outlay so vast, and by a sacrifice so costly? The only answer is, Because God so cared for his people, and therefore he purchased them to himself with the precious blood of Christ, his own dear Son. The whole arrangement, with all its invaluable adjuncts, appeals to the saints to confirm the Divine assurance that "he careth for you."

3. This care is a *most minute and special care*. It comprehends and consults the whole existence of the people of God, and so subjugates the affairs and events of time to their welfare as to make it certain beyond doubt that "all things work together for good" to every child in the Divine family. It regulates their troubles; "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee." (Job v. 19.) It holds in check the unavoidable trials of life; "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee;" (Isaiah xliii. 2.) It extends its tender regards to the infirmities of age; "And even to your old age I am he; and even to hoary hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." (Isaiah xli. 4.) It descends to the minutest particulars of personal inspection and assures the saints that "the very hairs of their head are all numbered." And contemplating the dangers that surround them, it solemnly engages their safety in spite of every foe; "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." This heavenly, ever-watchful care, has extended through all ages, and to all nations containing the children of God. It ap-

pointed an ark for Noah, an escape for Lot, and manna in the desert; it guarded and exalted a Joseph and a David, fed an Elijah on the mountain, shut the lions' mouths for a Daniel, quenched the fires of the furnace when the three Hebrews walked unhurt amidst the flames, and in every subsequent age it has proved the martyrs' succour and the widows' hope. To the saints in every age, and by ten thousand agencies of loving kindness, it has uttered one undying assurance that God "careth for you."

4. It is *an infinite and eternal care*. Stretching its arrangements far beyond the confines of time, it advances to the hidden glory of another world. Into the heart of that glory this care of God for his chosen people, penetrates to arrange for their eternal blessedness. Invaluable through life, it yet becomes, if possible, more valuable beyond the grave. Conducting the believer through the waters of the Jordan, and making him in death and the grave more than conqueror, it anticipates his everlasting existence, and arranges to secure it a home among the first born sons of light. Its language is, "In my Father's house are many mansions,—I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." To this care it is attributable that the kingdom was prepared before time began. The blessed God foresaw the fruits of redemption, and he in his paternal care purposely set apart the kingdom for their inheritance. Hence it assures them that this kingdom was "prepared for you from the foundation of the world." The eternal weight of glory,—the inheritance incorruptible, undefiled, and that fadeth not away,—the house not made with hands, eternal in the heavens,—are so many different aspects of this kingdom, or glimpses of the deathless care of God to provide a home befitting his beloved saints for ever. He will have them to be with himself. His home shall be their home, in his house shall be their mansions, and in his kingdom of perfect love and joy they too shall be kings and priests unto God and the Father for ever and ever, Amen.

When this vast and comprehensive care of God is surveyed in all its parts,—when it is viewed in its mysterious

and unfathomable workings from the Eternity past—controlling all things in time whether great or small, whether seen or unseen,—and then it shall be followed in its arrangements for the vast future in the crown of glory, the golden city, and the kingly throne,—is there not an overwhelming amount of proof, O ye saints of God, that “he careth

for you?” To Him therefore ascribe the glory, honour, and praise, and let your calm submission to his will, your holy obedience to his mandates, and your confiding trust in his love, give forth evidence that you receive the blessed assurance “not in word only, but also in power, and in the Holy Ghost.”

E. R.

“ALL SEEK THEIR OWN, NOT THE THINGS WHICH ARE JESUS CHRISTS.”

BY RICHARD ALLEINE. 1668.

“ALL seek their own, not the things which are Jesus Christ’s.” (Phil. ii. 21). Here is little seeking of Christ among you, saith the apostle. The worship and service of Christ, the honour and interest of Christ are little regarded:—there is a general neglect of him. None, that is, there are scarce any among you,—none in comparison,—that mind the things of Christ. But why is Christ so neglected? Why?—Because every man is for himself, and all seek their own, that is, their outward and earthly things.

“Their own” things. Why are not the things of Christ so much thine own as the things of the world? Are thy carnal friends more thine than Christ is thine? Are thy earthly possessions, thy earthly pleasures, thy meat, and thy drink, and thy money—the things of thy body, more thine than thy soul and the concerns of it? Thou art a pitiful Christian, if the things of Christ be not more thine than the things of this world,—if the things of Christ and thine own things be not the very same. But yet thus our fleshly hearts count:—our carnal things are our own things. And the more we seek our own, the less the things of Christ: the most careful worldling is the most careless Christian.

Brethren, how little is there done for Christ! How little is Christ served or sought! Judge ye every one in yourselves how little hath been done for Christ, or is now doing. Look back, and sum up all that you have done, and gather together all, concerning which you can say, “This hath been done for Christ; this day, or this hour, was spent in seeking of Christ;” and see into what a nar-

row room all will be brought. Look into your hearts, and see how many shops and fields you may find there to one sanctuary! how many markets and fairs have been kept there to one Sabbath! How many servants hath Christ at work for him within you? All that is within you have the name of the servants of Christ: every faculty is his servant—your thoughts, affections, understandings, consciences: every member—your hands, eyes, tongues, have all the name of the servants of Christ; but are these at work for Christ? Are your understandings viewing Christ? Are your thoughts searching after Christ? Are your affections working up towards Christ? Are your consciences pleading for Christ? Are your tongues speaking for Christ? Are your hands laying up or laying out for Christ? The devil hath his servants busy working for him; our carnal thoughts, our fleshly lusts, our earthly affections, all our earthly members are hard at work for him, to harden us against Christ, to entice us from Christ, to defile and destroy our souls. But how little is done for Christ! it would make our hearts tremble if we did but consider how little. May be there may be divers of our souls in which there hath not been one stroke of work done for Christ since they had a being; and in whom there is anything done, O how little is it!

What footing hath Christ gotten in your hearts? What faith, or love, or fear, or honour, hath he in you? How goes his sanctifying work or his mortifying work in you? How fares it with his enemies in you, your lusts, and passions, and carnal affections? Are not these still lording it in his room? O how little

is it that is yet done for Christ within us! How little power and authority hath he in us! How low is it with us both in point of grace and peace! How little is he minded, or loved, or praised in us! How little pleasure or delight do we take in him! How little care take we for him! Any little good thing that he hath committed to us, how hath it been cherished, and nourished, and improved? Doth it not languish and pine away? Whilst our faces shine, our flesh flourishes, our outward man thrives, in what a withering, perishing case is our inner man?

Think with yourselves, are matters with you within as you could wish they were? Is it with your souls as Christ would have it? Do you think he will say to you, in the case you are in, "Well done; thou hast been a faithful servant, a good steward of my manifold graces?" How is it with you? What are your duties? What are your ways? What praying, or hearing, or walking? O what shuffling over duties! What halting in your goings! What do you more than others? Are you not carnal and vain as others? Are you not proud and froward as others? Are you not unsavoury and unprofitable as others? Of what use are you to those you walk amongst? What examples are you to them? Wherein are they the better for you? Does your light shine? Do ye provoke them to love and good works? What do you do for your

relations, for your friends, for your families, or any of the members of Christ?

What mourning is there under the dishonour of Christ? What sense of the sufferings of Christ? Doth not Christ suffer much in the world, in his ministers, in his members, in his worship, in his Sabbaths and ordinances? How fares it abroad with Christ? How fares it with his gospel and with his saints? Is all well? Is it peace? Doth the church prosper? Doth religion flourish? or doth it not suffer, and mourn, and bleed, and is even ready to vanish away? And yet who is there almost that cares for any of these things? How few are there that lay them to heart! Where are the hearts that tremble for the ark of God? That ark, how fares it with the Israel of God? O brethren, it is lamentable to see how little upon any account whatsoever, the things of Christ are anywhere minded. But what is the reason? Why, look abroad everywhere in the world, and you may see reason enough. What is there doing everywhere? Go into one town—go into another; go into one house, and another, and another, and what are they doing? How busy are we in buying and selling, and building and planting, ploughing and sowing, marrying and giving in marriage! This is it: we are so busy for the world, that Christ, and the things of Christ, are little regarded by us.

THE NECESSITY OF DIVINE INFLUENCE IN ORDER TO SUCCESS IN THE WORK OF MISSIONS.

An Address at a United Missionary Prayer Meeting.

BY WILLIAM STOKES.

IN all complicated questions, whether affecting man, morals, or society, it is of immense advantage to be able to reduce them to a final principle or a distinct proposition, which shall include whatever is fundamental to the entire subject: for then we have nothing to do in combatting with the difficulties that may arise, or in directing our own share in the enterprise, but constantly to appeal to the great first principle; to be studiously careful that our own conduct shall accord with its character; and that our most distant

actions shall be but remote applications of the first and general law. If this be done, then harmony of action is secured, confusion and inconsistency are prevented, and whatever the original proposition implies or guarantees, will be secured in the most remote operations, and amidst influences of an unfriendly kind. The whole course of action will then be but a perpetual enforcement of the great leading principle, and whatever purpose it serves in its early application, that it will continue to serve through all sub-

sequent stages, and onward to the most distant possible results.

If, in questions of a merely social or political character, it is of high advantage thus to reduce them, to a simple principle; much more important is this advantage to an enterprise that contemplates everlasting results. For just in proportion to its superiority in nature, in operation, and in design, will be the danger of overlooking or misapprehending its true character; and it will require a perpetual regard to its first and fundamental principle to keep in check our habitual proneness to reduce it to the level of a routine duty imposed on us by the habits of the day.

To this dangerous estimate is the missionary undertaking constantly exposed. The remoteness of the scene of labour—our ignorance of the difficulties on the field of actual conflict—our liability to mistake occasional success for the rule of duty—and a sickly hankering after events that border on the marvelous, in lieu of a plodding prosecution of the work, until a conquered world shall attest its omnipotence; these and similar causes tend to produce a defective idea of the great undertaking,—one that regards it practically as a system of mere human instrumentality—and then awards to this instrumentality an importance and an influence, which can produce but bitter disappointment to those who unconsciously adopt the error.

To keep this in check, and as far as possible to remedy the evils with which it is accompanied, we have but to betake ourselves to a bold recognition of the great principle which alone can secure success; and constantly to remember that, whether we regard the ministry at home or the missionary abroad—whether contemplating the conversion of the professing or the pagan world, the entire gospel system, in which the whole of this labour originates, and around which it must ever revolve, is no human speculation, no educational enterprise, no social scheme for the present improvement of man, but that it is “the power of God unto salvation.” Rising superior to all human agencies, yet incorporating in itself and by a process peculiar to itself, *all* their excellencies without any of their defects; independent of them all, yet

condescending to honour them by subordinate employment; moving in an atmosphere of its own, untainted and unmixed with the pestiferous exhalations of corrupted humanity, but bending to the level that selects that very humanity, as the chief earthly instrument of success;—this mighty enterprise, while thus employing man, yet declares its own sovereignty in terms which none can fail to understand, “so then neither is he that planteth anything, neither he that watereth, but God that giveth the increase.” Thus, apart from man, and independent of him, yet stooping to solicit his weak co-operation, it looks forth like the sun in his meridian brightness, and proclaims its character, its majesty, and its true glory, as “the dispensation of the Spirit.”

This, then, is the true gospel system, and in what connection soever it may exert its powers, it is evermore to be regarded as the undertaking of the Eternal Spirit to glorify the Redeemer, by establishing his dominion in the hearts of the children of men; and, it follows, that no labour, no instrumentality whatever, can comport with its design or expect to be efficient, that fails to recognise this early law, and hinge its entire success on the Spirit. To forget this law is to condemn ourselves to toil in vain; but to deny it is to rebel against the truth of Heaven, and to reduce the gospel of our salvation to a level with the selfish, unhallowed, and empty schemes of man.

In applying this principle to missionary operations, there are three points of consideration, in which we discover its indispensable importance:—

1st. In forming the missionary character in the individual.

2nd. In producing and maintaining suitable views of the enterprise among the churches at home.

3rd. In securing success on the field of foreign action.

1st. The influence of the Spirit is indispensable to missionary success in forming the true missionary character in the individual.

Nothing surely can be more evident than this, that every undertaking in which human instrumentality is employed, depends materially for its success, on the character and suitability of its

agents. And this, moreover, is in accordance with the invariable law of the universe, by which it is established that all effects shall be proportionate to the causes that produce them.

In the moral world, and equally so in missionary work, this rule is of the very first importance, for it is plain that a spiritual enterprise can be maintained and conducted successfully only by spiritual agencies, since the Most High, any more than man, "gathers not grapes from thorns, or figs from thistles." And when we consider the nature of the undertaking, the absorption and surrender of the faculties, which it requires of all who engage in it—the difficulties attending the prosecution of its purposes—and the high faith, without which it were folly to make even the attempt,—it appears most evident that no scholastic training, no conventional forms, no literary, social, or even religious discipline, such as human discretion alone can supply, will ever furnish the true missionary to the heathen. From such a preparation there may come forth the scholar or the gentleman; he may be worthy of a high place among the polished and the literary; nay, he may maintain a creditable standing in the common ministry of the church: but without other qualities he can never be worthy of the higher honour of becoming a missionary of the cross in distant lands.

The true missionary is a man in whom the love of home, and the love of life, are for ever surrendered—a man who, grasping the mighty design of the Saviour's death in redemption, unreservedly identifies himself with that magnificent purpose, and resolves, from the moment of his devotion, to admit no other interest upon earth to an equality. In the accomplishment of his object, he braves the perils by land and the perils by water, the tempest of the deep and the tornado of the desert;—unappalled, he faces the snows of Greenland, or the feverish heats of the torrid zone;—and with equal boldness, and with equal faith, he mixes with the wild children of the forest, the speculative Brahmins, or the effeminate Hindoos. He takes hold of Omnipotence; he recognises the powers and the presence of an unseen world; he knows of but one interest in the universe, and aiming to give it predominance in the

world, his life becomes the sole property of heaven, to be employed and to terminate, where and in what manner his Divine Master shall please.

Of this Divine character were the early Moravians, who penetrated the ice-bound shores of Labrador and were ready to sell themselves as slaves, that they might preach the gospel to the enslaved and the degraded. Such were a Schwartz, an Elliott, a Brainerd, and a Carey, and such also the man whose noble blood stained the sands of Erromanga. Such were the martyrs and reformers of ancient times—men who never contemplated a retirement from their work, nor ever dreamt of the policy of a Claudius Buchanan, but resolved to end their life and their work together. Such, too, was a Francis Xavier, a man of a noble purpose, yet too frequently given to employ means of success condemned alike by reason and religion; but, notwithstanding the crooked policy of his school, for courage amidst dangers, for single devotedness to his work, for unconquerable attachment to his cause, and for contempt of death, he stands unsurpassed in the history of Protestant missions. And such was the great Apostle of the Gentiles. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "The Holy Ghost witnesseth in every city that bonds and afflictions abide me; but none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

And such are the men whom the church of this age must secure as her missionaries to the heathen—men who, in their own persons, shall embody the life, the love, the faith and power of the blessed gospel—who, deliberately resigning the prospects of this world, shall identify themselves with the interests of heaven—and who, amidst all the dangers and sufferings peculiar to their work, shall draw their happiness from the eternal truths they disseminate—men, in

one word, "full of the Holy Ghost and of faith."

But by what discipline, by what training, shall such men be prepared for the high vocation? In vain we ask the schools and colleges of earth; for their sphere, honourable and useful though it be, extends not to this; and still more vainly we seek them at the hands of a carnal and besotted world, for its loftiest ambition is too low to form, and its widest range of vision too limited to admit, such a character as this; and frequently we seek them almost in vain of the church, for she, often asleep, or settling upon her lees, or neither hot nor cold, knows too little of her interests at home to furnish the men who shall study

her interests abroad. But when, having sought them in vain in other quarters, we turn for direction to the word of the Lord, we learn our duty, and we derive our hope from the admonition of the Saviour,—“Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.” Here, then, is our strength, and here alone our security. We seek not the scholar so much as the saint; we need not the gentleman so much as the labourer; and when all human methods fail, and earthly instrumentality becomes abortive, we may plead the promise as a pledge of success, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

(To be continued.)

Fragments and Choice Sayings.

A FEW REMARKS ON COMETS.

Comets are planetary bodies which describe ellipses of astonishing length round the sun, so that at one time they approach very near, and at another they recede from that luminary, into the inconceivable depths of space. They have appeared in our system in a singular variety of forms. About 140 years before the birth of Christ a comet appeared which seemed to extend over the whole face of the heavens, and Justin, the historian, relates that it had a glare of light greater than the sun. Ten years later, another appeared which is reported to have presented for 80 days a disc as large as the sun. In A. D. 117, another presented a similar phenomenon, and the one that visited our system in A. D. 479, is stated by Freret, to have eclipsed the sun in a very extraordinary manner. How much of exaggeration there may be in these statements it is impossible to say, but that some of these strange visitants have exhibited surprising appearances it is equally impossible to deny.

The most remarkable comets were those which appeared in the years A. D. 837, 1106, 1456, 1618, 1680, 1744, 1759, 1769 and 1811. The comet of 1744 had six tails, arranged in the form of a fan. There have been some, on the other

hand, which had neither tail nor any sort of detached and diminished light, such as those which are popularly denominated beards, whiskers, or nebulosities. The phases which were observed in the comet of 1744, led to the opinion that these bodies are opaque, formed of a nucleus or inner orb, accompanied by, or surrounded with, a vaporous atmosphere or train of variable intensity and extent. The opinion respecting the opacity of comets is confirmed by the latest experiments of M. Arago, on the polarisation of the light of the comet of 1819. A comet has never any tail when it is at a great distance from the sun; but as soon as it comes so near the sun as to be only at a distance of eighty millions of miles, the tail or vapour begins to appear; and it increases in extent, in proportion as the comet approaches the sun. With a telescope the tail of a comet is scarcely visible: this vapour, light haze, or mist, can only be observed by means of its density. The nucleus itself is sometimes a substance amazingly rare or thin: as an instance, it was observed that when the comet of 1811 passed over a star, a circumstance itself rather uncommon, the star was seen even through the nucleus or body of the comet.

A comet which had appeared in 1456, made another appearance in 1759. In

the former year it was viewed with a consternation and dread almost universal. The long train which it drew after it spread terror over Europe, which had been thrown into alarm by the rapid success of the Turks, who destroyed the Greek empire. The Pope Callixtus ordained on this occasion a prayer to be composed and read in the churches for allaying both the comet and the Turks. In those times of ignorance, men were not taught that the only means of arriving at a knowledge of nature, is to investigate her phenomena both by observation and calculation.

Of all the known comets, that of 1772 approached nearest to the earth; it appeared so rapid in its course that it described in one day 120 deg. or two-thirds of the arc of the visible hemisphere of the heavens, retrograding through the signs of the Virgin, the Lion, and Cancer. The comet of 1770, calculated by Lexell, was only distant from the earth by six times the distance of the moon, or about one million and four thousand British miles; its nearest approach to the sun was only about $\frac{1}{10}$ part of the distance of the earth: hence it went as near to the sun as it did to the earth.

The number of the comets is unknown; of 130 which have been observed in the last ten centuries, seventy-two have been observed since the invention of the telescope. There is no doubt that a much greater number of those bodies has escaped observation. Only two were seen in the thirteenth century, and two in the fourteenth, because the attention of mankind was confined to those which appeared with a long tail.

The splendid comet now, or recently visible, was discovered at Florence on the 2nd of June in the present year, by Dr. Donati. The apparent diameter of the nucleus is about five seconds of arc, the real diameter will be about 3000 miles. Taking the apparent length of the tail at about five degrees, its true length would seem to be about 15,000,000 miles, at least. Subsequently, it extended to 40,000,000 miles. Its nearest approach to the earth was about midnight on the 10th of October, when it came within less than 52,000,000 of miles, or rather more than midway between the earth and the sun. On Tuesday, the 5th October, its course lay directly between

us and the fine star Arcturus, in the northern constellation Boötes, and those who, like ourselves, witnessed that phenomenon will remember it through life. We saw that star distinctly through the tail of the comet. Dr. Bruhns, a continental astronomer has computed an elliptical orbit for this comet, and according to his laborious and difficult calculations, its period is 2,101.63 years; that is to say, it will require upwards of 2101 years to complete its circuit and once more to visit our system.—Who that contemplates such an astonishing course,—who that follows in imagination the wanderings of this mysterious stranger, among other worlds, in the vast depths of space, for upwards of 2,000 years,—can avoid exclaiming with our Milton;

“These are thy glorious works, Parent of good, Almighty! Thine this universal frame, Thus wondrous fair: Thyself how wondrous then!”

“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” “There is no searching of His understanding.” (Job xi. 7; Isaiah xl. 28.)

THE PREACHER AND HIS PREACHING.

The elements which constitute ministerial popularity are not unfrequently different from those which ensure ministerial success. Whosoever by the blessing of God becomes the means of leading others to exercise genuine faith in the Redeemer, and to manifest that allegiance by a distinctively Christian life, is a servant, owned by the great Master himself. The object of the gospel, and the purpose of the ministry, is not the attraction of crowds, the production of intellectual pleasure, or of passing emotion, nor the collection of money for charitable purposes,—it is the moral renovation of the world. More honoured far is he who, in the retirement of a rural district, trains souls for heaven, and fits men for life, than the preacher whose splendid gifts of oratory merely attract curious crowds, gratify their emotional religiosity, or who, to the intense satisfaction of that hybrid class which presides over the temporalities of spirituality, fills the capacious treasury. His may not be the applause of men, nor the distinctions awarded to the orator of the day;—his may be the

cold shrug and the harsh word, stinging to the soul and wounding the sensitive heart,—his may be difficulties and trials, pinching want, and discouraging hauteur from the purse-proud, ignorant, self-satisfied “deacon;” but his also are the approbation of his Master, the moral elevation which successful spiritual work ensures, and the noblest results which man can achieve. Accustomed as we are to judge of things by a standard of externalism, we have well nigh been talked over into confounding, even in such matters, appearance with reality, and noise with sound. It may be that to such causes not a little of the decline in the value of pulpit ministrations is due. Our young men will cultivate the showy in preference to the solid,—talk instead of thought,—philosophy, so called, and a style which we cannot characterise better than as the “heroic” of certain penny publications, instead of expounding gospel truth in language plain and forcible, if they find that such performances give them a claim to distinction with the uninformed or the ill-informed. Under such a process, vital religion must decline; men of sense will be disgusted and good men shocked; while short-lived success by-and-by gives place to mutual dislike.—*Eclectic Review*.

ON THE DUTY OF CHRISTIANS TO INSIST ON POINTS OF DIFFERENCE.

No sentiment can be more abhorrent to every principle of moral honesty, or more deleterious in its operation to the best interests of Divine truth, than that which holds that the disciples of the Saviour ought to be at more pains to teach what they hold in common than to insist on points of difference. This would not only lead to the most dangerous compromise, and, if carried out, to the criminal sacrifice of all right principle, but would be the surest method of prolonging our disputes to all generations, and would render their settlement impossible. It is not on points on which we are agreed that instruction is needed so much as on matters which lie out of the ordinary track, and with respect to which it is well known that men are largely under the influence of prejudice and error. You do a man no good, however much you may minister to his vanity, by telling him what he already knows; but if you have some great truth with which he is

not familiar or to which he is averse, and can bring this before him, with the evidence on which it rests, you have done more to benefit him as a rational and moral being than you could have done by the most eloquent repetition of hackneyed topics respecting which he had not been in error previously, though in the one case you might have flattered and in the other you have offended his self-love. It is notorious that every new and great impulse which has been given to the cause of truth in the world, whether it be that of scientific, political, theological, or any other, has emanated from men who have had courage enough to think for themselves, and daring enough to announce their discoveries, notwithstanding their knowledge at the time that the announcement would be a formal contradiction of all the prevalent notions on the subject, and the signal for a general discharge of all kinds of abuse and obloquy upon the devoted heads of the discoverers.

EFFECTUAL CALLING.

It is very manifest, both from Scripture and experience, that God beginneth first to seek after and layeth effectual hold of the sinner, in order to convince and convert him, before ever he setteth out after God in a way that is right and acceptable; even as a good shepherd first goeth after that which is lost, seeking of it till he find it, and then he bringeth it home on his own shoulders rejoicing (Luke xv. 4, 5, compared with Ezek. xxxiv. 11—13). And this is usually done by and under the ministry of the word; for it is only under the gospel that the Spirit of God is given to the elect at effectual calling, in order to convince and convert them to the Lord. Hence the word is said to take hold of, or, as it were, seize and arrest them, in order to prevent their persisting in sin and open rebellion, and thereby secure the sinner's return. And to this end the Spirit of God is not only promised and given to attend the ministry of the word, but the Spirit is also given, and sent forth to make a seizure, and take possession of an elect vessel, so as to enter and dwell in the heart; and this indeed is the great specific difference betwixt the transitory convictions of the Spirit and word in the ministry, as wrought upon an auditory in common,

and those lasting and powerful saving convictions which are wrought by the same Spirit upon the hearts of God's elect in their effectual calling; in the former, the Spirit is no indweller, but worketh only in a transient way, and as at some distance; but in the latter, he secretly and powerfully possesseth himself of the heart, and so remaineth and abideth by, and watcheth over, and secureth his own work begun in the heart till he hath perfected the same. (Phil. i. 6).—*Skepp on Divine Energy.*

ACQUAINTANCE WITH GOD.

Certainly the greatest, the noblest pleasures of intelligent creatures must result from their acquaintance with the blessed God, and their own rational and immortal souls. And O how divinely pleasant and entertaining it is to look into our souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole soul longing and passionately breathing after a conformity to him, and in the full enjoyment of him! Verily no hours pass away with so much divine pleasure as those that are spent in communion with God and our hearts. How sweet is a spirit of devotion, of seriousness and solemnity,—a spirit of gospel simplicity, love, and tenderness! O how desirable and profitable is a spirit of holy watchfulness and godly jealousy over ourselves, when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a Father and Friend; whom we then love and long to please, rather than to be happy ourselves, or, at least, we delight to derive our happiness from pleasing and glorifying him. Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures. O how vastly superior is the pleasure, peace, and satisfaction derived from these frames, to that which we sometimes seek in things impertinent and trifling!—*Brainerd.*

A LEAF FROM WHITEFIELD'S EXPERIENCE.

"My mind being now more enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible every line

and word. This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from reading the book of God in one month, than I could ever have acquired from all the writings of men. In one word, I found it profitable to make the man of God perfect, thoroughly furnished for every good work and word. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessity of being *justified in his sight by faith only*. Burkitt's and Henry's Expositions were of admirable use, to lead me into *this* and all other gospel truths."

To these habits of reading, Whitefield added much secret prayer. "Oh, what sweet communion had I daily vouchsafed with God in prayer! How often have I been carried out beyond myself, when meditating in the fields! How assuredly I felt that Christ dwelt in me and I in Him, and how daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!"

AM I ELECTED?

If there be a sense of sin, and want of spiritual blessings, and a willingness to be saved by grace, though ye know not that it is Christ's secret power that makes you willing; yet being athirst and willing, you are invited. Do not puzzle and perplex yourself with such questions as these, Am I elected? Have I a right? Am I prepared? But come upon the invitation, and take pardon, peace, righteousness, &c., as free gifts to the needy. If one ready to perish with hunger and thirst, were invited to a feast, and assured of welcome, and he should stand hesitating, "Have I a right? Am I worthy?" would it not seem preposterous in him thus to demur, when his necessities were pressing upon him and a plentiful table before him? The weary, the hungry, the thirsty, the guilty, the worthless, the vilest, are invited to believe on Jesus, who came only to save sinners; and hath assured them in his word, that they who thus come to Him, "He will in no wise cast them out."—*Bogatzky.*

A Page for the Young.

THE DYING GERMAN GIRL.

A woman to whom I gave the tract "Tis all for the best," after looking at the title, asked me if it was for the best that her child had died. I endeavoured to present the truth to her, and to comfort her, as two more of her children were seriously sick. As I left, I gave her a few children's tracts. A week after, as I was passing, I heard some one calling me. I went to the house, and the woman met me in tears, telling me that another child had died. During her sickness, she often spoke of me, and would not suffer the tracts to be taken from the bed. A short time before she died, her countenance was lighted up with joy. She took the tract, "Life and Death of John Hands" (German), and turned over the leaves until she came to the plate in connection with the passage, "Suffer little children to come unto me," when she pressed it to her bosom and requested her mother to read the passage. After she had read it, the child said, "The dear Saviour also calls me, and I shall soon be with my little brother; O mother, pray, pray." She then stretched out her little arms towards the tract, kissed it, and exclaimed, "O, dear Saviour, come, come and take me to thyself!" and so expired. A powerful impression was made on the mother's mind. I gave her Baxter's "Saint's Rest" to instruct and comfort her.

THE WATCH AND THE WATCH-CASE; OR, THE SOUL AND THE BODY.

A father had gathered around him a numerous family of boys and girls of different ages, and he was explaining to them the difference between the soul and the body. Their sweet little faces showed how earnest they were in listening to his explanation; and to make it plain to them he took out his watch. They looked a little surprised, but after a pause he said:—

"James, what is that I hold in my hand?"

"A watch, father."

"A little clock," says another.

"Do you see it?"

"Yes, father."

"How do you know that it is a watch?"

"Because we see it, and hear it tick."

"Very good."

He then took off the case, and held it in one hand, and the watch in the other.

"Now, children, which is the watch? You see there are two which look like watches. Very well. Now I will lay the case aside—put it away down there in my hat. Now let us hear if you can hear the watch ticking?"

"Yes, father, we hear it," exclaimed several voices.

"Well, the watch can tick, go, and keep time just as well, as you see, when even the case is taken off, and put in my hat. So it is with you, children. Your body is nothing but the case; the body may be taken off and buried in the ground, and the soul will live, just as well as this watch will go when the case is taken off."

Dear children, let not this lesson be lost upon you, but, remembering the watch and the watch case, think upon the Saviour's solemn words:—"What shall it profit a man, if he gain the whole world, and lose his own soul?"

LINES FOR A LITTLE CHILD.

Kneel, my child, for God is here!
Bend in love, in holy fear;
Kneel before him now in prayer;
Thank him for his constant care;
Praise him for his bounties shed
Every moment on thy head;
Ask for light to know his will,
Ask for love, thy heart to fill;
Ask for faith to bear thee on
Through the might of Christ his Son;
Ask his Spirit still to guide thee
Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, in holy fear;
Kneel my child, for God is here!

Poetry.

STANZAS ON AMERICAN SLAVERY.—By WILLIAM STOKES.

"Weep with them that weep."—PAUL.

"I preached in a Campbellite Baptist chapel, in Lewis county, on the sinfulness of slavery. Eight of the two hundred members, are slaveholders. One sold a slave to the slave-traders the day he became a member. Another member was a slave-driver and a preacher of a pro-slavery gospel. At Mayslick, a Baptist minister owned three slaves, a mother and her two daughters. He sold the daughters. One of them was in prison when I was there, about to be sent to the far south. The mother was almost broken-hearted. She was a member of the same church as her master, and the church could see no wrong in the sale. At Frankfort there is a coloured Baptist church; three hundred are slaves, sixty are free; the pastor is a slave. Mr. Wilkinson, a Baptist minister for whom I preached, is also a slave; he is buying himself, but will be compelled by law to leave the State when free. His wife and children are slaves. He looked sad as he told me this."—*Rev. E. Matthews.*

"A fugitive slave, named Tom Wilson, aged forty-five, recently arrived in Liverpool from New Orleans, stowed away in the hold of the cotton ship, 'Metropolis.' He was slave-born; and amongst his sufferings was sold away from his wife and three children."

WOMEN TO BE RAFFLED FOR AND SOLD.—Selected from recent advertisements.—"Opportunity of obtaining a waiting-woman for 1s. To be raffled for, a waiting-woman, with a child eight years of age, and other subjects of value. Tickets may be had at No. 91, rua do Rosaria." "To be sold, a little mulatto, two years of age, very pretty, and well adapted for a festival present (Christmas-box.) No. 3, rua dos Latoeria." "To be sold, a wet nurse mulatto girl, aged twenty; has very good milk, her first child now four months old. Rue da St. Pedro, No. 180." "To be sold a black woman, five months gone with child, fit for all kinds of service. Largo de Poco, No. 5." "To be sold, a waiting-woman with milk, and with a son eight months old. She may be had either with or without child; has the qualifications of a good waiting-woman, and is without vice of any kind."

WHAT sounds of woe come floating o'er the ocean,
Like the death-groanings of some tortured slave?
What cries are heard above the wild commotion,
Of tempests thundering to the foaming wave?

Are they the moanings of the fettered nations,
Whose blood-bought freedom kings now hold in thrall?

Whose stricken sons, through gloomy generations,
Live but to mourn their noble country's fall?

Or come the cries from serfs of toil and sorrow,
As cattle deemed for some proud noble's gain?
Whose blank despair not even hope can borrow,
From future bursting of the tyrant's chain?

Ah, no! from realms besotted or benighted,
By kingly misrule or by nobles' pride,
Such wailing comes not; though with prospects
blighted,

Whole nations weep o'er liberty denied.

In Europe's darkest, guiltiest recesses,
Siberia's horrors, or a Poland's throes;
Where Czar or Hapsburg freedom's right sup-
presses,

And flings back insult on a people's woes;—

No cry is heard on Heaven so loudly calling
For vengeance on the robber and the knave,
Nor deed so dark, so cruel, or appalling,
Inflicted on the unbefriended slave;—

As floats across the wide Atlantic billow,—

As done where freedom boasts her loved abode,
Where rests the head each on a freeman's pillow,
And sacred truth directs the way to God.

There freedom's self, all kingly tyrants spurning,
Becomes a tyrant far more fierce than they;
Each human right, each tender claim upturning,
And Heaven defying in the face of day.

Religion there, once guide and light to reason,
Its manly virtues aiding to unfold;
Shakes hands with Mammon, and proclaims the
treason,

That man may sell his fellow man for gold.

Oh, lost to honour! dead to holy feeling!
Pious in crime, and prayerful but to sin!
In words most saintly, while in black arts dealing,
Like "painted sepulchres," all foul within.

Cease, cease the cry of freedom and her mission,
Earth sickens at the dark imposture there;
And spurns the vile and hellish imposition,
Though aped with all the mockery of prayer!

Go, heal the woes of yonder Negro brother,
Go, give him back the partner of his life;
Restore her infant to the raving mother,
Nor snap again the bond of man and wife.

Close up the market, nor insult creation,
By selling woman for the lecher's gold;
Blot from your deeds the thrice-curs'd profanation,
That woman's beauty may be bought and sold!

Till then, stand off,—wide as the poles asunder,
Lest awful vengeance through the vaulted sky,
Pronounce the doom, once spoken as in thunder,
"WHO STEALS OR SELLS HIS BROTHER-MAN
SHALL DIE."^a

^a Exodus xxi. 16.

Reviews.

The Christian's Companion; or, Christ the Believer's Delight. By JOHN BLOOMFIELD, Minister of the gospel at Salem Chapel, Meard's-court, Dean-street, Soho. London: Simpkin, Marshall and Co., Stationers' Hall Court. 1858. Pp. 140.

Very few books of the present age bear honest titles. In a large number of instances they are far-fetched or obscure, and in no mean proportion absolutely delusive. Their title is like the trumpet of "uncertain sound;" and where we expected to be roused to some important action, we have been beguiled into a somnolent sleep. We once for all enter our indignant protest against the deceptive book-making system of modern times, and proclaim it to be in far too many cases an indirect mode of obtaining money under false pretences; and the delusive title is the false pretence. Authors of this stamp had better keep clear of our circle; we give them fair and open warning. And should any of the guilty class ever come within our grasp, we shall show no quarter in exposing their literary hypocrisy to the world.

This little book is one of a far nobler order. It bears a *honest* title, and it is to the letter what that title imports—"the Christian's companion." If there be any discrepancy, or an approach to one, it is, that the title falls short of the book, and not that the book falls short of the title. It is to the full meaning of the title a "companion," and a "*Christian* companion." It is a companion whose society will do us honour, and whose conversation will instruct, edify, comfort, and improve. In a recent railway journey of no great length we took this "Companion" with us, and the instruction and delight we derived from the brief but noble chapter on "Jehovah," we cannot adequately express in words; and the succeeding chapters are equally rich in evangelical sentiment. Take as an instance the following from the chapter on Christ as the "Husband."

"His love to his church was such, that he thought no humiliation too deep for himself, that by it he might raise her up out of the ruins of the fall; he thought no journey too long to undertake to bring her back to himself; he thought no blood too rich to redeem her to God. Death, in all its dreadful forms, could not move him from accomplishing the great purposes of his love. . . . Again: notice the ability of the husband to defend his bride and supply

her wants. As the woman is dependent on the greater strength of the man, so the church is leaning on the arm of her beloved, and sustained by his almightiness. His perfections are her defence. What enemy can withstand Jesus? What foe cannot he conquer? He has conquered sin, death, hell, and the grave. No weapon formed against his church shall prosper, and every tongue that riseth against her in judgment she shall condemn. This is her heritage, and her righteousness is of the Lord. He never leaves her in other hands. He defends her himself; and such is the union between them, that, because he lives, she shall live also. And she shall no more be termed Forsaken, neither shall her land any more be called Desolate; but she shall be called Hephzibah, and her land Beulah; for the Lord delighteth in her, and her land shall be married. And as the bridegroom rejoiceth over the bride, so shall her God rejoice over her."—p. 41, 42.

In the closing chapter, on "Christ is all and in all," the sentiments are not less animated and scriptural:—"This Christ of God, this mystery of mysteries, and this glory of glories, is 'all and in all.' He is all and in all vitally, efficiently, comprehensively, and eternally. It is the peculiar glory of the incomparable Scriptures that he is their supreme subject. The truths of the gospel are more fragrant than the spikenard is of perfume. He is the fountain of their life, the source of their savour, and the reason of their preciousness to the godly. The Bible is full of Christ,—its history, its prophecy, its sacrifices, its types and shadows, and its ordinances. He is 'all and in all' in the counsels of everlasting love; he is the covenant head of his people, and is put for the covenant itself; he is the Alpha and Omega, the first and the last, of all the counsels and plans of the eternal God."—p. 139.

The work contains twenty-seven chapters (why not an index?) on nearly every conceivable aspect of "Christ the believer's delight." The following are among the number:—Jehovah—Emanuel—Prophet—Priest—King—Brother—Head—Sun—Foundation—Rock—Life—Refuge, &c., &c., from several of which we should gladly have made quotations had our space permitted.

In an age when the press teems with absolute rubbish, and when a defective or a perverted theology is too often made to

increase the stock, it is refreshing to turn to a small volume so full of sound gospel truth as this; and we would earnestly intreat our readers, whether old or young, if they desire to be *really* profited by a few minutes quiet reading, to procure the valuable "Christian Companion," by John Bloomfield.

Punishment—the Conceits of Men's Minds.

By JAMES BIDEN. London: Aylott and Son, 8, Paternoster-row. 1858. Pp. 144.

In the opening sentence of the introduction, this author states:—"In previous publications I have shown that the theology of Christendom is false; not alone Catholicism or Popery, but Protestantism also." As we have not had the good fortune to receive Mr. Biden's "previous publications," we are not competent to form an opinion of the ability or success of his prior efforts in his work of wholesale demolition. But, judging of the past by the present, and inferring the character of his "previous publications" from the one now before us, we should have slight hesitation in affirming that he has done his work to his own satisfaction at least; but that he has succeeded in upturning the faith of Christendom, and placing upon its ruins his own crude and illogical notions, will not be believed by any candid and enlightened reader of the present production.

An author who blushes not when he confesses of Mr. Francis W. Newman, that "I recognize in him a fellow-worker," needs not to tell us the name or nature of his "school." The conclave of erratic gentlemen, and, by courtesy, so-called divines, who appear to have agreed that the Bible is a book of "shrouded symbols," are too well known to require any very special description. Their modes of scriptural interpretation may be gathered from the following characteristic specimen at p. 89 of this work. It professes to be an explanation of the celebrated passage in 2 Pet. ii. 4, and runs in these terms:—"The angels that sinned" are the men in the past, who were delivered into chains of darkness—the fetters of ignorance, where their condition is reserved for the day of judgment upon this condition, which will be in the eighth millenary, when their condition will be rightly adjudged. The hell into which they were cast is the spiritual grave of man, the sting of which is sin."

And again: "The devil is man's inner power for evil, a consequence of the union of a spirit with an animal organization; and the demoniacs are manifestations, results of this power. That the devil is not a powerful spirit, reigning over a future

torturing hell, will be made certain, because it will be shown that the hell of Scripture is wholly confined to earth."—p. 61.

Surely we need not spend another word on an exposure of such absurdities as these, nor, we imagine, is it needful to point out the almost profanity of this system of Scripture interpretation. With no other book than the Bible would such liberties of interpretation be tolerated for one moment, and we earnestly pray that this author may be brought to see his error before it is too late. Of all trifling, to trifle with God's blessed word is the most awful that can be indulged. May Divine grace preserve this generation from the guilt of such a crime.

The Excellency of the Bible, being seven Lectures by the Rev. R. MORRIS, Hunmanby, Yorkshire. London: Judd and Glass, New Bridge-street. 1858. Pp. 79.

These are seven very excellent lectures on a theme of the greatest importance, and one which though frequently discussed, admits of a continued renewal of the discussion. In a modest and brief introduction the author almost apologises for his appearance in such a connection; but this is by no means necessary, as this neat little volume does him honour. He is no member of the "new school" in divinity, but adheres closely to the great and profound doctrines of the Gospel. His style is clear, unpretending, and most appropriate. He can employ the graces of language when it pleases him to do so, and we could select passages from the work of great beauty and manly eloquence. But he prefers the useful, and as a specimen of this both as to style and doctrine the following may be quoted to advantage:—

"Here, then, comes in our third alternative, a substitute is found, who in his own person will endure the penalty due to human transgressions. This evidently is permissible; for if the demands of justice are fully met, at the same time that love and mercy are extended to the sinner, the basis of the Divine moral government will be as firm and immovable as before, the machinations of hell will be frustrated, man will be saved, and God glorified. And he who undertook to become our substitute is God's only begotten and well-beloved Son; 'And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.' 'Then said I, Lo, I come; in the volume of the book it is written of me. I delight to do Thy will, O my God; yea, Thy law is within my heart.' And by virtue of the mysterious but glorious constitution of his person, as God and man, he

is eminently qualified for the task; for being Divine he is high enough to lay his hand upon God as the offended party, and at the same time, being man, he is humble and lowly enough to lay his hand on man as the offender, as the party who had insulted and offended the Majesty of Heaven. It was indeed necessary that he should become man, in order to be qualified to suffer and die for us, and also to sympathize with us in our sorrows and trials; and it was also necessary for him to be God, in order to give efficacy and value to his sufferings, for the sufferings of a mere creature, however exalted, could never atone for sin; and the superior efficacy of the Redeemer's sacrifice over the sacrifices under the law, arose, not from the Divine appointment, for the sacrifices of the law were divinely appointed, but from the dignity of the Saviour's person." Pp. 24, 25.

We quote this passage with all the more pleasure, because it is now so much the fashion among no small number of our *youngster* divines, to keep out of sight the "Emanuel" of God, and to delude the churches into the belief of a *Socinianized* atonement.—On another important point the author expresses himself with great clearness. He remarks:—

"And neither is it to be supposed that the Spirit *resides* in the word: for that would, in some sense or other, make the word and the Spirit to be *one*; which they evidently are not; for if they were, then there would be no need to pray for the Spirit, seeing he resided in the word, and wherever the one went, there the other would be also." p. 37.

Throughout the seven Lectures the author maintains views of Divine truth equally scriptural, and since it is of increasing importance to counteract as far as possible the loose theology of the day, and the volume before us is eminently adapted to render such a service, we earnestly recommend to a general perusal this valuable little work on the "Excellency of the Bible."

The Cavendish Pulpit. Nos. 1 to 5. By the Rev. JOSEPH PARKER, Minister of Cavendish-street Chapel, Manchester. London: F. Pitman, 20, Paternoster-row.

We have but little faith in the "Penny" Pulpit of the present day. With two or three honourable and well known exceptions, the issues are weak or bombastic in style, affected in arrangement, and anything but profound and scriptural in matter. They are the wild offshoots of a school-boy divinity,—and more like the penny whistles of childhood, than the grave addresses of serious men "who watch for souls." Their average tendency, moreover, is deleterious;

as much so as the productions of a similar class in the general walks of literature; for in both alike we miss the strong nutritious food of a more manly age, and receive in its stead the sickly "sweetmeats" of mere infancy. The consequence is that the age theological as well as the age literary is on an incline of a *descending* order, the danger of which increases with the ratio of its speed. And it will continue thus just as long as *cheapness*, not *quality*, remains the grand desideratum.

The "Cavendish Pulpit" is no remarkable exception to the class, for in reference to more than one of these discourses it will be asked, why did they appear in print at all? What could prompt to the publication of sermons, and skeletons of sermons, which are nowhere stamped with proofs of decided superiority? There are some good thoughts in them, accompanied in frequent instances by judicious reflections; but the pulpit must be sinking rapidly if these are to be conceded as passports to a permanent reputation. The market is glutted with supplies that barely reach mediocrity, hence it is time to seek a better article, or close the gates without delay. The greater number of the "Penny" sermons of the age are but the theological type of the trader whose entire ability consists in showing off his small wares to the best advantage.

Upon the whole, the last discourse of the five, which bears the title of "Altar Duties," is the best. Good taste, however, should have supplied some other form of expression than this; "The fragrance of the sacrifice penetrated its upward way until it entered *the nostril of God*." (p. 64.) Nor is the following at all more becoming; "So the *eye* that shall dart fires of hell into the consciences of the wicked, *shall flash the splendours of heaven* on the spirits of the saved." (p. 61.) The turgidity of this expression is no honour to the "Cavendish" pulpit, and should be avoided. Some hearers may call it "eloquent," "splendid," "sublime," &c. &c.,—but men of sense will turn away with pity from the "splendid" emptiness of such a phrase.

The following is far more becoming the gravity of the Christian pulpit, for the plain reason that it is void of pretence, and free from rhetorical bombast.

"There is no safety out of God; He alone is the Ark that can 'ride upon the storm.' People of God! you have but feeble conception of your impregnable fortress: all your imaginings fall infinitely short of the glorious reality! When I tell you that 'as the mountains are round about Jerusalem, so the Lord is round about

His people," I have only *hinted at*, not *explained*, the dignity and safety of your position! You need a *realising* faith, and this you may have for asking. Ask, therefore, and receive, that your joy may be full!"—p. 68.

The Atonement.—The Farmer's Daughter.—Pray on.—The Gospel Church, &c. Baptist Tract Society. London: Houlston and Stoneman.

These are valuable additions to the stock of the Baptist Tract Society, and should be purchased for circulation by every Baptist church in the British dominions. "The Gospel Church" is particularly opportune, and we would fain hope that our Baptist churches will scatter this valuable tract by thousands through the length and breadth of the land.

The Duty of the Church towards her Ministers.—A charge delivered to the Baptist Church, Salisbury, at the recognition of Rev. P. Bailhache. By Rev. C. BAILHACHE, of Leeds. Leeds: J. Heaton and Son. London: J. Heaton and Son, 21, Warwick-lane. 1858. Pp. 16.

This is an appropriate and discriminating "charge," chiefly of a practical character, and deals with subjects which are too often overlooked in the settlement of our ministers. The address abounds with valuable advice, but we particularly commend the following to the prayerful consideration of all our churches.

"In all your transactions with your minister, deal with him *candidly* and *honestly*. Hold his reputation as a sacred thing. Never, by word or deed, permit yourselves to injure it; if you do, you injure his usefulness and your own interests. If you think you have ground for fault-finding, tell him: that's the manly and Christian course; but never whisper scandal about him to others in his absence. And especially never speak derogatively of him before the *young*. Parents little know what they do when they permit themselves to censure his conduct, or disparage his work in the presence of their children. Many a young heart has thus been alienated from the minister and from Truth, ere yet it has been brought under the salutary influence of either. That accounts, in many

instances, for the fact that children do not follow in the steps of their parents by identifying themselves with the churches to which those belong, and this in its turn often accounts for children's breaking loose from religious restraints and influences altogether. Not till the issues of time are revealed in eternity, shall we see all the wrong that has resulted from the evil I have just deprecated. May this church be saved from it!"—Pp. 15.

Sanotification.—Adoption.—Sovereign Grace.—The Almighty God. Nos. 9 to 12, of Gospel Tracts. By W. BIDDER.

To those who know the excellence of our brother's productions, these tracts will require no recommendation. They are eminently adapted for circulation among God's true people, through whom we hope they will find an extensive sale.

The Saint's Life: a brief memoir of Sarah Ruff, many years a member of the Baptist Church, Kingston-on-Thames.

Christians described: a Sermon preached at Brighton. Both by the Rev. T. W. MEDHURST.

The one is an affectionate tribute to the dead;—the other an equally affectionate tribute to the living. The former describes the Christian virtues of the departed, and the latter delineates the saintly prerogatives of those who still remain on earth. Both productions evince the tenderness and piety of the author, and are full of the earnestness that is never weary in well-doing.

The Cause of Death and the Resurrection of the Dead.—The Intermediate State and the Last Judgment. Two Sermons by the Rev. J. WILKINS, Brighton. Being replies to Dr. Bayley, of the Swedenborgian Church.

These are two really valuable discourses, and though primarily of local aspect, they yet affect and illustrate topics of the greatest importance to the universal church. Our brother has proved himself a formidable antagonist to the Swedenborgian, and we thus publicly thank him for the excellent service he has rendered to the cause of God and his truth.

Intelligence.

Foreign.

RELIGIOUS TOLERATION IN GERMANY.

We learn from the *Missionsblatt* for August, the gratifying news that at Königs-

berg, where hitherto the Baptists have not been permitted to hold their worship at the same hours on the Sabbath with the national churches, this prohibition has been withdrawn. The chief of police has been

legally notified of the new arrangement, and the church have changed the hour of their morning service from eleven o'clock to half-past nine.

In Schaumburg-Lippe also, which has formerly been one of the chief seats of persecution, the day of freedom seems at last to have dawned, the Baptists in their relations to the state being put on the same platform with the Jews.

BAPTIST CHURCHES IN PRUSSIA.

At the meeting of the Conference of Prussian Baptist churches held in Stettin, June 28—30, encouraging statements were made of the condition and prosperity of several of the churches;—

To the church in Reetz, 61 members were added during the year. Two years ago, at its organization, the church numbered 73; it has now risen to 182. The station at Berlinchen is in a flourishing condition. Zeinicke is like a well-watered garden, whose fragrance extends everywhere; seven or eight school children there are desirous of being received. In Grossilber five have been awakened. There is pressing need of a chapel in Reetz to accommodate the crowds of worshippers, and ground for it has been purchased.

POPERY AGAIN.

It is recounted that a deaf and dumb lad of 16, a native of Saint-Briac, near Dinan, in Brittany, has seen the Virgin, who appeared to him blazing in beauty, and surrounded by stars. The celestial visitor opened the conversation by asking his age, to which inquiry he replied, "I don't know." She then told him, and proceeded to recount the whole history of his life, and a variety of other circumstances within his knowledge; she concluded by saying, "Hereafter you shall speak like any other person; meet me again to-morrow night, and I will tell you some wonderful things." The boy came faithful to the trust, and the Virgin then pointed out to him three mysterious letters in the tail of the comet, and explained that they symbolise prophecies of events to come. He is not, however, at liberty to make known the things that were told him until the expiration of a year from the date of the vision. The boy now speaks and hears perfectly well. Such is the story, which, according to the *Union Malouine et Dinannaise*, the natives of the village of Saint-Briac are ready to prove upon the hide of any sceptic.

BURMAH.

Interview with the King.

On Saturday, March 27th, Mr. Kincaid and myself were admitted to a formal audience by his Majesty. On that occasion only a few questions were asked and answered. On the following Tuesday, the King extended to us an invitation to walk around the royal garden; and when about to retire, we were called to have a friendly interview with his Majesty at the water-palace. Here he expressed himself most feelingly upon a variety of subjects. Referring to the difficulties of his position, and his sincere desire to be on terms of peace and friendship with other nations, he intimated a strong wish which he entertained of having an American consul appointed to reside at his court. He requests that a good man might be sent; a man of talent and of "good temper," who could, if he chose, conduct mercantile pursuits, and be at the same time the medium of communication between himself and the Government of the United States.

In some respects the King spoke on that occasion like a real Christian philosopher; like a man possessing good, sterling common sense, who was deeply imbued with the responsibilities of his exalted position, and desirous, so far as he was able, as the King of Burmah, to discharge his duty towards his country, and to live at peace with the rest of the world. I was gratified and delighted to hear an expression of such noble sentiments, uttered personally by his Majesty.—*Dr. Dawson.*

BAPTISTS IN THE UNITED STATES, ETC.

THE aggregate in the United States is—churches 11,600, members 923,198. Added by baptism 63,506. In the British Provinces and West India Islands 460 churches, and 65,450 members; baptized 3,500—making an aggregate of 12,060 churches, and 988,648 members. Baptized 67,006, an increase on the previous year. With a few exceptions, the returns are made from the minutes of 1857, consequently the large accessions in the Northern and Western states will not be forthcoming until next year. The Anti-mission, Freewill, Six Principle and Seventh-day Baptists, would add 2,975 churches and 118,562 members to the above number.

In 1848 we had 8,205 churches, and 667,750 members. Our increase, therefore, in ten years has been 3,895 churches and 255,448 members. Virginia is credited

with 102,677 members. We have not less than 104,000, probably 105,000.—*From the American Baptist Almanac for 1859.*

Irish.

POPEERY.

"BOW THE KNEE" TO THE CARDINAL.—On Sunday last, it having been rumoured that Cardinal Wiseman would attend at the Roman Catholic Chapel, at Blackbroke, St. Helens, and perform the afternoon service, great numbers of people proceeded to the chapel. About three o'clock, the carriage of Sir Robert T. Gerard, Bart., was seen coming along the road in the direction from Garswood Hall. It contained the Cardinal, two ladies, and a priest, followed by Sir Robert in another carriage. As soon as the Cardinal was recognized, *the people went down on their knees as he passed.* The Cardinal went into the chapel and sat at the altar during part of the service, when he suddenly rose, gave his benediction, and departed. Great disappointment was felt by a majority of the persons present, who had gone purposely to hear His Eminence preach.

Cardinal Wiseman left Kingstown at nine o'clock on Friday morning, by the mail steamer *Cambria*, for Holyhead, en route to London. As his carriage proceeded along the road, groups of people assembled at various points, cheering His Eminence with great enthusiasm. The crowd surrounding His Eminence on deck while the steamer was preparing to sail increased considerably every moment, and the most intense eagerness was manifested by all to *touch his hand, and have bestowed on them the gift of his blessing.* Before the ropes were cast off, His Eminence came forward to the side of the steamer; as he did so, *groups of ladies and gentlemen facing him knelt down, and then His Eminence gave them his benediction.* A moment afterwards the *Cambria* moved away from the pier, and steamed slowly towards the sea. The people then cheered His Eminence repeatedly, and hats and handkerchiefs were waved in token of farewell.—*Dublin Freeman's Journal.*

Scotch.

ORDINATION AT ROTHESAY.

MR. MANSFIELD, who for several years had laboured successfully as a preacher of the gospel in Newcastle and Glasgow, and during the past twelve months had supplied the pulpit of the Baptist church, Ardbeg, Rothesay, was ordained as pastor

of that church, on Tuesday, Sept. 28th. Mr. James Blair, Bridge of Allan, preached the ordination sermon; Mr. Thomas Vasey, of Elgin, asked the usual questions; Mr. Alexander Macleod, of Glasgow, offered up the ordination prayer and addressed the newly ordained pastor; and Mr. Shearer, of Glasgow, briefly addressed the church.

In the evening a *soirée* was held in the chapel, at which there was a very respectable attendance, as there was also at the ordination in the afternoon. After the service of tea, Mr. Blair addressed the assembly on Christian character; Mr. Macleod on Christian progress; Mr. M'Dowall, of the United Presbyterian church, Alloa, on Christian liberality; Mr. Shearer, on Christian consistency; and Mr. Vasey, on Christian forbearance.

The whole of the day's services appeared to give much satisfaction to the friends assembled. The number of members is small, but there seems to be life in the church, and tokens of prosperity are appearing. It is confidently hoped that, under the blessing of the Head of the church, their new pastor will be the means of building them up in the faith, and of gathering many souls into the fold of Christ. J. S.

Provincial.

SUNNYSIDE, LANCASHIRE.

ON October 10, 1858, three brethren were solemnly set apart to the deacon's office, in the Baptist Chapel, Sunnyside, Lancashire; viz., John Trickett, Enos Uray Stavely, and Abraham Frederick Nichols, (only son of the pastor); when special prayer was offered "that they might fill the office of a deacon well," and an address delivered by the minister from Phil. i. 1: "With the bishops and deacons."

UNITARIANISM.

CAN THIS BE TRUE?—The Rev. W. Forster, of Kentish Town, who quitted the Independent body some time ago, and joined the Unitarians, spoke last week, at Sunderland, at the settlement of the Rev. C. Matthews, as Unitarian minister there. Mr. Forster said this was the third minister, formerly orthodox, whom he had introduced; that his own congregation numbered many from the Independents, Baptists, and Established Church; that many Independent ministers did not believe what they preached,—and among them a "pet" minister,—and that some were Unitarians.

MINISTERIAL CHANGES, ETC.

GOLCAR, NEAR HUDDERSFIELD.—The Rev. H. Watts, of Grantham, has received a warm and unanimous invitation to become the pastor of this church, and intends (D. V.) to commence his stated labours there on the first Sabbath in November. May the Great Head of the church bring him amongst us in the fulness of the blessings of the gospel of peace, and greatly own and bless his labours among the people. S. T.

Mr. J. W. Hinton, late of Burslem, has removed to Stafford.

BLACKPOOL.—A preaching room for the use of the Baptists has been recently opened in this well-known watering-place, and a church of sixteen members formed by Mr. Burchell, of Rochdale. The opening services were regarded as encouraging.

Mr. S. Odell, of Bradford College, having accepted the call of the church in George-street, Hull, commenced his labours there early in last month. Mr. George Short, B.A., has resigned the pastoral office in connection with the church assembling in George-street Chapel, Plymouth. His duties terminate on the 1st of December. It will be, perhaps, remembered that the late Rev. Samuel Nicholson presided over this church for a period of upwards of thirty years.

Mr. C. H. Hosken, after a pastorate of eleven years' duration at Crayford, Kent, has removed to Fenny Stratford.

Mr. T. Avery, of Ashton Clinton, has sent in his resignation, and is now open to invitation from destitute churches. He has been pastor of the above church for more than fifteen years.

Mr. David Rees, of Braintree, has engaged with the Baptist Missionary Society to go out to Australia. May a Divine blessing attend his labours in that distant and important part of the world.

At Coleford, in Gloucestershire, and Histon, Cambridgeshire, new Baptist chapels have recently been opened. At Orcop, in Herefordshire, the Baptist chapel has been *recovered* and re-opened under favourable prospects. The cause in this village had been broken up altogether. May this effort to restore it receive the smile of Heaven.

BAPTISMS.

KINGSTON-ON-THAMES.—On Wednesday, Sept. 29th, the ordinance of believers' baptism was administered by our pastor, Mr. T. W. Medhurst, when it was our joy to behold nine persons thus avow their Lord. Seven of the candidates had graciously

been given Mr. Medhurst, as seals to his ministry, the eighth had for years been a consistent member of the Established Church, while the last was a restored wanderer who had formerly belonged to the Independent body in this town. Our chapel was filled to overflowing, and we have reason to believe the Lord is still vouchsafing to us His blessing.

DEVONPORT.—On Lord's-day evening, the 26th September, five converts, four of whom were under eighteen years of age, were baptized at Morice-square Chapel, by the Rev. John Stock.

LONDON: Meard's Court, Soho.—On Thursday, September 30th, five females, by Mr. Bloomfield.

SUNNYSIDE.—On Lord's-day, August 29, 1858, a young man was baptized by Mr. Nichols, at the close of a sermon from John xii. 26, and was affectionately received into the fellowship of the church.

DEATHS.

ON Oct. 2nd, at Great Horwood, near Winslow, Bucks, aged 53 years, **REBECCA**, wife of MR. THOMAS WILMER, minister of the Baptist congregation at Meoraley. She was an honourable and a beloved member of the church at Nash, (a village two miles distant from Horwood) upwards of twenty one years. Clear in judgment, steadfast in the truth, patient in tribulation, instant in prayer, a prudent wife, an affectionate mother, a ready helper of the church and of the poor, she "adorned the doctrines of God our Saviour." Her last illness was painful, and of several weeks' duration; but her faith in Christ was unmoved, her patience failed not, and her joy was "unspeakable and full of glory." Her last words addressed to her husband, were: "I shall soon be at home,—I am going home: *it is Saturday night*, you know." A blessed night to her, when she was welcomed into the family "in light," who keep eternal Sabbath around the throne of God and the Lamb! On Lord's-day, Oct. 10th, the Rev. W. H. Bonner, of Oxford, addressed an affected audience at Nash, with reference to the event, from Deut. xxxii. 4, this being the text previously selected for the occasion by the deceased.

"Lord, when we, like her, shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!"

ON Oct. 4th, at Oxford, after four days' illness, **RUTH**, the daughter of the Rev. W. H. BONNER, aged thirteen months. "*Mine* saith Jehovah of Hosts."

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.							
Mr. Charles Hale, Clare	0	10	6	Mr. Charles Hall	0	5	0
Helifield Chapel, Collection	2	4	0	Mr. John Hattersley	0	5	0
Richard Hardacre, Esq., Long Preston	0	5	0	Mr. John Atkinson	0	5	0
Mrs. Wilkinson, ditto	0	2	6	Mr. Joseph Morton	0	2	6
Rev. J. Shuttleworth, ditto	0	2	6	Mr. William Walker	0	5	0
<i>Salentine Nook.</i>				Mr. David Morton	0	5	0
Mr. John Haigh	1	0	0	Mr. Charles Brook	0	5	0
Mr. James Shaw	0	2	6	Mr. J. Harrison	0	5	0
Mr. Thomas Walker	0	5	6	Mr. J. Tredal	0	3	0
Mr. Joseph Walker	0	10	0	Mrs. David Haigh	0	2	6
Mr. George Walker	0	10	0	Mrs. J. Eastwood	0	2	6
Mr. Charles Walker	0	5	0	Messrs. William Shaw & Son ..	5	5	0
Mr. George Walker, Jun.	0	5	0	Female Missionary Society	7	15	6
Mr. John Brook	0	10	0	Miss Cousin	0	10	0
Mr. W. S. Brook	0	10	6	Miss Mitchell	0	10	0
Rev. D. Crumpton	0	10	0	RECEIVED FOR BAPTIST TRACT SOCIETY.			
Messrs. J. and S. Dyson	0	5	0	Rev. S. Marks, Cambridge	0	10	0
				Mr. J. H. Hopkins, Birmingham	1	0	0
				Mrs. Risden, Pershore	0	10	0
				Mrs. Jarvis	0	2	6

Summary of Events and General Intelligence.

THE population of the United Kingdom on the 1st of January, 1857, was between 28 and 29 millions.

Of Crime it is interesting to note that in 1855, the summary convictions were 77,041; 1856, 77,667; in 1855, the assize and quarter session cases, 25,976; in 1856, 19,433. Total in 1855, 103,013; in 1856, 97,100.

The Poor-Law expenditure for in-door and out-door relief, in 624 Unions, for the half-year ending Lady-day, 1856, was £2,098,655, and for the half year ending Lady-day 1857, £1,979,885.

Our Indian Empire includes the following divisions. Under the Governor-General, in Council, 264,080 square miles, and 23,255,972 population; under the Lieut.-Governor of Bengal, 221,969 square miles, 40,852,397 population; under the Lieut.-Governor of North West Provinces, 105,759 square miles, 33,655,193 population; under the Madras Government, 132,090 square miles, 22,437,297 population; under the Bombay Government, 131,544 square miles, 11,790,042 population:—a total of 837,412 square miles, and 131,990,901 population. The native States under British protection possess 627,910 square miles, and 48,376,247 population. France has settlements including 188 square miles and 203,887 population; and Portugal, 1066 square miles, and 313,262 population. The total area of Hindostan is therefore 1,466,576 square miles, with a population of 180,884,297. This is nearly equal to the whole extent and population of Europe, with the exception of the Russian dominions. How great must be our national responsibility with such a charge as this!

There are now in the United States 124 colleges and universities, with an aggregate number of 14,000 students.

The Voluntary Principle, by a Churchman.—At the Annual Meeting of the Colonial Missions' Society, the Chairman, Lord Shaftesbury, made the following remarks upon the voluntary principle:—

"And although I must uphold strongly the fixed principle, I am perfectly ready to admit that in those large colonies the voluntary principle is the only one that is applicable; and even when we look to this country (and I say it as a member of the Established Church) I maintain, that if the Church is to have full effect, full vigour, and vitality of action, it must be constantly refreshed and sustained by the full developement and operation of the voluntary principle. Without the voluntary principle, the fixed principle becomes a mere skeleton; it becomes a *caput mortuum* a dead thing without a reality: but the voluntary principle, whether it be here, or whether it be there, is the prime moving principle that keeps any movement in activity, and carries it to a happy consummation."

Early Habits of Cromwell's Parliament.—"1641. May 31st. That this House shall sit every day, at seven o'clock in the morning, and begin to read bills by 10 o'clock. 1642. April 19th. That whosoever shall not be here at prayers every morning at eight o'clock, shall pay one shilling to the poor. 1659. May 31st. That Mr. Speaker do constantly, every morning, take the chair by eight o'clock, and that the Council of State, and Committees of this House, do forbear to sit in the morning after eight o'clock, and do then give their attendance on the service of the House; and that the House do rise, every day, at twelve o'clock, and that no new motion be made after twelve o'clock, but that Mr. Speaker is hereby enjoined then to rise."

In one of the sittings of the Parliament in 1656, the following conversation took place. "*Mr. Maidstone* and *Major Haines* moved, that Mr. Warren might be one to preach; for Dr. Reynolds voice is too low, and Mr. Caryl's.—*Lord Strickland*. It is strange we should not hear as well now as we did fourteen years ago.—*Mr. Robinson*. Ministers tell us our faults. It is fit we should tell them theirs. Their reading of sermons makes their voice lower. I doubt we are going to the episcopal way of reading prayers too.—*Mr. Church*, moved that Mr. Mead might preach for one, and that charity might be better observed than when the fast was last kept in the House. Nothing was given at the door to the poor.—*Sir John Reynolds*. I shall appoint both place and person if you please.—*Margaret's*, Westminster, and Dr. Owen to preach.—Resolved that *Margaret's*, Westminster, be the place.—*Lord Cochrane* desired that Mr. Galaspy might preach. He said he used not to read his sermons. He said something of an evil man that read his sermons." (*Burton's Diary*, vol. 1.)

Loss of Atlantic Steamers.—In the course of a few years, as many as eleven large steamers have been lost between Europe and America, with a sacrifice of upwards of 2,500 human lives, and two millions and a quarter of property. The following are the names of these unfortunate vessels:—President, Arctic, Pacific, San Francisco, Central America, Independence, Yankee Blade, City of Glasgow, Tempest, Lyonnais, and the Austria.

The Emperor of Russia has restored to the Bible Societies the privileges of which they were deprived by the late Emperor Nicholas; and he has further shown his desire to promote the circulation of the Scriptures, by a handsome contribution for the purpose.

The number of professed Christians among the native population of Southern India is estimated at 80,000; and 36,000 Christian and heathen children are receiving a Christian education in various missionary schools.

In the empire of France are 474 Sabbath schools. At a meeting of pupils of Sabbath schools of various denominations held in Paris, about 1,900 were present belonging to twenty Protestant schools.

It is said that there are at the present time in Paris fifty-two Protestant pastors, of all denominations, and forty evangelical churches, or chapels, where the gospel is preached in its purity.

There are fifteen Waldensian parishes in the Piedmontese valleys, with fifteen pastors. These Waldenses number 22,000. They have 169 elementary schools; but many of them are closed eight months in the year. There are about 3,000 Papists with twenty-nine priests intermingled with the Waldensian Protestants.

It has been calculated that it will require more than six hundred years to supply every heathen in the world with a Bible, if Bible Societies continue to have only their present income. The money spent annually in Great Britain for war and strong drink would accomplish the work in a single year!

More than 45,000 of the people of the Feejee Islands attend public worship. The whole number of English missionaries is seven. The number of scholars in the schools is 15,000. There are 312 chapels or other preaching places.

In the British possessions on the straits of Malacca there are 100,000 Chinese; in the cluster of islands south of Singapore, 20,000; they are also found in smaller settlements as traders and farmers on the coasts, or as miners throughout all the Malayan peninsula. Many of them neglect the idolatrous rites of China; the higher classes derive enlightened views of Christianity from their intercourse with their Christian neighbours, and missionaries can move about among them at pleasure without molestation. They are, however, chiefly given over to the influence of Roman Catholics, who have 180 young men under training to become missionaries in various ultra-Gangetic kingdoms.

THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

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Essays, Expositions, &c.

WATCHMAN, WHAT OF THE NIGHT?

AT all seasons, and in reference to every great purpose of life, the foregoing is an important enquiry. But it is especially so 'at the close of a year, when we have approached so much the more nearly to the eternal state. If so large a part of time has passed along its course without marked progress in the heavenly life,—if it has left behind no impression of advancement towards the perfection of God,—then the year is lost; and a lost year is a dark record of both uselessness and guilt. Therefore let the reader permit the solemn enquiry, "What of the night?"

I. "What," *with regard to personal piety?* Is that advancing or declining?—does it progress, or is it going back? What is our love, our faith, our patience, or our zeal for God? Each of us should solemnly ask,—

"What have I done for him that died
To save my wretched soul?"

What have been our communion seasons? Have we with Enoch "walked with God?" or, like Peter, have we followed the Redeemer "afar off?" Have we exercised "power with God?" Or have we done nothing through the year but cry, "My leanness, my leanness?" If, in examining our closet seasons throughout the year,—or if, on an inspection of our own hearts,

we discover no advance,—no more humility, or faith, or love, or zeal for our Master's cause,—then must the watchman reply to the enquiry by confessing that "while the Bridegroom tarried, they all slumbered and slept." "They that sleep sleep in the night, and they that are drunken are drunken in the night."

II. "What," *with regard to the state of the churches?* Do they flourish or decay? Do they renew their strength and go forth to the help of the Lord against the mighty, or are they settling on their lees? Do they preserve their purity in doctrine, in obedience, and in discipline; or are they doing sacrifice at the altar of a worldly popularity? Are they zealous for the truth and honour of God, or are they concerned chiefly to stand well among men? And these enquiries are all the more necessary, inasmuch as our conduct and bearing as members during another year, will have contributed much to their prosperity or their decline. If we have been "instant in prayer," and diligent to bear upon our hearts before God the welfare of his cause around us, then we have added our part to its prosperity, and can rejoice that we have not laboured in vain. To the purity of the church, and to its zeal, its faith, its fruitfulness, we shall have made a grateful contribution, and

in the enjoyment of its success we shall exclaim, "By the grace of God we are what we are." But if, on the other hand, we have been cold, formal, and lifeless,—if the Sabbath has been weary, the service a burden, and the ministry of God as a thrice-told tale, then must we reply to the enquiry, "What of the night?" that we have failed to watch the gates of Zion, and through our guilty unconcern the wolf has entered the fold.

III. "What," *respecting the cause of God at large?* "What" is its aggregate condition in England, in Europe, Asia, Africa, and America? Is this no concern of ours? Are we such dwarfish, rebel professors that we care nothing for our Master's cause but just what we see with our own eyes, or may touch with our own hands? Then "tell it not in Gath, nor publish it in the streets of Askelon," that there are men professing to be redeemed by the blood of the Lamb, but who care not whether his blood-bought triumphs are secured or not. Let it not be mentioned for very shame that men who owe their all of life and hope to sovereign grace are indifferent to its triumphs upon earth. To that grace they stand indebted for their calling, their pardon, their present converse with God, and their expectation of future glory; yet they can sleep at their posts while a ruined world remains a prey to the destroyer, whom that Almighty grace alone can baffle and defeat. Such professors spread no light, quench no flame, and convert no sinner from "the error of his way." Content with the spectacle of a world lying in wickedness, they can give no other answer to the enquiry, "What of the night?" than the sluggish confession of the backsliding church of old:—"We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen."

IV. "What" of the church *with regard to New Testament communion?* Here we require to be deeply humbled, though not desponding, for it is evident beyond all doubt, that in the European Christian world the communion error spreads wider and wider. Throughout these vast districts, it appears to be a settled maxim, or an undisputed principle, that not the New Testament, but popular opinion based upon the prevalent practice of infant sprinkling, shall give the law of com-

munion to the church. Hence it is practically a strange and an unusual thing to appeal to the New Testament on any such question, and as the consequence, positive law is sacrificed at the shrine of a gratuitous ambition to "become all things unto all men," in order to conciliate on the largest possible scale. The night, therefore, is dark and frowning towards the interests of strict, scriptural communion in the European world.

Not so in America, where the Bible is made much more an authority than among ourselves. In that better arrangement, no established church exists to give an artificial currency to a fatal delusion, and there, as the natural result, strict communion is the rule, and the "open" system but the ignoble exception. In their case, the appeal lies direct to Scripture, and eventually this authority determines the point. But in ours, and among all the European States where established churches are found, a fashionable custom tacitly lays down the law, and by erecting a national standard of communion, awards popularity to the sects in the proportion of their conformity to the "established" error. This error is infant sprinkling; and the fact that the State has made it the basis of the communion of "the church," operates as a law of condemnation to whoever shall withdraw from this equivocal centre of popularity. Around that centre the court, the aristocracy, the gentry, and the "respectable," continually revolve; and those whose stern fidelity to Scripture forbids them to make the slightest concession to the national idolatry, must stand prepared to be treated with contempt or scorn. Our "open" brethren (in many instances unintentionally) have unfortunately made this concession, and by admitting the "sprinkled" to their communion, instead of confining it to the baptized, have unconsciously bent the knee to this image of Baal, and been rewarded in return by a goodly share of "the honour that cometh from men."

It is, consequently a dark night with strict communion in our European world; and when at the close of another year we hear the solemn enquiry, "What of the night?" our reply will be in the language of the apostle:—"Cast down, but not destroyed." But, conscious of the truth of our principles, and putting our con-

tinued trust Him in who "looketh not on the outward appearance, but who looketh upon the heart," let every Strict Baptist manfully, courageously, and perseveringly so maintain his integrity in connection

with the church of God, that when about to give up his stewardship, he may be able to exclaim, "I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH." D. O.

THE NECESSITY OF DIVINE INFLUENCE IN ORDER TO SUCCESS IN THE WORK OF MISSIONS.

An Address at a United Missionary Prayer Meeting.

By WILLIAM STOKES.

(Continued from page 262.)

II. The influence of the Spirit is necessary to missionary success in producing and maintaining proper views of the work among the churches at home.

The influence of the churches at home on the success of missions abroad, can be doubted by none who know the connection that subsists between them, and the intimate relations they must ever maintain. The churches at home may be compared to the fountain, of which the foreign labours are the distant streams. If the fountain be pure, so will be the remote rivulets; but if it be corrupt, the distant stream will not flow unpolluted. If the fountain be full, the rivulets will be proportionately copious; but if the head of the stream be scanty, the distant channels will be equally diminished. If, then, the formation of the individual character require the influence of the Spirit, equally necessary is that influence to the preservation of the same character in the churches,—that they may present a proper model for the imitation of the converted heathen,—afford the requisite encouragement to their devoted agents in the field,—supply the succours demanded by increased success,—and maintain towards the enterprize a bearing becoming in those who regard the work as one that must finally triumph.

In securing this triumph, the tone of piety maintained among our churches is of essential moment. Should it degenerate,—should it become cold or formal, all proper interest in the missionary work immediately expires. If there be no true concern for religion at home, how can there be for religion abroad? If the piety of the churches decline, the interest in foreign missions will be thrown upon some

annual excitement, some periodic stimulant, which a too common declension of religious principle regards as indispensable. Remove the stimulant, withdraw the excitement, and the interest in missions almost wholly disappears. But how different the scene where a warm-hearted piety directs the movements of the church! For there the cause of missions is interwoven in the texture of their common faith; there the work is regarded as their own, and there the universal interests of the Redeemer's kingdom are recognized as common property, suggesting daily duty, and enforcing perpetual obligations; while all orders in the church—the young, the old, fathers and little children—join in one effort to secure the triumphs of the cross of Christ throughout the world.

And the influence of this mode of recognizing missions on the prayers of the church, will be powerful and salutary beyond any ordinary conception. A solemn responsibility pervading the people, prayer will then become "power with God," and prove the surest precursor of success. Then the church will truly "reason" with the Lord, and take hold of the strength of the Holy One. Evidence will then be furnished that prayer is vital, and that God is true. And this will be but to obey the plain command—"Ye that make mention of the Lord keep not silence, and give him no rest, till he establish and make Jerusalem a praise in the earth." That the absence of such prayers has interfered with the blessing is evident:—"Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel." "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as

the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof." How few are the churches that make *mighty prayer* for the world's salvation! And among private Christians, how few of us there are who plead with throbbing anxiety—"Thy kingdom come; thy will be done on earth as it is in heaven." And if we trace the effect to the cause, shall we not find that we are too content with routine forms and existing habits; that we enter too superficially into the nature of the undertaking, and that we have not greater success because our prayers partake so little of the Spirit.

Neither is the faith of the church of less importance in the success of missions; for if confidence in God is essential to successful prayer, where private or inferior interests alone are concerned; much more so is it necessary in the work among the heathen. We are much mistaken, and shall be grievously disappointed, if we imagine our duty done when we have subscribed our money and sent our men. In these acts we truly discharge inferior obligations; but unless we would mock our own intentions, they are to be followed up by "the prayer of faith," which, taking hold of the precious promises of God, will allow us no rest in action and no repose of spirit, until the kingdom of the Redeemer shall be supreme in the world. Indeed, to engage in missionary operations at home or abroad in any other spirit, implies great ignorance or great presumption. It is ignorance when we neglect the ground of our success, which alone is to be found in the promises; and it is presumption when we overlook the condition on which alone these promises become available:—"Be it unto you according to your faith" is the declared rule of action in every such case; and while it carries all the power of a moral law in the system of Divine mercy, it furnishes the sole condition of success between God and man. To this law of action the Almighty himself condescends to bow; and by rising to this law, man becomes great and victorious. And who can tell the power of this rule when properly employed by the church? By it our great progenitors in the work of God "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of

fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And is this faith, think you, of less power *now* than in those ancient days? Has the Most High become less faithful, or his word less true, than when Jacob wrestled or when Daniel prayed? Certainly not; for the voice of the Spirit and the testimony of the church unite in all ages to declare, that "This is your victory that overcometh the world, even your faith." But how shall this faith be brought to govern our pulpit, our prayers, and our people—impregnating the whole of our associated exertions on behalf of the heathen with its own power, so as to compel us to act, to feel, and to pray like men who *know* that success depends on faith and prayer,—how shall this faith be possessed and practised, but as we enjoy the Spirit?

But the preservation of its spirituality in the financial arrangements of the church on behalf of the missionary cause, equally requires this Divine influence. For the possibility is great, and the danger imminent, of overlooking, in this particular, the true character of the great undertaking, and of adopting a course of action better suited to a mercantile speculation than to an enterprize that intends the salvation of souls. That there are noble, faithful, and self-denying efforts made to raise the necessary funds, and that paltry excuses are often pleaded in neglect of an admitted duty, are truisms equally evident. With the one party we sympathize and do them honour: with the other we hold no intercourse, and frame for them no apology. But while admitting these things to their full, we do conceive, nevertheless, that our cause is degraded, and its influence reduced, when we send it begging to the door of the thoughtless and the profane—when the representatives of this noble enterprize traverse our thoroughfares to collect heaven's aid from the scoffer or the infidel,—or when, to increase the annual amount, the church, through her agents, pays court to the world's corruption, and furnishes the gay bazaar to extract from folly or from fashion the expenses of pride, to serve the cause of God. It will be pleaded, and we are aware of it, that the work is great, that funds are needed, and that the outlay must be met. True, all this is true; but

et us take heed how we demean ourselves in regard to the holy cause of God. Let us ever determine to carry on a right work by *right means*. Strange fire offered on the Divine altar only provokes displeasure, and Achan's wedge of gold must be burnt in Achan's fire without the camp. If our cause be what we profess it to be, we may confidently abandon all equivocal aid in the assured blessing of Him, whose are "the silver, and the gold, and the cattle upon a thousand hills." But should our finances suffer by the adoption of a more scriptural course, we are bound to remember that some of the most useful of associated bodies are those which receive the smallest funds; and in their case, as in a number of others, we possess convincing proof that where the Divine blessing is, there is the truest wealth; and where God gives his Spirit, there is the greatest success.

And lastly, the church needs the constant influence of the Holy Spirit in preparing right men for the missionary labour. This must be so obvious, that no argument is required to enforce the proof. For nothing can be plainer, we conceive, than the fact that the agents employed will be, with few exceptions, just what the church at home shall make them. With her resides the work of implanting their principles, forming their motives, training their habits, and the development, more or less, of their entire character. The blessed Spirit, in his work on earth, chiefly employs the agency of the church; hence our missionaries partake unavoidably of the character of the church by whom they are trained, whatever that character may be. Their early familiarity with her forms, their companionship with her people, their engagements in her services, and their intimacy with her spirit and her condition—all are so many modes of forming their own character, of which she is evidently the model. If, then, her piety be low, how can theirs rise higher? If her faith be weak, is theirs likely to become more vigorous? Shall they learn self-denial where little or none is practised? Or shall they be taught to "endure hardness," where the school is all softness and repose?

Whether the church acts wisely in her present method of training, it is not for us to determine; but inasmuch as it is an apostolic caution to "lay hands suddenly

on no man," it will not surely be deemed presumptuous to suggest that the discipline at home should be of a kindred character with the intended labour abroad. Would it not, then, be perfectly proper for the church to superintend such a training, and to ascertain if her candidates for this work were men who could deny themselves on a large scale? If they could *work hard* in the ministry? If they could descend to the poor and the ignorant? If they could brave the heat, the snow, and the tempest, in their Master's work? If, with cheerfulness, they could resign the luxuries, the comforts, and a portion of even the necessities of life? If they could patiently bear with rudeness, ignorance, opposition, and "the contradiction of sinners against themselves?" If, in one word, they were men who counted not their lives dear unto themselves for the sake of Christ and his kingdom? If such a discipline were adopted, should we not often escape bitter disappointment, and be preserved from the commission of grievous mistakes? But how shall such a training be pursued unless the church herself is trained to self-denying labour? How shall she become the true model of missionary working and of missionary success but as she,

"Arm'd *herself* in panoply complete
Of heavenly temper, furnishes with arms
Bright as *her* own; and trains by every rule
Of holy discipline, to glorious war
The sacramental host of God's elect?
Are all such churches? Would to heaven all were."

III. The influence of the Holy Spirit is necessary to give success in the missionary work, by making the labours effectual on the field of immediate action.

Having considered the individual character, and the church in connection with the missionary work, it remains but to survey the man at labour in the distant field; from a brief inspection of which we shall again learn the necessity of the Holy Spirit's influence. For, admit that the agent is amply qualified for his great undertaking—that he can argue to profound conviction, and persuade even to tears, it must be remembered that the process of salvation in the human heart is exclusively moral, and that the conviction and persuasion will fall far short of the true object, if not succeeded by the moral influence also. Indeed, in thousands of instances, irresistible conviction is pro-

duced, and the passions are moved to insense suffering or delight, but the moral character of the man remains all that it was before the reasoning or the persuasion began. In truth, it is evident that religious conviction is but *one stage* in a great process, to complete which another agency besides that of man is indispensable. Hence, if we understand our duty aright, we shall not only employ the means that carry the work up to a certain point, but we shall be supremely anxious that the *higher influence* also shall be brought to bear upon the work, that the first process may not be in vain from the absence of the second and the more important one. And need I remind you that the necessity of this attendant influence is a plain doctrine of Holy Scripture, and one as prominently taught and enforced as the atonement itself. Its necessity is founded on man's deep depravity; its presence is supplied by the unspeakable love of God. If, on the one hand, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned," the case is met on the other hand by the merciful assurance, "If ye, then, being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

But the consequence, to the missionary, of the abstract depravity of the human heart is truly appalling. For you may present to man truth in her most beautiful forms; you may array her in the charms of celestial virtue, and deck her forth in garments pure as the morning light; you may argue her claims with all the correctness of logic, or woo her reception in the silvery tones of the most bewitching eloquence; you may urge her importance with the plainness of a Paul, or with the power of an Apollos; and when you have done your utmost, you shall exclaim with one greater far than man:—"All the day long have I held out my hands to a gainsaying and a disobedient people." No, brethren, it is not in man to love the truth when he knows it, or to embrace it even when pressed on his regard.

And if such be the general state of man where surrounding circumstances

more than usually favour his reception of saving knowledge, how much is the sadness of the case increased where his natural enmity to God has acquired tenfold strength from the prejudices and falsehoods among which he has been reared! For then, truth becomes the more repulsive by opposing his lusts, his pleasures, his pride, and his very faith. Trained from early childhood in licentiousness and religious error, habituated to the most revolting scenes, and to rites the most degrading, but taught to believe them pleasing to his deities and the only way to his paradise of sensual delights, he is thus prepared to resist every attempt to convict him of evil and every entreaty to abandon the practice he loves. What, therefore, shall break the spell? What power shall dissipate the delusion?

It were in truth a vain attempt, a scheme utopian to a proverb, had the missionary nothing more than human argument and persuasion to guarantee his success. As well might he seek to argue away hardness from a stone, or to persuade the serpent to abandon *his* poison. The total inadequacy of the effort, when lodged in merely human hands, constrains the acknowledgement, that "neither is he that planteth anything, neither is he that watereth, but God that giveth the increase."

No. Our hope is not in the missionary, but in the God whom he serves; not in the ability of the man, but in the presence of the Spirit. And when we look over the vastness of the field, and carefully weigh the greatness of the undertaking—when we calmly examine the difficulties which the work will not fail to encounter—when we contrast the means to be employed with the mighty enterprise to be accomplished—and when we consider the important fact that no human power, how wisely soever employed, can reach the seat of the disorder, and thus effect the recovery of man,—we are cast for success exclusively on the promise, and are left with but this sole resource, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

And now, brethren, what is our individual, our combined, our constant duty, but to implore the Holy Spirit to descend

on us and on all mankind? Do we take an active part in missions? Do we send the men, and then aid in supporting them? We do well, and our service in these things will not be forgotten. But let us remember that a greater duty remains to be discharged, and it is one without which all our other service will be vain, and every effort fruitless. This duty is to implore with all earnestness, with constancy and with faith, at the hands of our heavenly Father, the pouring out of his most Holy Spirit, upon every department of Christian labour in general, upon the work of missions in particular, and upon the world at large. Upon this de-

pends the prosperity of the church at home, and the success of all missionary work abroad. Short of this outpouring of the Spirit, "Paul planteth and Apollos watereth" altogether in vain. *They* reach no heart, and with mind and eloquence combined in the most perfect proportions, *they* bring no soul to God through Christ. Here, then, we have mighty scope for our "work of faith and labour of love," and if we feel aright in this magnificent employment, we shall ever pray with wringing energy, "O God, our only help and hope,—pour out thy Holy Spirit, that our dead world may live."

CHRIST'S INTERCESSION THE SUPPORT OF THE TEMPTED.

By THE REV. JOHN BROWN, M. A.

IN this world Christians are in an enemy's country and exposed to continual danger. Their path is beset with snares on the right hand and on the left. Satan their great adversary lies in constant wait to deceive. Their hearts are deceitful above all things and desperately wicked. Every moment they are in danger of falling before temptation, and if left to the strength of their own virtue, or rather their own corruption, they would not only "wander out of the way of understanding," but "remain in the congregation of the dead." A deeply affecting instance of this we have in the case of the apostle Peter. "Simon, Simon," said our Lord to him, doubling his name, as an expression of peculiar affection and solemnity—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke xxii. 31, 32.

I. Believers are the subjects of special temptation. Temptation is common to all. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But his attention is more particularly directed to those of his subjects who have escaped out of the kingdom of darkness into the kingdom of God's dear Son. His great aim is to recover his lost subjects and he leaves no means untried to accomplish his purpose.

Hence he desired to sift the disciples as wheat in order to prove them hypocrites.

Both God and Satan are said to sift men; but for very different ends. God sifts them in order to separate the chaff from the wheat, and to preserve the pure grain to be gathered into his garner. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," or be lost. Amos ix. 9. Satan sifts men in order to prove that their profession is nothing but chaff—mere hypocrisy. This was his end in sifting Job (chap. i. 7—12), and this was his end in sifting Peter. But though in both cases he succeeded in discovering imperfections; yet he failed as to his main design in both.

It appears that all the disciples were the subjects of this temptation, though Peter was more particularly named; and perhaps the reason why he was so particularly addressed was that he was peculiarly exposed. That all the disciples were the subjects of the temptation is evident because the plural pronoun *you* is employed, and that Peter is singled out from the rest appears from the solemn repetition of his name, as well as the emphasis or stress that is placed on the singular pronoun *thee*. "Simon, Simon, behold, Satan hath desired to have you," (*i. e., you all*), "that he may sift you" (*all*) "as wheat; but I have prayed for

thee." Accordingly we find that all the disciples forsook the Redeemer and fled in the hour of trial ; but Peter became a special victim.

From several portions of the word of God, we learn that Christians are called to conflict not only with their own corruptions and the temptations of the world ; but with evil spirits also. "For we wrestle not," says the apostle, "against flesh and blood," or human enemies merely ; "but against principalities, against powers," i. e., different ranks and orders of angelic beings—"against the rulers of the darkness of this world," so called because they preside over those regions of ignorance and sin with which this world abounds—"against spiritual wickedness" or wicked spirits "in heavenly places," i. e., the air, believed to be the abode of the fallen angels. Eph. vi. 12, compared with Eph. ii. 2. These are the enemies with which we have to contend. As the angels of God are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," so the angels of the devil are sent forth as the "messengers of Satan" to buffet men.

Though we are confessedly ignorant of the manner of Satanic influence yet it is plain the devil is permitted to exert a direct influence on the heart. We cannot explain the mode of his operation any more than we can explain the mode of the operation of the Holy Spirit ; but we know the fact in both cases. Thus we are expressly informed that he tempted David to number the children of Israel, that he "entered into" Judas, and that he "filled the heart" of Ananias to "lie to the Holy Spirit." John xiii. 27 ; Acts v. 3, 4. What need have the children of God to watch and to pray ! They are surrounded by hosts of spiritual enemies who continually seek their destruction, and if they were left to contend alone they should be as easily overcome as powder is by flame. But the Lord "will not suffer them to be tempted above that which they are able to bear, but will with the temptation send a way of escape that they may be able to bear it."

II. The intercession of Christ secures believers against final apostacy. "I have prayed for thee that thy faith fail not." Christ is infinitely qualified to make intercession for His people. He was

Himself the subject of temptation. It was considered a necessary qualification of the Jewish high priest that he should be able to "have compassion on the ignorant, and on them that were out of the way ; for that he himself also was compassed with infirmity." So, "we have not an high priest who cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin."—"Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Jesus is a sympathetic Intercessor.

And as He is possessed of boundless sympathy : so He is possessed of infinite knowledge. He is intimately acquainted with all the movements of the invisible world. He fully knows the particular individuals on whom the attack is contemplated. He knows what peculiar weakness in their character needs to be fortified, and what measures of grace need to be communicated in order to enable them to stand in the evil day. Satan may take the believer at an unawares ; but he cannot take Christ at an unawares. There is not a moment in which the believer's faith can be assailed, but Jesus is fully alive to his circumstances ; and there is not a moment in which He does not live to plead.

It is evident, therefore, that the faith of the believer shall not be permitted to fail. To suppose that it could, would not be very honourable to the Saviour, as it would imply that the prayer of Jesus was not heard. But God never denied Him the request of His lips. The Father always hears the Son (John xi. 42.) It follows, therefore, that Peter's faith did not *utterly* fail, and that no true Christian shall ever become an apostate.

The intercession of Christ, however, does not secure His people against backsliding. Jesus did not secure Peter against falling into sin, though He secured him against utter apostacy. On the contrary His language implies a temporary fall. "When thou art converted, strengthen thy brethren."

III. Our Lord's language implies that Peter would require to be converted again. He does not say however that he would require to be born again. A man can be regenerated only once; but he may be converted often. The word which we have translated to *convert* means to *turn*, and may either refer to the turning of a sinner from Satan to God or to the turning of a believer from any error into which he may have fallen afterwards.

All conversion is the work of God. It is the Holy Spirit that converts the sinner at first. "For ye were as sheep going astray," says Peter; "but are now returned unto the Shepherd and Bishop of souls." "No man can come to me," says Jesus, "except the Father, who hath sent me, draw him." And it is the same Spirit that converts the sinner at first, that restores his soul from every subsequent relapse. It was a look from Jesus that carried conviction to Peter's heart, and induced his return. (v. 61, 62.) And

a look from Jesus in every similar case will produce a similar effect. This great principle David recognizes and turns into prayer:—"Create in me a clean heart, O God; and renew a right spirit within me."

Our Lord in anticipation of Peter's conversion directs him to strengthen his brethren. His experience would qualify him more than ever for warning his brethren of the danger of yielding to temptation, and consoling them under trials; and his ministry no doubt would be more abundantly blessed than ever in gathering souls to Christ. With these views, David on recovering from a foul fall prays:—"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit: then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psa. li. 12, 13.

Conlig, Newtonards,
Ireland, Nov. 1, 1858.

Fragments and Choice Sayings.

ON PRIDE.

"I can easily perceive that pride is the cause of all my complaints. I have the best prescription for a cure yet. I get better but very slowly. Well may it be called 'The pride of life,' for it begins and ends with life, and diffuses its malignant effects through all the duties, dispositions, and actions of men, even of the best. It takes occasion to work on the heart by the meanest things: there is nothing so low but we may be proud of it, and nothing so exalted and sacred but pride may blend itself with it. We can be proud not only of the gifts and abilities which God gives us, but of that very grace which is given us to humble the heart. I have often thought that pride is much like the devil in Samuel's garments, when it appears under the garb of humility: and this is no uncommon case. If I was at this moment to say anything about the dreadful abomination of pride which would please myself, I dare say I should be very proud of it.

But of all sins pride is surely the most unreasonable in creatures who are every moment dependent on the free bounty of Jehovah, and have nothing of their own but what is to them shame as well as

sorrow. So much for pride; I wish there was an end of it here."—*J. Jones, Creation.*

BROTHERLY LOVE IN A NEGRO.

"At one house where we visited, there was a black boy of sixteen or seventeen, who appeared remarkably docile and intelligent. The lady of the house told me her husband imported him when he was twelve years old. The poor boy, who had been torn from his mother and a large family of brothers and sisters, had been deeply depressed, and was only beginning to get better when the ship arrived. His new mistress, who was extremely kind, immediately sent for him. She was sitting in a vast drawing-room, one end of which was occupied by a large pier-glass, which extended nearly from the ceiling to the floor. The door of the room was opened; the moment the little black entered, with an air of deep dejection, his eye instantly caught his own semblance in the pier glass, he stretched out his arms and rushed towards it, crying out, 'Oh, my brother! my brother!' and in an instant the crushed pier glass fell in fragments upon the floor."—*Life of M. A. Schimmelpenninck.*

Intelligence.

Foreign.

DENMARK.

*Mindstrup Mark, Hveisel Sogn,
per Veile, Denmark, Nov. 2, 1858.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—Your letter of October 16th, containing a bank post bill for £30, reached me the 28th of October. It was sent to me to Veile, I being not at Copenhagen when it arrived there. In acknowledging the receipt, I desire to thank you for it.

My last to you was from the neighbourhood of Slayelse, in Zealand, I shall proceed to give you an account of my labours from that time.

Friday, 24th Sept., I held a meeting at Wemmelöv Mark, a few miles from Slayelse. Professor Rothe, the clergyman of that parish, attended the meeting. I think I have told you of him, he often attended the meetings of our brethren last winter in order to annoy them. Reading Matt. xvi. I made some remarks on the caution given by our Lord to his disciples to beware of the leaven of the Pharisees and Sadducees, and also on the passage where he tells them of his going to Jerusalem, to suffer many things of the elders, and chief priests &c., and I applied them to some of the clergy in the present day, and showed that they had been the foremost to persecute the people of God. When I had finished, the clergyman came into the room, having stood outside in the passage, and replied to my discourse. He was by no means gentle, for he called me a slanderer, a liar, and all manner of bad names. When he had done speaking, which took him a long time, I replied, and it was an easy matter for me to prove that I had told no falsehood. As to the charge of slander, I showed that I had been aware of his being present, having been apprized of it before the meeting commenced. It would be too tedious to tell you all that passed: suffice it is to say, that I do not think he will come again very soon to disturb our meetings.

Saturday night, I preached at a place called Ormidalöv.

Lord's-day, 26th.—Meeting at Slayelse. It was exceedingly well attended. I was particularly called to this meeting, as a case was to be considered affecting the observance of the Lord's-day. I have told you of this case in former letters. I am glad to say that this matter was peaceably and happily adjusted. The question about

open communion was also brought before the church. You will perhaps be surprised to hear it, but open communion is perhaps nearer at hand here than we had thought. I am much afraid of several of the churches here in this respect, but the Lord may avert it all. In the afternoon, I preached from Rom. v. 1, 2:—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ," &c., to a large and attentive congregation, and after that we sat down to the Lord's-supper. It was on the whole a blessed day.

Monday morning, a woman from a place called Foerlöv, who had attended the meeting on the Lord's-day, called on me at my lodgings. She desired to know when I would preach again since both she and her husband (they are both old church-believers) wished to attend. She also desired me to visit them in order to converse with her husband.

Tuesday, brother N. Nielsen and myself went to visit these people. We had much conversation with them about the best of things. We were much pleased with this visit, and found the woman particularly, a sincere and honest Christian. Brother N. Nielsen, has known her for many years; and before he became a Baptist, (now nearly twenty years since,) he had preached, being then a church-believer, at Foerlöv. There was at that time considerable Christian life at that place, but now all seem dead in trespasses and sins except these people. He knew this woman at that time, but since then he has spoken but little with her, nor has he been permitted to preach at that place ever since. He now wished very much that we should have a meeting there, and on that account we asked the man to let us have his house for that purpose. The woman appeared willing that we should have it, but her husband had too much fear of man, so we did not get it.

Wednesday night, we had, however, a meeting near that place, and both the man and his wife were present. After service, I had the privilege of baptizing the woman of the house where the meeting was held. It was the same house where the dispute with the clergyman had been the Friday before. He did not succeed in preventing this woman from following Christ in baptism. The people from Foerlöv, and several other church-believers were present at the baptism. It seemed to make impression on them.

Friday, 1st, Oct.—Went to Ringsted,

visited several brethren thereabout, and from thence went to a place called Skee Taastrup, between Ringsted and Holbeck, preached there the same evening, and Saturday evening a few miles from thence.

Lord's-day, 3rd Oct.—Preached at the chapel to a pretty good congregation; the same evening at a place called Ørdrup.

Monday.—Visited the brethren and several other friends at Ørdrup, and preached in the evening at a place out of the village.

Wednesday, 6th.—Went to Valsø, about eight miles from Roskilde.

Saturday.—Meeting near Skee Taastrup.

Lord's-day, 10th.—Was again at the chapel, having been invited to be there that day. It was an exceedingly well attended meeting, and we enjoyed much blessing. In the evening, I preached again at Ørdrup. Lord's-day, I received a letter from home that Mrs. F. was very poorly, and likewise from Veile to come and baptize two believers, I thought it therefore my duty to return immediately to Jutland, instead of going to Copenhagen, and I rose on Monday morning at about three o'clock, went to Ringsted, from thence by rail to Korsør, and then by steamer to Veile. Since my return I have laboured here at various places.

Lord's-day, 17th.—Preached at Farre Mark.

Wednesday.—Went to Veile, and visited our brethren there. One of our sisters at Veile, is very ill after confinement, and is scarcely expected to live. I have conversed and prayed with her, she seems to feel resigned, and to have a good hope through grace.

Lord's-day, 24th.—Again at Farre Mark, but not the place as the previous Lord's-day.

Thursday, 28th, was at Veile, and visited again the brethren.

And Lord's-day last, the 31st, preached twice at Veile, in the afternoon to a pretty good and attentive congregation. I have promised, please God, to come there again next Lord's-day. It appears that the Lord has a people in Veile; we have now seven brethren there, all of whom have been baptized this summer. I have received invitations to come to various places, to Samsø, an island to the east of Jutland, to Nyborg and Kjerteminde in Funen, and again to Slayelse in Zealand. In the church about Slayelse, is a difficult case of discipline of which they are rather afraid, and have requested my assistance. I shall, please God, leave here and be at Veile on Lord's-day next; from thence I shall go to Funen and Zealand, and shall visit Odense at the same time. You see I have my

hands full. You are aware that there were two Baptist churches at Copenhagen, the one consisted of a remnant of P. Münster's church, and several who sometime belonged to the church with which I was connected, and who had partly been excluded and partly withdrawn. These two churches have now been united. I scarcely know what I shall say about it. If it might be to the honour of God, and the saving of poor sinners, I should rejoice; but from the experience I have had in Copenhagen, my expectations are not very sanguine. Those who have for years been the occasion of almost all the troubles have again come together; but they may have learned wisdom from woeful experience.

I shall be glad to translate and publish any of your tracts; should be pleased if you by opportunity could furnish me with a supply of all your tracts, and also if you could send me the new hymn-book, advertised and recommended in the *Primitive Church Magazine*.

My eyes have been so poorly of late that I have scarcely been able to read or write particularly by candlelight. I think it is from much reading late at night. They are now, thank God, much better.

I cannot forbear telling you of a case of persecution which lately occurred in Sweden, one of the most awful I ever heard of. It happened not far from Stockholm. Several of our brethren, two or four, I do not exactly know how many, were walking on a road just at the time people came from church, from the ordinance of the Lord's-supper. The two brethren were evangelists or missionaries, and were going to proclaim the gospel of salvation. The church-people seeing them and knowing who they were, seized them, tied their legs together, and hung them by their legs on some boughs of some trees. This done, they took some hedge stakes and beat them unmercifully. Having continued beating them a long time, some of them being afraid that if it became known they should have to pay a fine, called out to them that they should stop for else they would be fined. Never mind that, cried some other one, the CLERGYMAN has promised to pay that. Being afraid, however, that they should have to pay something after all, they went to take the poor sufferers down. But, alas, the one had already expired, and resigned his spirit into the hands of an avenging God. The other was still alive to bear witness of this evil deed. It is now reported that he also has expired. Another fact, in Smaaland, eight young women have been sentenced to imprisonment

on bread (rye or black bread) and water for fourteen days and nights in rotation, a punishment almost amounting to capital punishment. Their only crime was the partaking of the Lord's-supper out of the church, administered by a layman. Such punishments the clergy in Sweden have the power of inflicting. Such deeds are perpetrated by an evangelical (!) Lutheran clergy, in an evangelical Lutheran country.

I must now conclude, with affectionate regards to yourself, the committee, and all kind friends. May grace and peace be with you.

Yours most affectionately in Christ,

A. P. FÖRSTER.

PRUSSIA.

Abstract of the Journal of Mr. Moritz Geissler, during the months of June, July, August and September, 1858.

At the end of June, I made a journey to Stettin, where at that time a conference took place of all the Baptist ministers of Prussia, and at which more than twenty of them, and a number of delegates from different churches, were present. Many important points were considered and settled there. The Lord of all grace was amongst us and gave us a blessing, so that every one went home again rejoicing and encouraged in his service. When I reached home again, the Lord's-day was at hand. This was on the 4th of July, which was a day of labour, but also of blessing and joy, to me and others. In the forenoon service, our meeting place was almost crowded. After the service, we had a church-meeting, in which I examined (as we always do it before the church) four persons who had applied for baptism. We all felt convinced that they had become children of God;—their answers were satisfactory and pleasing, and those of our members who knew them more personally gave a good report concerning their private and public life. In the afternoon our place was again completely filled with strangers, and I enjoyed again the help of Him who has promised to be with us, and to whom I must leave the result of the preaching of his gospel. After the service, we went into the country to a certain water, (our baptistery,) and a number of strangers too. Having arrived there, we first sung a hymn, then I spoke about our Saviour's words, "Thus it becometh us to fulfil all righteousness;" and after this I baptized into the name of the Three-one God those who had given so good a confession. In the evening, which was then rather late, the members assembled at the

appointed hour again in the meeting-room. Having addressed those whom I had baptized, we received them by prayer into our fellowship. We then celebrated the Lord's death, and at the conclusion, everyone went home again, rejoicing and constrained to bless the Lord.

5th.—In the forenoon I was engaged at home, but then I had to receive some visits. However, I was soon called away again to another place, where a number of persons came together, with whom I held a religious meeting. In the evening, we had our monthly prayer-meeting for the mission, at which I spoke from Hag. i.

6th.—After writing in the morning, I visited some members; and at night conducted the usual Bible class, at which I explained the wrestling of Jacob.

10th.—To-day we had the joy to see Mr. Oncken here, whom we received in the forenoon at the railway-station, as he returned from a tour to Memel, and who purposed to stay a few days at Elbing, to regulate some affairs in this church. In the afternoon, I spent some time with Mr. Oncken, and in the evening attended to a special prayer-meeting.

11th: Sunday.—In the forenoon, we had the pleasure of hearing Mr. O. preach from Rom. i. 16. The meeting-place was crowded; a great many stood outside on the floor and the stairs. In the afternoon, I went with a number of our members into the country, to baptize a young believer. Having done so, I had to hasten to reach the town again, being asked by Mr. O. to preach in his stead. The place was again crowded, all expecting to hear Mr. O. I then tried, by the help of the Holy Spirit, to exhibit Christ and him crucified, preaching from the words, "Behold the man!" After the service, a church-meeting was held, and a brother received again into church fellowship.

12th—17th.—During the first days of this week we had church-meetings, which I attended. After this, I was asked to write several things for the church, which I did, and one evening I held a Bible class. At the end of the week, I went for a short time to Stolzenburg, where, though a small place, we have a large church; the pastor of it had gone for a short time to Königsberg, and I supplied his place. I arrived before Sunday, but was expected a week before.

18th: Sunday.—In the morning, I preached from 2 Cor. viii. 9. In the afternoon, I went about twelve miles further to a place called Eiker, where a meeting was announced. At the appointed hour, a great many persons

from far and near came together, who all listened attentively to the truth.

On the way, I visited a number of places, and nearly all the different stations of the church. During the whole week, I preached every evening in various places. The meetings, contrary to my expectations, were very large, and generally took place at night, from ten to twelve o'clock, it being harvest-time, and the people being engaged till late, and mostly having to walk a considerable distance. Notwithstanding the great heat of the day, and the heavy work in the harvest, yet after ten o'clock they would come to the announced meetings. But they have also great need of it, for, as I found, they are very ignorant in religious matters, being completely neglected by their Lutheran ministers. Occasionally one of them was amongst my hearers, who said afterwards, the discourse was very good, only I had made one mistake, namely, that I "rejected and spoke so lightly of that excellent attribute of God, *the confirmation*." But surely I cannot have spoken of it as he speaks of it, making it even an attribute of God. I shall repeat my blunder concerning the confirmation again.

May the Lord, according to his promise, let his blessing rest on his word, which I was permitted to scatter abroad, and graciously grant us a harvest of our labour. It was hard work indeed: during the day I always had many miles to walk in the great heat, on unknown roads, and through sand: then after the journey and heat of the day, I must meditate and preach. But we must labour whilst it is day; for the night cometh, when no man can labour. And Jesus is our example, who went about doing good.

But how different to this example act our Lutheran ministers!—to give you only one specimen. One of them in this neighbourhood asks of his parishioners, when he is called to some place—perhaps to sprinkle an infant or visit a sick person,—not only the certain payment for that and a coach to ride in, but *six horses before it*, else he does not come.

25th. Sunday.—In the forenoon, I preached again in the chapel, and in the afternoon, I went ten miles further to Hasselberg, where I preached at night. This whole neighbourhood here was formerly in very bad repute, the most of the people being thieves and drunkards; but grace has proved itself mightier than sin, since our mission commenced here, and a good many have become Baptists, or, rather, Christians; and the robbery and drunkenness have since nearly ceased, and it is now renowned as a religious district.

MISSION TOUR IN EAST AND WEST PRUSSIA,
From July 27th to August 23rd.

The brethren and ministers, whose places I generally supply while they go in turn to Königsberg, had determined that after I had done in Stolzenberg, I should go for a month to Memel, where we have a large church. I had prepared for this, and *vized* my passport to Memel, when the Lord interfered, for he had determined otherwise, and directed my steps to a region just opposite.

My way brought me first of all back again to Elbing, where I remained two days with the brethren, and conducted two meetings. Here I left all my baggage, and took with me only a few most necessary clothes with a number of tracts; and, hanging these over my shoulder, I went from town to town and village to village. The first town I came to, late on a Saturday evening, was Mohrungen; but, unfortunately, the brethren had not known of my coming, and therefore made no announcement of it for the Lord's-day; and here in Prussia we dare have no meetings, except there be twenty-four hours' notice by the police of the respective places, which regulation proves a great hindrance to the gospel. However, my coming was not in vain, for He whose name is Counsellor and Mighty God knew how to help. On the Sunday morning, when we had poured out our hearts in a small prayer-meeting, I sent one of the brethren to the magistrate, to tell him that I had come, and wished to hold several meetings here. The brother went, and strangely enough, we got his consent. For the afternoon, I went in company with some brethren to a village near the town, where the people soon were invited, and also came to a meeting. In the meantime, the brethren in the town had made known our meeting for the evening; and when we came back from the country, the whole house was filled, and we had to open all the doors and windows, that those standing outside might hear. At the close, many seemed to be touched by the word preached, several expressing their feelings by tears and words. The next evening, our meeting was as town talk fully intimated. Long before the appointed hour, I went to the place, when I had to press myself through the crowd, which grew continually larger. All windows were taken out, and in both streets, of which the house is the corner, stood so many that no carriage could pass. There was a great noise amongst this crowd, especially in the street; but with the commencement of the singing all joined, and during the reading, exposition,

prayer, and sermon, all were quiet. Many tears were shed, hard hearts softened, and I am sure good was done.

On the next morning, when I was about to proceed, the people sent to me the urgent petition to preach at least once more. But this could only be done by the greatest exertion; so I promised it for the forenoon of the next day, having to go fourteen miles further to a place called Lorken, to which I had written before, and where now the meeting was announced. Here, when I arrived, I was told by the brethren whom I baptized some time ago, that this evening nobody would stay at home, and that a large meeting was to be expected.

But now I must insert first, a conversation with a Lutheran minister.

Having a few hours before the appointed time of our meeting, I went, accompanied by two brethren, and paid a visit to the pastor (the minister of this place) chiefly to ask from him the loan of his church for this evening, it being the largest place, and because he was a reputed believer.

Having briefly explained my object, and avowed that I was a Baptist, we very soon came to speak about baptism, which, of course, he made to be infant sprinkling, and blamed us for our immersion. So I proved to him that the apostles baptized none else but believers, and this by immersion, which he admitted, and said, "Yes, it is quite true, I know, that Christ himself has instituted *immersion*, and no sprinkling." So I asked him why he and all the Lutheran clergies perform *sprinkling* instead of immersion; and after a short while he answered, "Well, I'll tell you. You see, at the time Christ instituted immersion, it was not then thought of nor considered that his gospel would in future times come into cold countries like ours," where, he meant to say, immersion is not so well applicable and agreeable as in Palestine. "But," said I, being quite astonished, "I find in the great command, which Christ gave his disciples before his ascension, that before he said one word of *baptizing*, or even preaching, he spoke first of 'all the world,' into which, he said, his disciples should go." But this, as it appeared, the reverend gentleman had not considered nor thought of. He excused himself from further remarks concerning baptism, and said that they (the Lutherans) do also not hold the Lord's-supper, which is still more important, exactly as Christ has instituted it, which error he also attempted to defend.

After this, he would once more find fault with us, that we had separated ourselves from the church. Amongst the reasons why we have and needs must do so, I mentioned

that we do not consider his church as the church of Christ, because of its erroneous doctrines, its persecuting spirit, and, if I still speak very well of it, its mixture of wheat and weed. Having after this explanation proved a little, and discoursed the matter more, he admitted that all I said was true concerning his church, except the last thing—the mixture, observing—"We do not *cherish* the weed in the church." After further conversation, he said in a somewhat angry tone, "I shall henceforth, as well as formerly, labour as your enemy against you and your cause." I told him that, before he did this, he should once more read his Bible, and take good care that he fight not against God. In conclusion, I invited him to my meeting, and so we parted.

It had now in the meantime turned night, and the appointed hour for meeting had nearly arrived. All was in motion in the place, and a great crowd was already assembled in as well as around the meeting-house. The people of the neighbouring villages, who all were anxious to see such a strange being as a Baptist preacher, or, as it was intimated, an English missionary, now also arrived. We then had to hang out all the windows and doors, and I had to exert all my powers, in order, if possible, to be heard by all assembled. All were quiet and attentive, and the minister whom I invited was present too. After the conclusion, the people declared that, if I would stay, or preach often here, they would at their own cost build a chapel for this purpose.

But in the same night, soon after I had done, I must go further, because I had to be on the next evening forty miles further, in a place called Goyden, and in the interval should also have another meeting in M. In the morning, I arrived in M., where the spread the news of the feast days of the Baptists, so called among the people.

In the forenoon, at nine o'clock, when, it being a week-day, everyone was engaged, the meeting-house was filled again with hungry souls, and many stood outside. The Lord greatly assisted me and gave me words to speak, of which, perhaps, I never should have thought before.

This service over, I left immediately for Goyden, where I arrived very tired in the evening, just before the time of the meeting. Here also many came together, so that the house, though large, could not hold them all. The Lord again gave me strength and words, but after this I was quite hoarse.

The time would fail me to relate every day particulars. Let me only say that, in the course of three weeks, I travelled over a province of nearly 800 square miles, mostly by foot, preaching every evening,

having announced my coming beforehand. Everywhere I found a strong desire to hear the word of God; the congregations, with few exceptions, were very encouraging. Occasionally, I was obliged to seek the largest places that could be had. Twice I got (*gratis*) the offer of a *dancing saloon*; at another time I hired the largest inn that was in the town (the "Royal Court"); and once I hired for an evening the *theatre*, and, spacious as this was, it was filled to excess, and also all the notabilities of the town were present. In this meeting, having spoken, amongst other sins of the people, upon the common one of Sabbath-breaking, the magistrate on the following day proclaimed through the town that, on the following Sundays nobody should bring anything to the markets for sale. "Ah," they urged, "you see that's all because of that missionary." Some were displeased with this new law of keeping the Sabbath; but in general a great desire was expressed to have another service in the theatre. It was the first time in Germany that a theatre was employed for such a purpose, and a triumph over Satan's chapels. The expenses of these places have been fully met by the collections made at the doors.

SEPTEMBER.—Having written so much already, my report of this month will be shorter. During it I have conducted all the meetings of the church in Königsberg, in which the Lord has placed me again to feed his people. Beside these, I have visited different preaching stations during the week, and received the cheering confessions of such as have been brought to light and life. All my time has been fully engaged, and too little left for study.

The church here is doing well, love and peace dwell in it, and every member employs himself to a certain extent as a missionary. I have placed with each of them a number of Testaments, to sell them where they can, that this gospel may spread among the people; for there are yet many families here without the Bible.

RECAPITULATION.—Another quarter has passed away, during which I have been permitted to preach the unsearchable riches of Christ sixty times, besides occasional addresses; and to distribute Bibles, Testaments, and tracts, conduct Bible classes and prayer meetings, and to administer the ordinances of baptism and the Lord's-supper on several occasions. I have, during this last quarter, preached the gospel in many new places; and one thing is sure—that "the word of God shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the

thing whereto he sends it." Therefore, dear brethren, *let us be patient, and continue in well doing.* Yours truly,

MORITZ GEISLER,
Missionary.

WANTED,—MORE BAPTISTS IN GERMANY.

THE following description of parts of Germany, taken from "*Evangelical Christendom*," will prove beyond all question that we need more labourers in that rapidly declining country. And who so thoroughly adapted to such a work as the *true* Baptists? Men who admit of any compromise in the things of God and his church are not the men to do battle with this degenerate Lutheranism. When religion itself has become corrupt and offensive, nothing less than its re-appearance in *primitive* simplicity will effect a cure.

"But I have not done yet. Here is another specimen of the lengths to which our German Puseyites will go in their emulation of the exclusive and anti-Christian spirit of Rome. In the course of last month, the clergy of this duchy held a meeting at which I believe more than 200 were present, when they discussed the question of heresy, and ended by denouncing the whole of the Reformed churches, in distinction from the Lutheran, as heretical—pastors and people, they branded them all as heretics!

And now shall we ask what High Lutheranism has done for a country where it thus triumphs, one may suppose, to its heart's content? What is the spiritual condition, what the moral, of the parishes of these tractarian pastors? Let officially reported facts reply. In 200 districts the illegitimate births in one year were *two-thirds* of the whole number; in 200 more they amounted to *one-half*; worse still, in seventy-nine districts, in the same period, not a *single birth* was registered that was *legitimate*! If licentiousness, one of the grossest forms of immorality, prevails to this frightful extent, you may judge of the rest. But let me add this other fact. In three districts, containing together thirty pastors, public worship was omitted 228 times in the course of one year, because not a soul came to church!"

THE AMERICAN BIBLE UNION.

The Annual Meeting of this Society was held at New York, on the 6th and 7th of October. The receipts of the year amounted to more than \$5,000 dollars, about £7,000. Respecting the English version, the Report states that Mark and Acts have been printed during the year in preliminary form,

also part of Luke and the first three chapters of Matthew. An elaborate introduction to the translation of Job has been completed. Part of Proverbs has also been printed. Dr. Conant is about to remove to the neighbourhood of New York, with a view to the greater progress of the work. The final committee has been employed on various parts of the New Testament. No book is yet matured by it for the press, nor will be, probably, until Dr. Hackett's return from Greece, whither he has gone at the expense of the Union. No addition has been made to the final Committee since the last Annual Meeting. Testimonies have been received to the excellence of the idiom of the Society's Spanish translation of the New Testament. The Italian Testament, of which it issued 2,000 copies, has been republished without alteration in Italy; and 10,000 put into circulation. Accounts have been received of the conversion of more than twenty Italians through the reading of that version. Notwithstanding the financial embarrassments which have affected the country, the Society has been able to continue its labours, and has issued more new preliminary publications than in any former year. "Our anniversary," says Mr. Wyckoff, the corresponding Secretary, "surpassed all its predecessors. Everything passed off most delightfully. Nothing could exceed the harmony and good feeling pervading the whole body. Our prospects for the ensuing year are very encouraging." Dr. Armitage, the President of the Society, also stated that, "It is remarkable that the Bible Union has been cheered in its work by expressions of sympathy and contributions of money from every part of the world where the English language is spoken; and from all that we can learn there is not a doubt but that in a few years this general wish for its well-being will be increased seven-fold."

The prospects of the Union are very cheering, and its friends are greatly encouraged in the work.

Metropolitan.

BETHESDA CHAPEL, JOHN'S ROW,
ST. LUKE.

ON Tuesday, Nov. 16th, 1858, a tea meeting was held in commemoration of the settlement of Mr. J. S. Anderson, the pastor. The school-room, which is usually large enough for the occasion, was so crowded that between 60 and 70 persons sat down to tea in the chapel. At half-past six, the public meeting commenced in

the chapel, when, after singing, Mr. Pella, of Soho Chapel, Oxford-street, engaged in prayer.

The pastor, in a brief introductory address, expressed great pleasure in meeting his numerous friends on the present occasion. It was twelve months since he became the pastor of that church. The sentiments which he then publicly avowed, had been embodied in his pulpit ministration during the year, and he had no desire to change them. The past year had been one of special encouragement. Forty-two members had been added to the church, twenty-five of whom he had the pleasure of baptizing. There was, therefore, abundant reason for gratitude to the great Head of the Church.

Letters were then read from one of the deacons, and from Mr. Palmer, of Homer-ton, who were kept from the meeting by illness. Mr. A. was then about to call upon Mr. Milner, of Keppel-street Chapel, to address the meeting, when one of the members of the church expressed a wish to say a few words, and, after a brief address, requested that Mr. A. would accept of a small token of the respect and affection in which he is held by his people. The testimonial consisted of a *porte-monia*, containing a handsome sum, from 112 members of the church.

The CHAIRMAN, who was evidently affected by the unexpected gift, made an appropriate and feeling acknowledgement and expressed an earnest hope that they might be spared to spend many years together, as happily as that which had just passed.

Mr. MILNER then delivered an excellent address upon "the Responsibilities of the Pastoral Office," and was followed by Mr. WYARD, of Deptford, who spoke upon "The Difficulties of the Pastoral Office," in which he showed the skill of a wise master-builder who needed not to be ashamed.

After two verses had been sung, the venerable J. A. JONES, of Jireh Chapel, addressed the meeting upon "The Encouragements of Scripture to Pastors." He said that he could testify to the honour of God, that, after being engaged upwards of fifty years in the work of the ministry, he has been upheld to this day. The special encouragement of the pastor was, however, that of seeing the Lord's work prospering in the conversion of souls. After relating one or two encouraging incidents which had come under his own observation, he resumed his seat.

The Chairman then requested Mr. BLOOMFIELD, of Salem Chapel, Soho, to deliver an address on "The Duties of Church Members to their Pastors."

B. expressed the pleasure he felt in present, but that owing to the late hour, and Mr. Dickerson (who is his senior) having yet to address, he must forbear,—promising a future opportunity to perform the loted to him.

DICKERSON, of Little Alie-street, briefly addressed the assembly upon the best means of promoting Peace in a church. He made some most excellent remarks, laying peculiar stress upon the addition of our Lord, given in Matt. xviii. 8.

ISAAC, of Brighton, (unexpectedly it) in a few congratulatory remarks, closed the proceedings at a late hour. A verse having been sung, and the benediction pronounced, the meeting separated.

Provincial.

DAY SCHOOL TEA MEETING, KINGSTON, SURREY.

Wednesday, Oct. 27th, the half-yearly meeting was held in connection with the above institution; at the conclusion of a spirit-stirring lecture was given by Mr. Medhurst, on "The Great Man." Our day-school has considerably increased in number, as regards teachers and children, since the revival in our church, while we have reason to believe the seed has not been sown in vain.

Advantage was taken of the above evening by the numerous members of Mr. Medhurst's Bible-class, by the presentation of a silver plate, with an appropriate inscription on a silver plate, thus to testify sincere gratitude for his untiring labours for their souls' welfare.

BAPTISMS.

KINGSTON: *Queen-square Chapel.*—On Monday evening, Nov. 4th, eleven believers were baptized by their pastor, the Rev. J. Medhurst, after a sermon from the text, "Ye also be his disciples!" John ix. 27.

KINGSTON-ON-THAMES.—On Wednesday, Nov. 3rd, after a solemn discourse from Matt. xii. 28, 29, Mr. Medhurst immersed twelve disciples, on a profession of their trust in Christ.

FLYING BRIDGE, NEAR BOLTON.—On Monday, October 17th, four persons in connection with the friends assembling in the same place, were baptized in Moor-lane Chapel, by the Rev. J. Harvey, of Little Cheshire, who preached on the invitation to an overcrowded and attentive congregation from "Whatsoever he commands do it." The service was of a very

interesting character, and we hope that much good will be the result thereof.

S. K.

MARRIAGE.

BRADFORD, YORKSHIRE: *Trinity Chapel.*—On Monday, 22nd ult., by Rev. H. J. Betts; Mr. Isaac Smith, to Miss Sarah Holiday, both of this town. This being the first marriage at Trinity Chapel, an elegant copy of the Scriptures is being prepared for presentation to the wedded pair.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Salendine Nook Female Missionary Society	S. 7	15	7
A Friend, per Rev. Mr. Williamson	0	5	0

Birmingham: PER REV. W. STOKES.

J. H. Hopkins, Esq.	2	0	0
Mr. John Zair	0	10	0

SCOTLAND: PER REV. T. VASEY.

Glasgow.

Mr. and Mrs. Paterson	0	2	0
Miss Sliman	0	10	0
Mr. David Williams	0	5	0
Mr. John Taylor, Jun.	0	10	0
Mr. George Morrison & Co.	1	1	0
John Jackson, Esq.	0	10	0
Mr. William Tolmie	0	10	0
Mr. John Smith	0	10	0
A Friend	0	10	0
Messrs. D. & W. Ker	0	10	0
Mrs. Diamond	0	5	0
Mr. E. J. Scott	0	5	0
Mr. John Williamson	0	10	0
Amicus	0	10	0
Mr. James Dunn	0	10	0
Mr. R. Mac Gregor	0	5	0
Miss Smith	0	5	0
Rev. J. Shearer	0	5	0
Mr. Thomas Dunn	0	7	6
Mr. James Ormond	0	5	0
Mr. Alexander Macleod, Jun.	2	0	0
Gullielmus	0	5	0
Mrs. Kinghorn	0	5	0
W. B. Hodge, Esq.	1	0	0
Mr. William Lindsay	0	10	0
A Friend	0	2	0
Mr. J. Coats	0	2	6
Mr. Alexander Moor	0	3	0
Howard Bowser, Esq.	1	0	0
Miss M. Hendrie	0	6	0
A Friend	0	5	0
Mr. John Kirkwood	0	10	0
James Allan, Esq.	1	0	0
Mr. John Rowan	0	2	6

Aberdeen.

Messrs. P. & G. Brown	0	10	0
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Mr. A. Gibb	0	5	0	Mr. John Dow	0	5	0
John Steward, Esq.	5	0	0	J. S.	0	2	6
Mrs. M. Macandrew	0	5	0	<i>Bridge of Allon.</i>			
Mr. James Lockhart	0	10	0	Mrs. Blair	1	0	0
Mr. Joseph Rowell	1	0	0	Mr. John Pullar	0	10	0
Rev. Alexander Anderson	0	10	0	<i>Kirkcaldy.</i>			
Mr. J. Macgregor	0	10	0	Mr. Henry Horn	0	10	0
Mr. J. Bakewell	0	5	0	Mr. John Crawford	0	5	0
Mr. William Davidson	0	2	0	Mr. W. Lockhart	0	5	0
Mr. David Davidson	0	7	6	<i>Perth.</i>			
Mrs. Gibson	0	5	0	Mr. William Ellison	0	4	0
Alexander Macdonald, Esq.	2	0	0	A Friend	0	10	0
Mr. John Macdonald	0	10	0	Mrs. Imrie	0	10	0
<i>Paisley.</i>				Mr. Alexander Greig	0	5	0
Mr. Thomas W. Macalpine	1	0	0	Mr. John Pullar	1	0	0
Messrs. J. & P. Coates, Esq.	5	0	0	Mr. William Greig	0	10	0
<i>Dundee.</i>				Mr. Robert Pullar	1	0	0
Mr. John Henderson, (Missions) ..	1	0	0	Mr. Lawrence Pullar	1	0	0
Mr. Thomas Lamb	0	10	0	A Friend	0	2	6
Mrs. John Eason	0	2	6	Ditto	0	2	6
Mr. David Mills	0	5	0	<i>Aberchirder.</i>			
<i>Owpar, Fife.</i>				Collection from the Baptist Church			
Mr. David Duncan	0	5	0	per John Alexander, Esq. ...			
Messrs. T. Greig & Son	0	10	0	<i>Dunfermline.</i>			
Mr. J. Honeyman	0	5	0	Mr. James Mathewson	0	10	0
Mr. A. Cooper	0	2	6	Mr. Robert Robertson	1	0	0
Mr. William Beveridge	0	5	0	Mr. W. G. Dobie	0	7	6
Mr. James Millar	0	2	6	Mr. E. Graham	0	2	0
Mrs. Sharp	0	5	0	Mr. W. Mathewson	0	2	6
Mr. H. Wiseman	0	2	6	Mr. Alexander Grieve	0	2	6
Mrs. A. Sharp	0	2	6	Mrs. Whyte	0	2	6
Mrs. Duncan	0	2	0	James Inglis, Esq.	1	0	0
Rev. D. K. Watson	0	3	0	<i>Edinburgh.</i>			
<i>Greenock.</i>				A Friend	0	2	6
Mr. John Macilvane	0	10	0	Mr. R. Peddie	0	2	6
Mr. Alexander Patterson	0	10	0	Mr. George Napier	0	2	0
Mr. William Muir	0	10	0	Mrs. Elizabeth Billing	0	5	0
Mr. Robert L. Muir, St. John's,				Mr. J. Macdonald	0	5	0
Newfoundland	0	10	0	Miss Mary Elliot	0	7	6
Mr. Thomas Macbay	0	5	0	Mr. William Menelaws	0	10	0
Mrs. William Brown	0	5	0	Mr. Thomas Aitchison	0	2	6
Mr. Alexander Stevenson	0	5	0	Mr. Thomas Lander	0	10	6
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Burn-street	3	4	6	Mr. H. D. Dickie	0	5	0
<i>Rothsay.</i>				C. Anderson, Esq.	0	10	0
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Col. F. C. Scott	1	0	0	John Macandrew, Esq.	0	10	0
Miss Douglass	0	10	0	A Friend	0	10	0
Mrs. Goodenough, (St. Andrews) ..	0	5	0	Mrs. James Haldane	0	5	0
Mrs. Sheriff	1	0	0	Mr. John Johnston	0	5	0
Miss Robertson	0	3	0	Mr. William May	0	5	0
<i>Stirling.</i>				Robert Haldane, Esq.	0	10	0
Mr. William Dowdy	0	2	0	Mr. John Tod	0	5	0
Mr. Thomas Muir	0	5	0	Mrs. Cheyne	0	5	0
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Mr. James Millar	0	1	0	Miss Grace Fraser	0	2	6
Mrs. Hamilton	0	3	0				
A Friend	0	2	6				

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THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE,

ADVOCATING

The Constitution, Faith, and Practice of the Apostolic Churches.

"ONE LORD, ONE FAITH, ONE BAPTISM."

EPHESIANS IV. 5.

VOL. XVI.—NEW SERIES.

London:
ARTHUR HALL & CO., 25, PATERNOSTER ROW.

1859.

LONDON :

BRISCOE, PRINTER, BANNER STREET, FINSBURY.

PREFACE.

A TESTING time for *principle* is rapidly approaching. The opposing elements of good and evil, light and darkness, truth and error, the Bible and expediency, are hasting to adjust themselves to the impending conflict that shall shatter to fragments every institute and system that has not the Word of God for its warrant and support. "All flesh is as grass,—but the word of the Lord endureth for ever."

At such a time above all others, the Christian church is required to be "strong in the Lord and in the power of his might." In truth she has no other strength. The patronage of the world, the pride of numbers, and the presence of wealth, are signs and sources of weakness, when they allure her into carnal compromises and unscriptural practices. But unless closely watched and held in with "bit and bridle," these are their inevitable and *invariable* tendencies. They very kindly sanction the church and fee her officials on the tacit condition that she shall forego her rigidity,—abandon her exclusiveness,—and become "all things unto all men" in the spirit of a gratuitous liberality. She may not plead "the law and the testimony" in favour of a *definite* Christian policy, for her new friends understand and acknowledge no other policy than that of making the church of the living God as *respectable* as the world. Hence, infant baptism in former days, and "open communion" in modern times. They are both alike compliances with "the march of liberal ideas," and generously intend to *raise* the church to the level of the world.

To oppose this faithless course on behalf of that truth which is dearer than life, has been the studied aim of the *Primitive Church Magazine* throughout another year. It has given no "uncertain sound" in the

doctrines, and evinced no timidity in advocating the practices, of that faith "which was once delivered unto the saints." It has feared no foe and courted no favour in the interests of the *Strict Baptist* cause. What it has been in the past, by the grace of God, it will continue to be in the future.

It is intended to reduce the price of the *Primitive Church Magazine* to two-pence each number, as soon as ever its increased sale will justify the reduction. The Proprietors and Editor are most anxious to place it within the reach of the poorest member of the denomination, and they earnestly entreat their friends and supporters to take *immediate* steps in favour of doubling its circulation, that *if possible* this reduction may be made early in the year 1860.

The Magazine will remain precisely what it is at present, as to paper, type, number of pages, and the character of its contents. In these there will be no change whatever, except to improve them as far as practicable. The object of the Committee and Editor is, to furnish the best *Strict Baptist Magazine* in the kingdom at the lowest possible charge; and this will be done on the very day that the enlarged circulation shall have warranted the step. They make this proposal to their friends with a strong confidence that it will produce a corresponding response.

THE EDITOR

Manchester, November, 1859.

THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE.

No. CLXXXI.—JANUARY 1, 1859.

Essays, Expositions, &c.

~~~~~  
**LIFE, FOR A NEW YEAR.**

“For to me to live is Christ.”—PAUL, Phil. i. 21.

GRACE and glory are but two stages in one Divine work;—the former is the seed in growth, the latter the ripe harvest;—the one the infancy and childhood, the other the perfect man. In their nature and essential elements they are perfectly alike, and their sole difference is in the degree of development. The faint morning light is not more closely connected with the meridian day than grace is with glory. And who would say that because the cloud or the mist obscures the morning, that *therefore* it is no part of the day? And who will venture the ignorant assertion that, because grace is weak, unsteady, and frequently dubious in its operations, that *therefore* it is no part of glory? As well might it be said that the infant has nothing to do with the future man, or that the sower performs no part whatever in the harvest of the reaper. The foundation, with all its incompleteness and apparent confusion, is as much a part of the building as the topstone which is brought in with the shout of joy.

But as grace on earth stands indissolubly related to glory in heaven, its privileged possessors should study to make the one as perfect a reflection of the other as it is possible to be in this corrupt and rebellious world. With them, at least, there should be the commencement of heaven upon earth; and this not only in their own inward experience, but in the presiding spirit of their lives, and in the

principles that govern their every-day conduct. If on all sides around them there is to be seen a world “dead in trespasses and sins,” they, as “a chosen generation,” should present the broad and brilliant contrast of a people “alive unto God, through Jesus Christ our Lord.” And this will be the case just so far as the great law of Paul, “for to me to live is Christ,” becomes the *habit* of the Christian. For Christ is the model—the perfect pattern from which every saint is to copy; and heaven is reflected upon earth in no other degree than as a perfect Christ is made the model of our earthly life. For as he possesses grace in all its fulness, so he possesses glory in all its completeness; and the representation of his glory is to be made upon earth, by the exhibition of his grace in all the heavenly fruits of which that grace is the root and origin. And what more appropriate to a new year than to study this model? What more likely to make the year a blessed, a holy, a *heavenly* one, than to consider in what distinct particulars it is possible and important for a Christian to say, “For to me to live is Christ?”

I. The Christian can declare this *when he receives, maintains, and exhibits the great doctrines of Christ.*

To these doctrines an infinite importance attaches:—“Whosoever, therefore, shall be ashamed of me and of my words,”

is the decisive language of Christ himself, "of him shall the Son of Man be ashamed." "Whosoever, therefore, shall break *one of these least commandments*, and shall teach men so, he shall be called the least in the kingdom of heaven." The great apostle was tremblingly alive to the importance of these momentous doctrines, when with such marked and even vehement emphasis he declared,—“As we said before, so say I now again, If any many preach any other gospel unto you than that ye have received, let him be accursed.” (Gal. i. 8, 9.) He carries his fervour for these doctrines to the highest possible pitch, by pronouncing this anathema upon even “an angel from heaven.” And why this emphatic denunciation? it may be asked. Why this awful anathema upon men and angels who should “preach any other gospel?” For the plain reason that *Christ lives in his doctrines*. Take these away, or mutilate, or dilute them, and then what is the gospel, but a system without Christ, or where Christ himself is presented maimed and imperfect in his own maimed and injured truths? Woe to the men who thus dishonour Christ;—a double woe rests upon them. (Rev. xxii. 19.) The conscious dread of this will, we hope, continue to be the guiding spirit of the *Primitive Church Magazine*, even down to “the least of these commandments;” and should it be charged upon us as bigotry or unnecessary rigidity that we adhere *strictly* to our Lord’s communion just as we find it in his holy word, our only reply to the charge will be—“For to us to live is Christ.”

This, then, is the true Christian,—to receive, maintain, and exhibit the doctrines of Christ. To love these doctrines, to live upon them day by day, to maintain them rigidly, to be ashamed of them in no company, and to impair them for neither penalty nor reward, and to exhibit their holy fruits in all that is godlike and Divine,—this constitutes the man for whom “to live is Christ.”

II. This may be declared when the Christian *carefully studies and imitates the example of Christ*.

To understand *fully* that example, it is indispensable that we take far higher ground than *Socinianism* takes. That pernicious system is perpetually dealing with this “example,” and no professors are more extravagant in their eulogies

upon it, than those who praise the actions of Christ, while they rob him of his Divinity. They view him but as a man, or at most as a *creature*. They admire and honour his character as connected with time and human things, but they trace his example no higher. But this is not only a seriously defective view of Christ; it is, moreover, dangerous in a high degree, inasmuch as it keeps totally out of sight the most commanding feature of the case; for his example is complete only when viewed as “God over all.” And who shall describe this example in all its greatness? Or what language can represent this wonderful condescension in all its dignity and love? Here is that awful Person who, “being in the form of God, thought it not robbery to be equal with God,” yet passing down through the adoring and astonished ranks of angels, who wonder at the mighty mystery—the overwhelming spectacle of their own Almighty Maker descending to the level of a nature below their own;—here we survey that Holy One, moving on wings of pity through all the opened circles of angels, archangels, cherubim and seraphim, to take his station as a weak, suffering, mortal, but sinless man. As a man, we behold him in the manger; in domestic life, as the carpenter’s reputed son,—the companion of fishermen, and the friend of the poor. We follow him in his walks, listen to his thrilling discourses, witness his wonder-working power upon the halt, the deaf, the blind, and even the dead, and then survey his agony in the garden and his death upon the tree. We thus trace his matchless course from heaven to earth,—from the glory of the Godhead to the humility and sufferings of the man,—from the manger to the cross,—and we behold the surprising spectacle of One whose native right was universal adoration, whose acquired honour excelled that of mighty potentates and sages,—yet making himself of “no reputation,” and while conferring the most exalted blessings upon the world, he neither sought nor desired that world’s approbation. There were then, as there are now, conquerors, legislators, orators, statesmen, and poets, all burning with ardour to obtain distinction and applause,—struggling, toiling, scheming, to make themselves a name, and to acquire “reputation;”—and here was One greater

than they all,—infinitely more worthy of the plaudits of the nations, yet making himself of “no reputation,” and taking upon him “the form of a servant.” O what a rebuke to the paltry pride of man! What a condemnation to the crowds who will do nothing for their fellows but as loud-tongued applause shall trumpet forth their fame!

To imitate this example, will be to count ourselves “less than the least of all saints,”—“in honour preferring one another,” and to be content with the *very humblest* place in the church and the world. To perform praise-worthy actions without desiring the praise,—to do good on a large scale without caring whether others know it or not, and to be *worthy* of honour whether we are honoured or despised,—this is to imitate Christ; and where this saintly character is formed, there is the man who can boldly exclaim, “For to me to live is Christ.”

III. This noble expression will apply when a believer *breathes the spirit of Christ*.

That spirit is described with inimitable beauty by the prophet Isaiah, chap. lxi. 1—3. It consists in conveying good tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captives, the opening of the prison to them that are bound, and imparting the oil of joy for mourning. It poured out its blessings in the sermon on the Mount upon “the poor in spirit,” them that “mourn,” “the meek,” the hungry for “righteousness,” “the merciful,” “the pure in heart,” “the peacemakers,” and the “persecuted.” Its sacred fruits are exhibited in Gal. v. 22. They are love and tenderness, humility and pity, compassion for the destitute, and a blessing for the foe. It breathed the finest prayer that lips ever uttered, when upon the tree it raised the tender supplication for murderers, “Father, forgive them; for they know not what they do.” It holds no intercourse with the mighty, but with the meek—it acknowledges no affection for the rich, but for the poor in spirit and

those that mourn,—and it bears no affinity with revenge and hatred, but enjoins upon all to “overcome evil with good,” to feed the enemy when he is hungry, and to pronounce a blessing in return for a curse. This is the sweet and heavenly spirit of Christ, and where such a spirit prevails in man, then it becomes a sterling reality,—“For to him to live is Christ.”

IV. These words will apply, when above all things the believer *seeks the glory of Christ*.

This was the one end and aim of the apostle's life. Was he intending to preach at Rome? Then he declared beforehand that he was “not ashamed of the gospel of Christ.” Or was he purposing labour among the hyper-critical Corinthians? He distinctly assures them that he was deliberately “determined to know nothing among them save Christ and him crucified.” Did others glory in their proselyting successes? He indignantly exclaimed, “God forbid that I should glory save in the cross of Jesus Christ my Lord.” Did many around him ~~boast~~ boast in the law? He repudiated the boast and gloried in the confession, “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.” And was death “far better” than life upon the earth? Yet he submitted his own happiness to his Redeemer's glory and was *solely* concerned that “Christ should be magnified in his body, whether by life or by death.” To him, all things were indifferent except his Master's glory. To this, he subordinated joy and sorrow, labour and care, life and death, and even his enjoyment of heaven. He was content to be nothing, that Christ might be all in all.

O blessed character this, where Christ is placed upon the throne of the heart, and nothing is sought, or studied, or desired, but his sole glory.—May this be the law of the new year to all who bear the Baptist name. May every reader of this magazine be able to say from the inmost soul throughout the year 1859, “For to me to live is Christ.” I. T.

## THE CHRISTIAN'S GROWTH IN GRACE.

BY THE REV. T. W. MEDHURST.

THERE is a sense in which the Christian never grows in grace; that is, in the acting of God's grace to us. We always

were as much loved, redeemed, and saved by our God as we are at the present moment, for his acts to us are like himself

eternal, both as to their measure and continuance. Yet there is a sense in which we grow in grace, which is in our enjoyments, and in our actings of grace *toward* God.

We grow in the grace of LOVE. We love God when first we lose the weight of our sins in Jesus' sepulchre; but we grow in love as day by day we receive new instances of our Father's free favour, and realize more fully our union in his Son's work and nature.

I think that this growth in grace is more clearly seen in the act of *communion*, the foundation of which is laid in our union to Jesus; by virtue of which we enjoy the sweetness of the grace-visits with which he oft favours our soul.

In the first place, we grow in the communion of *contribution*. Christ first gives himself to us; we then give ourselves to Christ. Christ is always ours, in the fullest acceptance of the term, but we do not dedicate ourselves unreservedly to him till he take us altogether, at the hour of our dissolution. We keep back part of the price, first giving our time, then our talents, then our money, then ourselves. O let us, beloved, seek a growth in this grace, so that we may surrender our all to Jesus; for who so deserving?

Communion of *concord* comes next; and here again we need to grow. Christ loves us; how ought we then to love Christ, and to love what he loves! Christ loves holiness:—let us love holiness likewise. Let us manifest an increasing hatred of everything that he hates, that thus we may testify to the world that we have been with Jesus, and have learned of him.

Then there is the communion of *converse*—Christ conversing with his people, while they converse with him. How much room is there here for growth! for how little we talk either with or for Jesus! We can talk of politics, of systems, and other things having no profit, but 'tis not oft we are accused of talking too much concerning Jesus.

Communion of *suffering* is another spot where the believer grows in grace. We grow far more down in the valley than we do on the hill-top. Let us, therefore, seek an acquaintance with Jesus in the

wilderness of temptation, far away from the busy turmoils of life. Let us commune with Christ, bearing in mind that here he is tempted, that he might be able to succour those who are tempted. Let us go to him outside the camp, bearing his reproach. Start not back, Christian; this is a growing place. Be not afraid of a few hard names, for remember Christ has been here before, and is here now with you. You will not grow much, if you cannot bear these wintry winds. Fear not the pain; grace is ensured you: and even though you should be wounded, yet bear in mind there is balm in Gilead, and a Physician there; and if called upon to commune with Christ in his sufferings, you shall also commune with him in his *triumph*. "No cross, no crown." But as surely as you are called upon to bear the cross, so surely shall you wear the crown, and wave the palm branch of victory: yea, and shall enjoy the communion of *possession*; for Christ will not possess his throne alone, but will yet call you up to share in his glories.

Grow in grace, then, believer, for 'tis certain that you shall ere long attain the stature of a perfect man in Christ Jesus. Steadily press onward, looking to the end, even to your exceeding great reward, which your Father shall give "all those who love his Son's appearing."

When we gaze on the churches, are not our hearts oft saddened when we see so little growth. We have talent in the pulpit, and (bless God!) we have piety in the pew; but where is Zion's growth? Is she not content with the simple enjoyment of her own ease, while the enemy is stealing a march on her? Where is there seen that earnest contention for the truth which characterized our fathers at the time of the Reformation? The world is awake, and her kingdom is growing; why then is it that the church is at a stand-still? I believe it is because there is not more growing in grace among the private members of our churches. All revivals, without this, end in sterility. If this be the case, is it not important that we should each ask ourselves the question, and truthfully seek to answer it—Am I growing in grace?

*Kingston-on-Thames.*

## CALVARY.

"The place which is called Calvary."—LUKE xxiii. 33.

It is difficult to determine why the place of our Lord's crucifixion was so designated. It was the opinion of the ancients that Adam's skull lay there. Some suppose it was the place of public execution, and that the skulls of malefactors lay about it. But perhaps the most correct idea is that the place received its name on account of its resemblance to the form of a human skull.

Early in the fourth century, pilgrims flocked to Calvary from all parts of the world, and among the rest, the aged mother of Constantine the Great, who caused a church to be erected on the spot.

In the eleventh century, the crusaders built a magnificent temple, the walls and general form of which remain unto this day. No earthly spot had ever so many to remember it as this. Doubtless it was held sacred by primitive believers, and it is endeared to the hearts of modern disciples. We have never seen it, and yet there is no place of which we think with so much interest. Home, places of historic renown, and other scenes in Bible-lands are not so hallowed to us as this. Even Eden, the primeval home of man,—Ararat, the resting place of the ark,—Mount Zion, the joy of the whole earth,—Carmel, where Elijah defeated the priests of Baal,—Bethlehem, the birth place of Jesus,—the mount of transfiguration, where the three dispensations were represented,—and Gethsemane, the scene of our Lord's agony, are not to be compared to this. There is no place like thee, oh lovely, mournful Calvary. Let us view it as—

*I. The place where sin reached its crisis.*

Man had never done his worst till Jesus came to this place. It is true that before the crucifixion, human rebellion was awfully daring, and human guilt was fearfully enormous; that men had become worse and worse, and iniquity more and more unblushing; that God's voice had been disregarded, and heaven's ambassadors slighted and slain. But there was a degree in depravity yet to be attained, and which men would reach as soon as they could. God's own Son appeared among them, and though He was at

once the embodiment of goodness, the personification of sweetness, the incarnation of virtue, and God manifest in the flesh, they stretched forth their vile hands and murderously laid them upon his holy person. They led forth the Prince of Life to mount Calvary, and then killed him. This was the crowning crime,—the blackest sin the universe had ever seen, or ever will see. We think it was an awful thing for angels to make themselves devils in heaven, and for our first parents to turn against God in paradise; but it was far more fearful for man to become the murderer of the Lord of Life and Glory. We think the old world was vile, and that God justly swept away its corrupt inhabitants by the deluge. We think Sodom, and the other cities of the plain were sinks of iniquity, and are not surprised at their destruction by fire and brimstone;—we think the land of Shem was deeply polluted, and believe Jehovah righteously appointed the extermination of the natives; but there was greater villainy far at Calvary. And yet how many confirm in their hearts and lives all the Jews did. Often do they act over again in the solemn chambers of their spirits, the frightful tragedies of Calvary, and if it were in their power they would crucify the Lord afresh and put him to an open shame. Our only hope for such is in Christ's prayer for his murderers. Friends, if we now love Jesus, we are deeply pained by the truth that

"Each of our crimes became a nail,  
And unbelief the spear."

*II. The place of extraordinary suffering.*

Some say that virtue cannot suffer, but at Calvary the most spotless one was the greatest sufferer. His history had been one of sorrow; he had been born in scenes of poverty and as he had advanced along life's highway his wants were barely supplied at the various stages of his journey. He had been misrepresented, and his life had been sought; he had been arrested, tried, and scourged; but at Calvary, nails were roughly driven through his tender hands and feet; he was crucified between two thieves, branded as a

blasphemer, and reproach broke his heart. He had endured temptation before, but never was he so fiercely assaulted as at Calvary. The forces of evil struggled with desperation there. The hour of and power of darkness came over him there. All the artillery of hell was brought to play upon his soul there. No stone was left unturned by the adversary in order to thwart the Saviour's purpose there. He had taken our sins before, but there he bore the entire burden and endured the full penalty; for he was made a curse for us. He had been deserted, and had experienced the coldness of friends before, but there he was forsaken by his Father, placed in awful solitude, and enveloped in terrible darkness, and thus reached the acme of his sufferings.

Never was suffering like that at Calvary. Well might the sun refuse to shine, the rocks rend, and the dead arise. Well might the earth and sky put on their mourning robes, and the whole creation groan and lament over her dying Lord.

### III. *The place of surprising love.*

Myriads of voices proclaim that God is love. His grace, however, has all its mighty works outdone at Calvary. There was surprising love in Christ's prayer for his murderers. They were the vilest miscreants in the universe. Jesus was suffering from their insults and cruelties and yet He prayed, "Father, forgive them." There was not one resentful emotion in his breast, nor one vindictive look in his eye, nor one angry expression on his face. With one blow he might have laid them lifeless on the ground, but there was as much love in his heart as power in his hand.

There was surprising love in his behaviour to the penitent thief. He did not upbraid him with his crimes, bid him seek help elsewhere, nor prescribe conditions he could not fulfil. He did not hesitate to respond to his cry and grant him more than he asked or thought. He displayed at once the freeness, the efficacy, and the plenitude of his grace.

There was surprising love in his sacrifice. He paid an infinite ransom for our souls. He could not find a gift precious enough, so He gave himself. Had he presented ten thousand worlds, the offering would have been insignificant compared with this. In the death of Christ

we see the strongest expression and fullest embodiment of Divine love. He could not reveal his heart more. The act was as great as the grace.

### IV. *The place of stupendous achievements.*

*God was glorified there.* His violated law was magnified, his perfections honoured, and his government compensated there. Nowhere has God been so much dishonoured as at Calvary, and nowhere else has he been so much glorified. His law demanded obedience of finite creatures, but there received the obedience of the infinite Creator. His justice threatened to punish sin in the person of the guilty, but there the innocent one offered himself, was accepted and punished in our stead.

*The salvation of men was secured then.* The cup of atonement was drunk, an everlasting righteousness was brought in for all that believe, and Christ by one offering perfected for ever them that are sanctified. There stern Justice was satisfied; the lightnings of the fiery law were quenched, and its terrific thunders silenced; so that there is "now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." *There hell was beaten.* The head of the serpent was bruised. The kingdom of Satan was shaken from its centre to its circumference, and received its death blow.

*There death was vanquished.* The universal conqueror was conquered and chained down in his dark den till the archangel's trump shall sound, and then he shall be utterly destroyed. The rising Saviour led captivity captive, having trodden down strength and burst the barriers of the tomb at Calvary.

### V. *The place of wondrous union.*

*There God and man meet.* The sinner is reconciled to his Maker by the death of the cross, and blessed with the Divine favour. Calvary is the mercy-seat of God. The cross is the medium through which he communes with men. He would not have one word of mercy for them but for the atonement, and they could not approach a consuming fire.

*There heaven and earth are united.* But for Calvary this outlying province of the universe would have been eternally cut off from all communications with the father-land above. Sin would have

divided the two worlds for ever had not Christ linked them together at Calvary. There, by his perfect work he has thrown a bridge across the yawning gulph, and thus opened a new and living way to glory;—the road on which the Holy Spirit comes to fulfil his mission, on which holy angels descend and ascend as ministering spirits to the heirs of salvation, and on which believers departing this life travel to their blissful home; for there is no way to Mount Zion except over Mount Calvary.

*There, the family of God meet.* Calvary is the rallying place of the faithful in all climes. Their faith centres in the cross, their affections entwine around the cross, and their hopes and joys spring from it; and hence it is no wonder they are often found in its neighbourhood. Whatever may be their distinctive peculiarities, they can meet there, and delight to inhale the free, pure, and invigorating air of Calvary. There are some places where they do not meet, they are not seen together in the waters of baptism and at the table of the Lord, but at Calvary they often shake hands and rejoice together. The cross binds them to each other, and unites their hearts in one fellowship of love.

#### VI. *The place of hope.*

There is no place that raises our expectations so much. Has sin removed us far from God? Here is the magnet to draw us back. Are we deeply fallen? Here is the lever to lift us up. Are we morally diseased? Here is the remedy for our fearful malady. Are we guilty? Here is remission of sin. Are we defiled? Here is the open fountain. Are we miserable? Here we may lose our burdens and grief, like Bunyan and Cowper. Are we nearing the end of life and looking at the river of death which will shortly roll dark and tumultuously at our feet? Here is the antidote, for Christ has destroyed him that

had its power, and we may now sing the death song and triumphal hymn of the saints, "O death, where is thy sting?" &c.

Let us try to bring poor sinners to this place of hope. We cannot give them faith in Christ, but may bring them under the sound of the gospel, and where the cross will be set before them. In prayerful dependance upon the Holy Spirit, then let us invite the strangers all around to join our pious march to Calvary, and say, "Friend, come thou with us, and we will do thee good."

#### VII. *The place of warning.*

Sounds of alarm as well as of peace issue from Calvary. This place warns us against *worldliness*. But few of the disciples were near the cross when Jesus died. We know John and the three Maries were, and have reason to think they gained much by occupying that position. But the rest of Christ's followers were influenced by the spirit of the world, a carnal policy, and the fear of man. We must be careful to avoid their example, for it is dangerous.

The place warns us against *legalism*. Many are quite as much at Sinai as Calvary. They love to hear the words, "Do this, and live," just as well as "It is finished." They look to Moses just as much as to Christ. They have some confidence in Jesus, but far more in themselves. Calvary says to such, "By the deeds of the law shall no flesh living be justified;" "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

Calvary warns us against *unbelief*. It says, "How shall we escape, if we neglect so great salvation?" "He that believeth not shall be damned." "The men of Nineveh shall rise up in judgment against this generation." Unbelief digs the deepest pit, builds the darkest prison, forges the heaviest chains, and kindles the fiercest flames in perdition.

W. J.

### ILLUSTRATIONS OF SCRIPTURE FROM HERODOTUS.

By THE REV. JOHN STOCK.

THERE exists in the writings of Herodotus, the old Greek historian, a vast fund of allusions and narrations which admirably illustrate certain portions of Holy Writ. Many of these passages

have been noticed by the learned in their several works, on scriptural subjects, but we are not aware that any attempt has been made to collect them into one body. Our intention now is, once more, to read



Herodotus through very carefully; to mark every allusion as it arises, which throws any light upon Scripture, and to give a brief popular account of such allusions, free from any learned or technical obscurity.

But first, who was Herodotus, and when did he live? Herodotus has often been called the Father of secular history. Other Greeks had written prose histories before him, but their productions appear to have been generally of a legendary character, and have mostly perished. Herodotus was the earliest Greek historian whose writings we possess, and the first who appears to have written on the principles which should ever characterise a composer of such records.

This venerable writer was born in the Dorian colony of Halicarnassus, in Caria, in Asia Minor. The date of his birth was the year 484 B. C. He lived to be above eighty years of age, and died in about the year 400 B. C. When about thirty years of age, he retired from his native city to Samos, an island of Ionia, in the Icarian sea. Subsequently, (date uncertain,) he returned to his native city, which however, he was again compelled to leave. At this time, probably, he commenced the various travels to which he alludes in his work, and which at that early period were without precedent, extending over Greece, Asia Minor, Thrace, the coasts of the Euxine, Egypt, Ethiopia, and Asia Proper. After he had completed his travels, he settled at Thurii, an Athenian colony founded in Italy, and there he is supposed to have written his histories. The probabilities are, that he removed thence to Athens, somewhere about 412 B. C., and that there he ended his days. Thus his life extended from 484 B. C., to 400 B. C., consequently he was a contemporary of Ezra, Nehemiah, and, (according to Dr. Henderson and others) of Malachi. He lived at the time when the Old Testament canon was just completed; for while he was composing his histories, Ezra, Nehemiah, and Malachi, were adding their concluding books to that sacred record.

We have, of course, nothing to say here in the way of *criticism* upon the style of his composition, &c., &c. All we are concerned with now is, the *light which his books shed upon the word of God*.

And first we shall direct the reader's

attention to the account which Herodotus gives of Babylon, and its capture by Cyrus. This account is found in his first book entitled Clio.

He describes this wonderful city, as standing on a wide plain and divided into two parts by the river Euphrates which ran through its midst. He says that its circumference was nearly fifty miles;—that it was surrounded in the first place by a moat deep and broad, full of water; and next by a wall two hundred cubits high, and fifty cubits broad, "the royal cubit being longer by three fingers' breadth than the average cubit."—"The gates leading through the wall, all around, were of solid brass, as well as the jambs and lintels."—Each side of the river as it flowed through the city was secured too by brazen gates at the bottom of each street, so that the city was as safe from attack by the side of the river, as from the outer side.—In the centre of each of the two great divisions of the town stood a vast building, which on one side of the river was the king's palace, and on the other the temple of Jove Belus.

Herodotus tells us how this mighty and apparently impregnable city was taken by Cyrus the Great, and we know not that we can do better than give the historian's own words in describing that incident. "They, (the Babylonians) cared nothing for the blockade. Cyrus, however, found himself in difficult circumstances; a long time having slipped away, without his affairs making any progress. Whether, therefore, any person suggested the thing to him in the midst of his difficulties or he himself conceived a plan of acting, he did as I will now describe. He stationed the greater part of his army at the opening by which the river enters the town, placing also a few companies at the opposite opening by which the river makes its exit: he then gave his orders to the men, that when they found the stream fordable, they should push into the town; having thus dispersed his army, and given the above directions, he himself marched away with the unarmed train of his army. He came to the lake, the work of the queen of the Babylonians, (Nitocris), and did the same by the lake and the river as she had done before; that is to say, opening the sluice into the lake, then a morass, and turning in the waters of the river, made the old bed

fordable. This being the case, the Persians stationed on that service close to the Euphrates, which now had sunk to at least the mid thigh of a man, made their ingress into Babylon. If, therefore, the Babylonians had been apprised beforehand, or had heard of what Cyrus was about, which they did not, they might have handled their foes in the most dreadful manner; they would have closed all the smaller gates leading down to the river, and mounting themselves on the quays stretching along both sides of the stream, would have caught them as in a net: but in this instance the Persians took them by surprise. It is related by the people who were then residing in Babylon, that, in consequence of the immense extent of the town, the extreme limits of the city had been taken before the people dwelling in the centre of Babylon knew anything of the capture; but—for it was with them a festive day—they were dancing at the very time, and enjoying themselves, until they also were at last brought acquainted with the truth. Thus was Babylon captured for the first time." *Clio* i., 190, 191.

Now let our readers take up their Bibles, and carefully read through the following portions of Holy Writ, comparing them as they proceed with the above extracts; viz., *Isa.* xlv. 1, 4 and *Isa.* xlv. 27, 28.—The rivers were to be dried up, and the leaved gates were to be opened; the gates of brass were to be broken in pieces, and the bars of iron cut in asunder, before the face of Cyrus the predestined deliverer of the Lord's captives.

*Jer.* i. li.—A nation from the North was to come against Babylon; a snare was to be laid for her; a drought was to be upon her waters, and they were to be dried up; the kings of the Medes were to be her captors; an ambush was to be laid for her; one post was to run to meet another, and one messenger to meet another, to show the king of Babylon that his city was taken at one end; her

princes, her wise men, her captains, her rulers and her mighty men were to be drunk, and were to sleep a perpetual sleep; and her broad walls were to be utterly broken!

*Dan.* v.—In this chapter we have a graphic description of what was going on inside Babylon, while Cyrus was preparing for his last and successful assault. How exactly do Herodotus and Daniel agree in their description of the state of the Babylonians at the time of the capture of their city! All classes from the king downwards were feasting. "It was with them a festive day," yes, a festival of drunkenness and profanity, of daring rebellion against the Jehovah who had prophesied their destruction; and in the midst of their orgies the Medo-Persian army burst upon them as a thunder cloud, and brought their mirth to a bloody close. The Darius (also called Cyaxares) whom Daniel mentions, was the uncle of Cyrus, and was by the latter invested with the sovereignty of Babylon after its capture. Cyrus was the conqueror of Babylon, but when he set out on his next expedition he made his uncle Cyaxares (or Darius) sovereign of Babylonia in conjunction with himself.

*Isa.* xiii.—The city should be captured by the Medes, and given up to sack;—the sun, moon, and stars of the Babylonish monarchy should be darkened, and the country become thenceforth a mere province of the Medo-Persian empire. A foreigner should take the rule, and Babylonian political independence come to an end.

*Isa.* xxi. 1—10; *Isa.* xiv. 4—23, should also be read, as they too are illustrated by the narrative of Herodotus.

Thus secular history tells us how Divine prophecies were fulfilled; and the old Grecian sage pours a flood of light upon the inspired effusions of Hebrew bards.

Devonport.

(To be continued.)

## Fragments and Choice Sayings.

THE REV. JAMES HERVEY AND THE  
CHURCH OF ENGLAND.

All our readers must be acquainted with the works of the Rev. James Hervey, the

excellent author of the "MEDITATIONS." The following extract from his *Life* by Dr. Ryland may not be uninteresting:—  
"With respect to the glorious ordinance

of Christian baptism, Hervey was no sour bigot on the one side or on the other. I never observed in him the least prejudice against what is called believers' baptism. He was not so happy as to be led into it for himself. This was one of the disadvantages of his education, and to the connections he had formed in all the first parts of his life. I used to represent to him the sentiments of the most rigid Dissenters concerning him. I told him that they wondered he should continue in a church that had so many marks of imperfection, and so many blemishes from human invention. He freely replied with his usual frankness and candour, which hid nothing from me, nor ever denied or disguised one sentiment of his soul, 'My dear friend, I had not the forming of the constitution of the Church of England. I had not the establishing and instituting of the modes of worship. Divine Providence brought me forth in the Church. I am in great weakness of constitution, and have no health and spirits to make any great exertions. If I were to omit reading the prayers, they would suspend me; if they did, *I would come amongst you, for I love you dearly.* With respect to the errors and blemishes of the Church of England, as I was not the author of them, so I can neither correct nor remove them. In truth, I strive never to think of them, but to fix all my attention on the person of our Lord Jesus Christ."

#### BIBLE STUDENTS.

Those worthies whose names are recorded as the bright and burning lights of other days were distinguished for their profound study of, and veneration for, the inspired testimony. Eusebius makes mention of one who lost his eyes in the Dioclesian persecution, but who nevertheless was able to repeat the Scriptures in the public assembly with perfect accuracy. Augustine says, that after his conversion he ceased to relish even Cicero, his former author, and that the Scriptures were his great delight. In his youth Beza learned all Paul's epistles in Greek so thoroughly,

that when he was eighty years of age he could repeat them in that language. Jerome says of Nepotian, that by reading and meditation he had made his soul a library for Christ. Tertullian spent a great portion of his time in studying the Scriptures, and committing them to memory. Cranmer could repeat the whole of the New Testament from memory. A French nobleman was accustomed to read three chapters of the Bible on his bended knees every day. Luther was one of the most thorough biblical students that ever lived. Roger Cotton read the whole Bible through twelve times a year. Ridley said "the walls and trees of my orchard could bear witness, that there I learned by heart almost all the epistles." The Rev. William Romaine studied nothing but the Bible for the last thirty years of his life.

#### FAITH.

God has marked implicitness and simplicity of faith with peculiar approbation. He has done this through the Scriptures, and he is doing it daily in the Christian life. An unsuspecting, unquestioning spirit, he delights to honour. He does not delight in a credulous, weak, and unstable mind. He gives us full evidence, when he calls and leads; but he expects to find in us a disposed heart. Though he gives us not the evidence of sense, yet he gives such evidences as will be heard by an open ear, and followed by a disposed heart. "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed!" We are witnesses what an open ear and disposed heart will do in men of the world. If wealth be their pursuit; if a place present itself before them; if their persons, and families, and affairs be the object; a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion which God delights in and honours. He seems to put forth his hand, and to say, "Put thine hand into mine; follow all my leading; keep thyself attentively to every turn."—*Cecil.*

## A Page for the Young.

### THE KAREN BOY.

Some years before the Karens possessed any books whatever, an intelligent Karen boy said one day to his father:—"Father, who was it that made this beautiful world with its hills, mountains, and valleys, its brooks, streams, and plants, and all the men and animals that live upon this earth? Can you tell me, father? I should like so much to know. It is certain that it must have been a very mighty, wise, and good Being. I do not believe that the idols which the Karens worship could have performed so great a work, for they neither move nor speak, any more than a dead body does."—"My son," said the father, "I cannot answer your question. My parents were wont to say that, 'God, who dwells in heaven, and who cannot die, made all things.' But I cannot tell how they learned this; for the Karens have no books and are very ignorant. Perhaps the Burmans can give you more information on this subject, for they have books, and priests, and schools; but the Karens are like the wild beasts in the woods—they know nothing, but how to eat. The Burmans know much more than we."

Some time after this conversation, the youth, being in company with some Burmans and recollecting that his father had said that they were wiser than the Karens, put to them the question he had put to his father. The Burmans replied with that proud sneer with which infidels are wont to speak to those who are seeking after God: "How! you little Karen fool! No one made the world; it has always existed; and everything upon it, except the animals, is as natural to it as features to a bird or scales to a fish. As to men and other living creatures, they have always lived in one condition or another of metempsychosis, and will so continue until they become gods. Then they will become annihilated, and cease to be."

These answers did not satisfy the boy, and therefore he applied to the priests. These told him that the way to attain to knowledge was to perform good works; he must worship the pagodas (statues of the gods), fast, present offerings to the priests, recite sentences from

the Redayat, or the holy books, &c.; then would his mind soon become enlightened.

As he was a poor Karen, he had very little to give that could be regarded as a fit offering for the priests; but, thought he, I can fast, and worship the pagodas, if that is to do me any good. Accordingly he went to a solitary pagoda, and, having worshipped it, he climbed up into a niche at the side, which was constructed to hold an idol, and there he remained a long time without food, wishing for nothing, but that the light might penetrate into his dark mind.

God who knows all hearts, and is ever gracious to those who seek him, caused one of the missionaries of our American brethren to pass that way and discover him, as he sat in the niche of the pagoda, almost starved with hunger. The missionary soon ascertained who he was, and why he was there; and spoke to him of the everlasting God, and of Jesus Christ who died to save perishing sinners. The boy listened with great attention, for this was just the news he wished to hear. He soon came down from the pagoda, and followed the missionary to his home; nor did he return to his parents till he had obtained a good hope in Christ. His name is Setkyee. He has lately become a preacher of the gospel, impelled by an earnest desire to speak to the Karens about the everlasting God, and to tell them that He sent His Son into the world to die on the cross for the salvation of sinners. —(*Translated by J. S., from the Missionsblatt.*)

### A BEAUTIFUL EXAMPLE.

At a school, established by an English society in Sierra Leone, West Africa, a little girl one day struck her school-fellow. The teacher perceived it, and asked the child who had been struck, "Did you strike her in return?" "No, ma'am," said the child. "What did you do?" asked the teacher. "I left her to God," said the child. Dear young readers, can anything be more Christ-like than this? O, should you have enemies, pray for them, and then "leave them to God."

## Correspondence.

### THE EDUCATION OF DAUGHTERS.

DEAR MR. EDITOR,—If you think the accompanying letter worth a place in some corner of your excellent "*Primitive*," it is at your service. Not that there is anything *new*, or particularly striking in this letter, to a person riper in years and religion. Its interest is much enhanced by the following facts.—First, the writer is the daughter of an humble, hard-working country peasant, herself employed in as hard labour as her strength was equal to, ever since she was able to put her hands to any work. Second, that she was left motherless when she was little more than two years old. Third, that she has been only a few months at school. And, finally, that she had only entered upon the thirteenth year of her age, when the letter was written: soon after which, she was baptized and added to the Baptist church in her neighbourhood. I believe every one taught of God, in perusing the letter, humble as it is, will rejoice over the measure of Divine teaching granted to her at such an early stage of life, so seldom met with in *this* country.

But one object in publishing the letter is, that parents, everywhere, may be stimulated to give their *daughters* all the education they possibly can, when they see with what facility this *child* could break her mind to her father by writing, and upon the delicate subject of religious experience too, which she could scarcely have done otherwise!

It is a fact, Mr. Editor, well meriting exposure, that in this country, many of the working classes, while they show a little anxiety, and only a *little*, that their *sons* may be able to write, &c., consider these attainments quite uncalled for in the case of their *daughters*! Ardently desiring that your life, health, and talents may be long spared to the church for the advocacy of truth, to which, I believe you have devoted all these, I am, dear Mr. Editor, most affectionately yours in gospel bonds,

A CONSTANT AND BENEFITTED READER  
OF THE PRIMITIVE CHURCH MAGAZINE.

P. S.—I would feel greatly obliged indeed, by your enclosing to me the name and address of the person, who wrote the first paper in the November number of the *Primitive*, headed, "God's Care for his People."\* That paper, I consider worth more money than the whole price of the number of which it forms a part. I wish also that you could find time to read the paper in the little periodical called "*The Church*," written by Mr. Landels, of London, headed "Salvation—for whom provided." A piece of more complete *jargon* I have not read for a long while. Such a contrast as these two papers form!! I think it will puzzle anyone to say what Mr. Landels believes, or what he does not.

[The following is the interesting letter referred to in the above.]

MY DEAR FATHER,—It is with pleasure I try to inform you by writing, of what I did not feel so able to communicate by conversation, namely, that I trust I may now consider myself a believer on the Son of God, in the New Testament sense of the word. I have long been in darkness and doubt upon that all-important subject, but I hope it is all settled now. It is about seven months since I began to feel impressed with a sense of my lost state. I apprehended that God was angry with me, and I felt that I hated him. Satan suggested I was not a great sinner, and that I was too young to concern myself about religion. But conscience said, "You are a sinner in the sight of God, and may soon die, and your heart may be hardened so as you can never repent, if you neglect it now." Satan again whispered, "if you become a Christian *now*, you will lose all your youthful pleasure." But, thanks be to God, I soon felt persuaded there was no pleasure upon earth worth having but what was in connection with religion. Then the tempter teased me for a time with the

\* This has been done in a private note to our valued friend, whose long standing attachment to the *Primitive Church Magazine* is the Editor's chief reason for inserting the above letter unabridged.

idea that I had committed the "sin against the Holy Ghost," and "which hath no forgiveness;" but my soul was soon set at liberty from that delusion, as the gospel promises were so numerous, so plain, and so free, I was determined to try them. Still I delayed, as if I had been expecting some new plan of salvation. For some time hence, I did not comprehend the fact that faith in Jesus only, brought the salvation after which I was thirsting, into the possession of the sinner; the Scriptures seemed sealed as if I had been reading a book in a foreign tongue. Some passages I heard expounded seemed to comfort me a little. Though I knew I was a sinner, yet I was haunted with the impression that I did not feel my sinfulness as I ought. I prayed that God would show me my sins, and give me his Holy Spirit, so as I might discover the way of salvation plainly. The enemy seemed to take the advantage of my prayers not being answered at once. Providentially, however, I was one evening led to read the following words from Isa. lix. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Again, that precious text, Heb. vii. 25, with, "Seek, and ye shall find," &c., with many similar texts came before me. Still I was not relieved of my burden, until on Sabbath evening, Feb. 13th, while engaged in prayer, I felt light dawning on my benighted mind; and since that happy moment, I trust I have been enabled to look to Jesus only, as my whole salvation; and may he ever help me to do so. I do feel that in myself, I am very unworthy in the eye of the Holy One; but Christ is worthy, and that as formerly I hated him, I now love him; but not as he has loved me; but I believe, I shall love him with a perfect love, when I arrive in that blessed country where, "eye hath not seen, nor ear heard, what he hath prepared for them that love him." Surely, I ought to love him, as his love to me is proof that "there is no respect of persons with God;" as in my case, he hath surely chosen one of "the foolish things of this world to confound the wise," and to the very wickedest he saith, "The blood of Jesus Christ cleanseth from all sin," for "The Son of Man hath come to seek and to save that which was lost." And now, as I have no doubts

about my acceptance with Christ, which is the first and greatest interest to be settled, it is my desire to be united with his church upon earth, that I may commemorate his death, as he has commanded; and as you are the only parent I have to advise with, I view it as my duty to acquaint you of my intentions; trusting that you will have no objections to your child following the Lord fully in the duties connected with his kingdom. I have, I hope, asked of God "the wisdom which cometh from above" to "guide me into all truth;" and, beg further to say, that, as I find in the Bible how Jesus with all his followers during the apostolic age were baptized, I wish to be so too. I do not think that infant baptism can do any good, at least, it did nothing for me; but more than that, I do not find it in the Bible. Nor do I think adult baptism either *efficacious* or *meritorious*; but it is the express command of Jesus: this is my view of the subject, dear father.

Your affectionate daughter,

N. G.

[This letter, for one so young, is very satisfactory, and we readily give it insertion, in the hope that many of our youthful readers will seek for Divine grace in order to "go and do likewise." We would strongly recommend to our Sunday-school superintendents to have the letter read *publicly* to their scholars of both sexes. Who can tell what blessed results would follow?—Ed.]

ON A RECENT ARTICLE IN "THE CHURCH,"  
ENTITLED, "SALVATION."

To the *Editor of the Primitive Church*  
(or Baptist) Magazine.

MY DEAR SIR,—Liberality of sentiment and laxity of doctrine seem to be the prevailing fashion of the day, but the faithful minister of Christ must "hold fast the form of sound words."

As Particular Baptists, we profess to be in the vanguard of the visible church in the accuracy of our creed and ordinances. But has not the fine gold, in many instances, become dim? The comic mottoes which some of our brethren have adopted for their afternoon lectures, instead of that "word of life" which they are engaged to "hold forth," is questionable. And what shall be said of some of the articles

appearing from time to time in our religious newspapers and magazines? I refer especially to one in "The Church" for the month of November, from the pen of a *Particular Baptist* minister, entitled, "Salvation—for whom provided?"

To me it is for a lamentation that a minister of the glorious gospel of Christ should so far mistake the grand fundamental truths of Bible Christianity, as I believe he has done in this article; and I deeply regret its appearance in "The Church," and am afraid it will only serve to gild over what I regard as most pernicious and dangerous error.

As a denomination, we present the appearance of a house divided against itself; and certainly it is high time for a fresh classification. Why hold the name *Particular Baptist*, if the distinctive principle it designates be ignored? The magazine in question circulates widely throughout the denomination; and we have the strange anomaly of the minister putting "The Church" into the hands of his members containing an article subversive of the doctrine he preaches from the Word of God. Brethren, ought these things so to be? Thankful I am indeed for the existence of the *Primitive Church Magazine*, and for its outspoken tone on these subjects. Permit me to point your attention, and that of your readers, to the article referred to. The writer proposes to answer the question (viz, Salvation—for whom provided) "not *controversially*, but *practically*." He states:—"We wish to supply such an answer as may satisfy an inquirer that salvation has been provided for him; and as the only way in which this can be done satisfactorily is, by showing that the provision extends to every man," &c. Now this is contrary to the statement of Holy Writ, which only shows satisfactorily that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

Attention is next called to the "universality of the Divine love;" and, he adds:—"He (the inquirer) need not be told that salvation originates in this source." Does he mean by that that salvation has its source in the *universal* love of God? If so, we need it to be proved from the Bible. But we turn there, and find that the love of God in Christ is special and elective. This is manifest through-

out the whole Scriptures.—"For whom he did foreknow he also did predestinate to be conformed to the image of his Son." Rom. viii. 29—39. "Having loved his own who were in the world, he loved them to the end." The passages quoted (Tit. iii. 5; Eph. ii. 4, 5) only prove the same great truth,—that the salvation of the elect originated in the sovereign love of God manifested through Christ Jesus our Lord.

We are next referred to the "existence in the world,"—"bounties of providence,"—"health,"—"comforts of home,"—"joys of friendship,"—"breathing the exhilarating atmosphere,"—"looking into the blue starry sky,"—"nature's beauties,"—as evidences of God's love to man. True—they are proofs of the nature and the benevolence of God; but what of that? Do these things prove that every man is an object of redeeming love? Does not God cause his sun to shine on the evil and the good, and send rain on the just and the unjust? (Matt. v. 45). Do not the beasts that perish enjoy animal existence? And even fallen angels are kept in being by the Lord God, "who reserveth the unjust unto the day of judgment to be punished." 2 Pet. ii. 9. Tares and wheat grow together until the harvest. The rich man, in the Gospel, had his cup full to overflowing with earthly blessings; "but in hell he lifted up his eyes, being in torments." And has not God solemnly declared that "he is angry with the wicked every day," and that the "wicked shall be turned into hell, and all the nations that forget God?" Jesus Christ declares that He will say to certain characters in that day,—"*I never knew you*:" depart from me, all ye workers of iniquity." Surely such language as this is utterly inconsistent with the writer's theory of "universal" love.

We are next directed to the *Word of God*, and told "that language could not be plainer than that in which he testifies his love to you. He must mean you when he says, 'God so loved the world,' &c. John iii. 16." But before we can endorse this, there is another question to be answered:—Dost thou believe on the Son of God? for "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The gospel is addressed to all men uni-

versally, but salvation is only promised to him that believeth.

But we proceed to the second division of the question—the *extent of the atonement*. And we know not how to express our sorrow at the unscriptural course the writer has taken. He says:—"The question, Has Christ died for you? concerns you no less than the question, Does God love you? and must be answered affirmatively to YOUR SATISFACTION BEFORE you can reasonably hope for safety." To this we reply, that neither our Lord nor his disciples dealt thus with an enquirer, for they made faith the indispensable requisite:—"If thou canst believe, all things are possible to him that believeth." Mark ix. 23. "Believe on the Lord Jesus Christ, and thou shalt be saved," &c. But is not the course pursued by the writer calculated to nourish the pride and self-importance of the carnal heart? If such be indeed the case, that every enquirer must be assured of his interest in Christ before he believe in him, how then can it be said that "he that believeth hath the witness in himself?" We repeat, it is a mistake; nay, more, it is dangerous presumption, to tell any man *before* he believe on Christ that Jesus died for *him*, for this is not the gospel testimony. Christ died for his people—his sheep; but they are only manifest by this faith.

The writer attempts to found an argument for universal atonement upon the humanity of Jesus Christ.—"Having become man, and *constituted himself* man's representative, it is a legitimate conclusion that his sufferings avail for all who partake of man's nature." Now, if this be true, it lands us in *broad open* universalism; and this is the real tendency of the writer's system up to this part of the article.

But we hasten to the still more glaring statements of the writer.—"We do not conceal the fact that the universal reference of these and other passages has been denied. (The passages referred to are 1 John ii. 2; 1 Tim. iv. 10). Some who FANCY that all must be saved for whom Christ died, and seeing that all are not saved, *naturally* conclude that he did not die for all." (!) Has it come to this, that when we assert, in the plain language of our blessed Lord, that all whom the Father hath given unto him come unto

him; that Christ, the good Shepherd, laid down his life for the sheep, and giveth unto them eternal life, and they shall never perish, and no man shall pluck them out of his hand, with a number more of such passages, that it is only a "fancy?" When we turn over the sacred page, and read that he "bore our sins in his own body on the tree;" that "the chastisement of our peace was upon him, and with his stripes we are healed," is it only a "fancy?" Surely, ye spirits of the just made perfect, who are now before the throne, you have found it more than fancy!

But follow it out, and hear the writer once more.—"*The Bible never teaches* that the death of Christ secures the salvation of its objects." Brethren and fathers, what shall we say to this? Poor inquirer! after all, thou art no better, though God loves thee, and Christ died for thee; for the only Book that can solve the question "nowhere teaches that the death of Christ secures the salvation of its object." (!) Then the apostles were wrong in glorying in the cross, since, according to this writer, the precious blood that flowed on Calvary was only a speculation, and for numbers flowed in vain! But, ye "sacramental hosts of God's elect," ye have not so learned Christ, and the writer's thunder falls harmless at your feet, for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." What shall "separate us from the love of God, that is in Christ Jesus our Lord?"

But here I must close my remarks. I had intended to have gone through the whole article, but must reserve it for another time, unless some abler brother will perform the important task; which is the earnest hope of

#### A BAPTIST OF THE BERBAN SCHOOL.

#### REMARKS ON THE NORWICH CASE.

Some representations are wrong and fallacious—the gospel confounded with material things. The chapel is public property, and the deed right. Open communicants may not possess it. 1 Cor. vi. 1—7 not applicable, but Matt. vii. 12 is. The appeal to Chancery not inconsistent, but justifiable.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—There are some godly persons among the Baptists who are very



timid, and others who, though not naturally timid, become bewildered by what they read in some popular journals. This has been the case with the open communion question, and the proposed appeal to the Lord Chancellor. As such is the case, a few plain remarks, touching Mr. Norton and the Baptist Chapel at Norwich, may be acceptable to some of your readers. To such dear friends we say, Do not neglect your duty on account of the specious representations on this case in the "Nonconformist" and the "Freeman."

The editors of those newspapers have either made great mistakes, or raised false alarms; and it is matter of regret that they should do so. They endeavour to deter Mr. Norton and other trustees from seeking legal advice and protection respecting the rightful use of a place of worship. And the better to prevent them from applying even to the most impartial legal court, they say that such a step is "an intolerable scandal;" and that when a chapel is built, you must not plainly set forth in the trust deed the doctrines and discipline which are to be preached and practised therein: for that, they say, is "intolerance, and unbelief in the gospel, and a furtive mode to coerce mind!!" Here, indeed, is a display of words calculated to intimidate, if not to terrify, because considerate Christians shrink from such horrible things. But are the words rightly applied? We think not. And if they are not, then there is a false alarm. The strain of writing in this case we consider partial, fallacious, and unbecoming. It is calculated to serve one party, and to mislead and intimidate the other; and such a strain is unseemly in religious men. To prove this, we offer the following remarks:—

I. *That it confounds the gospel with material things, instead of fairly describing the case as it really is.* The gospel is a gracious revelation from Jehovah, by the Holy Ghost. But a chapel, and the trust deeds, and what is written in them, are temporal things—"the work of men's hands." The trustees do not want the Lord Chancellor either to define or to protect the gospel. Their duty and desire are honestly to secure the chapel for its right and intended use. These are points distinct and distinguishable from the gospel. And it is reasonable to conclude that those writers knew this. And as

they have confounded distinct things, it is evidently fallacious: and the more so as it is done to throw blame upon the trustees, and at the same time to serve the cause of open communion.

II. *That chapels, as well as hospitals and alms-houses, are public property, and as such must be invested in certain trustees for specified purposes.* It is, therefore, right, and necessary, and usual, for trust deeds to show for what and whose use and benefit such buildings are provided; otherwise there would be no guide to direct either the trustees, the occupants, or the civil authorities. Therefore such specification in the deed cannot be, as they say, "intolerance." And as the nature of the case, and the law by which it is regulated, require such specification and detail, its being plainly recorded in the deeds does not betoken, as they affirm, "unbelief in the power of the gospel." No, certainly not. On the contrary, it is good evidence of honest and intelligent design. And to be plain and explicit in describing "the religious sentiments in a chapel deed," is not as they rashly state, "intolerance, unbelief, and a furtive mode to coerce mind." But it is the right and the best way to prevent a misappropriation of the property. Hence it is fairly proved that the pompous language so boldly used is misapplied, and should not deter the trustees nor frighten your readers.

How the writer came to think that the far-fetched word "*furtive*" would either fit the case or do himself honour, is not conceivable. *Walker* says it signifies—"stolen, gotten by theft." But there is nothing akin to this in specifying religious sentiments in a trust deed; no, nor in the endeavour to protect the chapel at Norwich. What, in the case, approaches most to furtive, is the effort of the open communion minister and his adherents to possess the chapel which does not belong to them. And frequently when such ministers fail to get possession of the property, they pervert as many of the congregation as they can. Such has been the case at several chapels within my knowledge. And hence they call for unity and vigilance on the part of Baptists. And hence, too, it is evident that the dazzling words are misapplied. And instead of proving Mr. Gould to be right and the trustees wrong, the representations are both delusive and unfounded;

and the far-fetched word "*furtive*" proves nothing against the trustee or the trust deeds, but rather applies to the other party.

III. *That as the trust-deed shows that the chapel was placed in trust "for Particular Baptists," no other class of religious professors have either a legal or equitable right to possess it; and any attempt to do so is both ungenerous and unfair.*—It is a TRESPASS, because those who neglect the Divine ordinance of immersion are not Baptists, and the property belongs only to Baptists. It is not necessary to the identity or the protection of the chapel that the trust-deed should prohibit others. And the Editors of the "*Freeman*" have made a strange and presumptive statement on this point. To suppose that the deed should contain specified prohibitions is a mistaken notion, and contrary to what is usual. For instance:—when Lady Lovegood provided and vested in trust ten alms-houses, for *superannuated tailors*, she did not say in the deed, they are not for blacksmiths. No;—the trustees must see to that. And if by any crafty means some blacksmiths got in, and kept any of the tailors out, that would be "a shame." Then it was the duty of the trustees to rectify the wrong; and if they connived at it from fear of the aggressors, it would be "an intolerable scandal." But if the trustees were overpowered by the blacksmiths, then they must appeal to the law. And if Sir John Noble provided and endowed a hospital for *wounded seamen*, it is not necessary for him to state in the deed that it is not for carpenters. No; because common sense, and equal justice, and general usage render such prohibitions unnecessary. And equally so with the Baptist Chapel at Norwich; and equally plain is the duty of the trustees. For surely trustees of property held in trust for religious purposes cannot be less liable or less obliged to act than those who have the care of alms-houses. Nor should they be calumniated for doing their duty.

IV. *That it is not a case for arbitration.* As the trust deed proves that the chapel was invested in trustees "for the use of Particular Baptists," the case is plain. And as it is also stated that it is not "for any other use whatever," there is no ground for dispute. And as there are not two deeds, the one clashing with the

other, there are no points for arbitrators to investigate, and consequently nothing within the province of their office and duty to determine. It follows that Mr. Norton was right and prudent in his requests to Mr. Gould, on July 18, 1857. And as it is a *case of trespass*, and the aggressors consider themselves able to retain possession against the will of the trustees, and contrary to the deed and the decision of former arbitrators, it is become a question of *strength*. Arbitrators cannot, but the Court of Chancery can, control such persons. The arbitrators chosen by the trustees, time back, decided in their favour, "and pronounced the practice of open communion a violation of the trust deed." But it was continued, in defiance to all evidence. The aggressors would not peaceably give up possession; and hence the procedure of Mr. Gould renders it necessary, painful as the task is, for the trustees to appeal to the Chancellor. And if that be, as the Editors have said, "an intolerable scandal," that is occasioned by the open communion party.

V. *That the passage in 1 Cor. vi. 1—7, to which Mr. Gould and the Editors of the "Freeman" appeal, is inapplicable, the cases being dissimilar.* I pass by the vast difference in the civil law of the two countries, and simply notice, 1st. That *there* the persons contending were all Baptists, and recognized members of the same church. Not so at Norwich. 2nd. That it does not appear that the persons at Corinth were interrupted by others, out of the church, touching their religious rites and place of worship. But so it is at Norwich. 3rd. That it is evident that the litigation condemned at Corinth was brother with brother, concerning some *personal thing*, whereas at Norwich the question is about *public property*, held in trust for special and specified use. 4th. That as the case at Corinth was about personal things, each brother was at liberty to give up his claim if he were so minded, and thereby prevent or terminate the litigation. But the trustees at Norwich are amenable to others, and possess no such discretionary right. We see, then, by a fair and necessary comparison of the two cases, that they are widely and materially different, and therefore the text is inapplicable, and the reference to it, in this case, is partial, inconsiderate, and unavailing. It is a mis-

application of Divine truth; and Mr. Gould and his supporters should be impartial in referring to Scripture. They should remember that the command of Jesus Christ is, "Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12. This passage is of equal authority with 1 Cor. vi. 1—7, and is *direct and applicable to the case. But the other is not.* If they had duly regarded this plain and appropriate passage, surely they would not have tried to possess the chapel in question, because it obviously belongs to other professing Christians, and *not to them*, and they would not like that any class of persons should claim or try to obtain their property. But it better suited their purpose to pass by Matt. vii. 12, because it is plainly against them, and to appeal to 1 Cor. vi. 1—7, as it was supposed to be in their favour, though not really so. And if Mr. Gould dislike these plain remarks, he will find the occasion of them in his own procedure and mode of reasoning, and they are given in Christian faithfulness, in obedience to the Scriptures. Lev. xix. 17; Heb. x. 24, 25.

VI. *That the appeal to the Court of Chancery is not inconsistent with the principles of true Dissenters, nor does 1 Cor. vi. 1—7, forbid Baptists seeking legal protection and redress when the case requires it.* The Editors and Mr. Gould, to whom we have referred, say it is, and also that it is "an intolerable scandal!" But that we consider another mistake, or unfounded charge, and another confounding of opposite cases together. To show this, we remark 1st. That it is not a question respecting the union of church and state, nor of the right or duty of enlightened persons to dissent from such incongruity. No; it is simply a *question of trespass* by one class of persons, upon rights and property vested in trustees for the use and benefit of another class. And both parties are dissenters, and alike members of the same civil society. These points are distinct and distinguishable from either the act or "principles" of dissent, and the one may be settled without interfering in any way with the other. The existing authorities can settle either or both of the cases. But if the church should be separated from the state to-night, that would not touch the case at Norwich. And if Mr. Gould should be obliged to quit the chapel to-morrow, that would

not affect the cause of dissent in the slightest degree. Hence it is plain that the cases, both in their nature and settlement, are perfectly distinct and dissimilar. 2nd. That when persons dissent from the Government Church, they do not cease to be members of civil society, nor thereby become disqualified to enjoy and retain the rights of property, whether obtained by purchase, contribution, or any other honest means. No; but they are, in this respect, in the same position as before they dissented, and on a level with others who are not dissenters. Dissenters, as well as Churchmen, are amenable to the law, and, by parity of reasoning, may claim and enjoy its protection without prejudice to "their principles" as Non-conformists. 3rd. That there are several courts to which cases may be referred for decision, and the Court of Chancery is one, and the highest court of Equity. And Dissenters possess an equal right with Churchmen to have the benefit of that institution, if they be so minded. And as this is a constitutional right, an appeal by a dissenter is not "inconsistent with his principles," nor can it ever become "an intolerable scandal." 4th. That "the gospel of Christ" and the principles of dissent, do nowhere forbid or nullify the due exercise of that right. This point is proved by the above considerations, but more conclusively by the following plain case in the New Testament. We can only glance at the case and its applicability. The apostle Paul was, doubtless, a Dissenter and a Particular Baptist, as much so as Mr. Norton. He was aggrieved, and, like him, strove to have matters settled amicably. But the aggressors would not desist by the use of ordinary means. They were a strong, influential body, as are the open-communion professors; and they evaded or disdained the evidence and arguments adduced by the apostle, although he clearly proved that they were wrong. And so Mr. Gould, with the evidence of the deed, and the late decision of the arbitrators at Norwich. There were several courts to which the apostle might apply for redress; and, as a citizen and a Dissenter, he made his selection and appealed to the highest. Said he, "I appeal unto Cæsar." (Acts xxv. 11.) The aggressors did not like this, and cried out against it, and endeavoured to prevent it. Acts xxiii. 7. And so the open communicants, at Norwich,

have raised alarm against the trustees. But the appeal was right, and not in any way "inconsistent with his principles as a Dissenter," or with his religious profession. No; but it was right, and according to the revealed will of God; for we read that, a short time before, "the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness of me also at Rome." (Acts xxiii. 11.) And that his appeal was also according to the existing law, and no way "inconsistent," is evident by the decision of the court at Cæsarea. The court saw that the spirit and assumption of the aggressors were such as to preclude all hope of a fair adjustment without supreme control. So we read,—“Then *Festus*, when he had conferred with the Council, answered, Hast thou appealed unto *Cæsar*; unto *Cæsar* shalt thou go.” (Acts xxv. 12.)

Clearly, then, his appeal was right, and

not “an intolerable scandal.” His principles as a godly Dissenter, and his office as a Particular Baptist minister, did not forbid or prevent him using his constitutional rights. And it is equally right in Mr. Norton and other trustees to exercise their prerogative by an appeal to the Chancellor of England, when the case requires it. Consequently, we hope that these remarks, with the references made to Scripture, will lessen the alarm so unjustly spread by Mr. Gould and the Editors, and at the same time tend to show that they have given a wrong and bewildering representation, both of the case at Norwich, and of the civil rights, duty, and relative position of Dissenters generally. Other points might be noticed, but pressing duties call for the attention of the writer, who deeply laments the wounded state of many of our Baptist churches.

October, 1858.

A.BED.

## Obituary.

### OBITUARY OF THE REV. THOMAS SHIRLEY, LATE OF SEVENOAKS.

THE Rev. Thomas Shirley, for nearly fifty years the pastor and minister of the church and congregation at Sevenoaks, was born at Brill, in Buckinghamshire, on 10th March, 1775. His parents were respectable and moral, and attended the parish church with their children. Thomas was sent, when a youth, to Bermondsey, to learn the wool trade. At the age of sixteen, he had a severe affliction, and was confined to his bed with a bad leg. At this time, he was the subject of serious reflections on his condition as a fallen sinner, with earnest, anxious desires for salvation. He was a penitent sinner, deeply feeling his need of Christ, and, as such, earnestly seeking him. He searched the Scriptures diligently, and the Holy Spirit took of the things of Christ, and showed them to him; and by the application of the Scriptures to his mind, he was eventually blessed with the assurance of peace and pardon through the blood of the Lamb. He used to say, “My conversion was of the Lord, without the preaching of the word.” He attended chiefly the ministry of the Rev. J. C. Mason, son of the author of “The Spiritual Treasury,” and occasionally went to hear Mr. Romaine,

at St. Ann's, Blackfriars, and felt attached to his views of Divine truth. He heard also other ministers with profit. It does not appear that he was united to any particular church for some time. At length he attended the ministry of Mr. Hemsworth, at the Paragon Chapel, Bermondsey New-road, from which he derived considerable instruction. He now enjoyed a personal interest in the Lord Jesus, and felt the liberty with which Christ makes his people free. Pondering over the subject of baptism, he believed it to be an act of personal obedience to the Saviour; and, convinced of his obligation to obey, he resolved on professing in this way his repentance toward God, and faith in our Lord Jesus Christ. What was he to do? His then minister was an Independent, strongly opposed to such views of baptism as Mr. Shirley believed to be scriptural. By some means he became acquainted with the Rev. Adam Freeman, and was by him immersed in Queen-street Chapel, Woolwich. Mr. Hemsworth, on hearing this, took occasion to ridicule the Baptists, and to indulge in personal invectives from the pulpit against Mr. S. Our dear friend spoke to him faithfully and affectionately on such an impropriety, and withdrew from thence, cast in his lot with the Baptists, and firmly ad-

hered to the truth. He used to attend a meeting of young men, composed of members of Dr. Rippon's and other churches in Southwark, for prayer, meditation on God's word, and exposition of the same. The addresses of Mr. S. were much esteemed. Out of these exercises the gifts of the Holy Spirit were brought forth, and not a few of those young men entered into the ministry. Good Mr. S. felt an inward call to preach the everlasting gospel. There is no trace now as to any act of the church in recognizing his call. Be this as it may, he was invited hither and thither to preach, and the gospel was, through his instrumentality, attended by the power of the Holy Ghost in the conversion of sinners and the edification of believers. He was zealous, full of love to Christ, to truth, and to immortal souls. His stated services were sought in different directions. He gave consideration to the churches at Dunstable and Walworth; but it pleased the Master to direct his way to Sevenoaks. By invitation of the church, he engaged in the stated ministrations of the word in that place in April, 1808; and on August 1, 1810, he was publicly ordained to the pastorate. The following ministering brethren engaged in that solemn and interesting service, viz., Messrs. Upton, Shenstone, Chin, Chapman, J. Rogers, and Sabine.

The Lord blessed the word, and the church and congregation increased. Mr. S. preached the gospel with zeal in the villages around. He was established in the faith of the mystery of the Holy Trinity, and the complex person of our adorable Lord, and these he considered as fundamental verities. The great plan of redemption, the covenant of grace, the headship of Christ, his glory, offices, and finished work, he would expatiate on at times with great delight to himself and profit to those who heard him. The suretyship engagements and substitutionary sufferings of Jesus for his chosen people, he set forth with great force and clearness. While he thus provided for the confirmation of the household of faith, he did not overlook the command to preach the gospel to every creature. He warned sinners of their danger, and directed them to "the Lamb of God, who taketh away the sin of the world."

Throughout the county of Kent he exercised considerable influence. He was welcomed not only to the pulpits of brethren of his own denomination, but to those of others. His services were in constant requisition in the opening of places of worship, and the meetings of missionary and Bible societies, so that he was often denominated "the apostle of Kent."

He was frequently invited to preach in London and its vicinity; and where he once accepted the invitations, they were renewed, and crowds listened to his words of truth and love. Many souls were given to him for his hire and as seals to his ministry.

He was not what is styled a great, an elegant, talented preacher. He was simple, earnest, spiritual, experimental, and practical. His simplicity was his greatness,—that simplicity which is commended by Paul, with whom he could say, "With simplicity and godly sincerity, not with fleshly wisdom, I have had my conversation among you." There was a savour of Christ in his preaching, which many felt as softening, enlightening, and sanctifying. Many, on leaving the sanctuary, would be heard to say how the Lord had been with him. "Did not our hearts burn within us, while he talked to us by the way, and opened unto us the Scriptures? We heard of heaven and learnt the way."

Dear Mr. Shirley had his trials. His excellent companion, with whom he was united in June, 1802, at one time underwent an operation by which her life, under God, was preserved, and she continued many years a valuable helpmeet to him. Through weakness in his legs, he was obliged to have them ribboned and constantly bandaged. This made it necessary that she should attend him in most of his travels. He could sympathize with the families of his friends; and, though he had no children, he took the kindest interest in the young, who enjoyed his domestic visits and counsels.

It was a wonder, with sad obstructions to walking, that he was spared so long in health to labour in the church.

A trial came on him that nearly overwhelmed him. He was about going on a visit to Brighton, and preparations were made overnight for the journey. On the morning, his beloved companion was seized with pain in the arm. She went down,—the vital spark was gone, and our dear friend was called to give up the desire of his eyes with this sudden stroke. In his circumstances this was very trying. He endeavoured to bow with submission to the sovereign will of God, but the effect was very evident on his spirits. The venerable man of God found increasing debility in his ministrations, till at last, after many an anxious struggle, he resigned the pastorate in August, 1852. He, however, preached occasionally, and gave addresses at the prayer-meetings, testifying to his personal faith and hope. The truths he had so long preached were now the support and comfort of his mind. Decay became more evi-

dent, and wandering in his conversation, it would frequently run on preaching—he had been or was going to preach somewhere. For the last few months he was confined to his bed, and took no notice of anyone; but when the time was approaching that he should depart out of this world to go to the Father, he was roused, and spoke of the goodness and lovingkindness of God. This was on the Lord's-day; and one of his deacons, who heard him, observed:—"He seemed to have a foretaste of the rest which remains for the Lord's dear family." A few days after, on November 18th, his longing spirit took its flight, without a sigh or groan, to be welcomed by souls given to him as his joy, and by all the ransomed host above, to unite with them in singing:—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

On Friday, Nov. 26, the mortal remains of Mr. Shirley were conveyed to the vault at Bessel's Green, to be laid with those of his late dear companion. The deacons, with all the male members of the church, fol-

lowed as mourners, and great numbers gathered to the solemn scene. After a hymn by Mr. Haigh, Mr. Mountford, the successor of our departed friend, delivered a suitable address from Heb. xiii. 7, 8. Mr. Falkins then engaged in prayer, Mr. Read, an old friend of Mr. Shirley, addressed those present, and Mr. Haigh concluded with prayer. On the following Lord's-day morning, Mr. Mountford improved the solemn event before an overflowing congregation, taking for his text those appropriate words in Job v. 26:—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." May the suitable and impressive remarks made on that occasion be followed with the Divine blessing! All that he was, he was by the grace of God: all that he did for the glory of God and the benefit of his race, he did it by the grace of God which was in him.

"Grace was his theme, and now he's gone to prove,  
Redeeming glory in the world of love."

Be ye followers of him and of all who, through faith and patience, inherit the promises."

B. LEWIS.

## Intelligence.

### Foreign.

#### DENMARK.

*Mindstrup Mark, Hveisel Sogn, per Veile, Denmark, Dec. 1, 1858.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—I have just returned from a journey to Funen and Zealand, one of the most interesting I have made for a long time, and which I hope, through the blessing of God, may prove a blessing to many. I shall proceed to give you an account of it.

Lord's-day, Nov. 7.—Preached at Veile, forenoon and afternoon.

Tuesday, 9th.—Baptized a woman at Veile, a poor cripple, walking on crutches. I had almost to carry her both in and out of the water. It was a frosty night, but she did not shrink on account of that. There were two females present, who for some time have attended our meetings in Veile, and who expressed a desire to be baptized also, if it might please God, when I returned from my intended journey. After the ordinance of baptism, we sat down at the ordinance of the Lord's-supper at the house of one of our brethren, whose wife was very ill in bed. We enjoyed a

happy season. I then went to bed, slept about an hour and a half, rose at half-past twelve o'clock at night, and went to Funen. I travelled in company with an old, rich merchant, a deist, with whom I had the most interesting conversation all the night, about the truth of the Christian religion, and the importance of seeking God while he may be found.

Wednesday, 10th.—Reached Odense, and preached there in the evening.

Thursday, 11th.—Left for Nyborg. I had been requested to come there, there being people who were desirous of hearing the gospel of salvation.

Friday, 12th.—Preached in the evening to a pretty good and attentive congregation. There were several Mormons present. I preached from John xiv. 6,—“I am the way,” &c; showed that the holy Scriptures were the only revealed will of God, that Christ was the only Saviour, &c. &c., maintaining that all other religions were but human inventions and impostures. I expected that the Mormons would reply, but they did not.

Saturday, 13th.—Left Nyborg for Korsør, in Zealand.

Lord's-day, 14th.—Meeting at Slayelse, which, notwithstanding recent trouble in the church, proved an interesting one.

I held another meeting in Zealand, near Slayese, and then returned to Nyborg, in Funen. I stayed there from Saturday to Wednesday, and preached every night; on Lord's-day twice, and on Tuesday night twice, to large congregations. The first meeting on Tuesday evening was particularly interesting. It was crowded to excess, and hundreds of people had to leave for want of room. Many of the upper classes were present, such as the Consul, rich merchants, high officers in the army in uniform, the clergyman, and many others. These behaved exceedingly well, and were very attentive. The stairs and the street were also full of people. When I went to my lodging, several people came to speak to me there; and one of the old church-believers, as they are called here, who had always been a great enemy to us, sent an invitation to me to come to his house the same evening, and speak to them about the word of life; his wife being poorly, had not been able to attend the meeting. It was about ten o'clock; but, nevertheless, we went, and had a most blessed meeting till nearly one o'clock. There were many people present. The first time I preached at Nyborg, now about seven years ago, was in an upper room, to two or three of our brethren and two servant girls. I have not held any meeting there since then, but now there appears to be a great hunger and thirst after the word of life.

Wednesday, 24.—Went with a brother from Nyborg to Kjerteminde. I was there about seven years ago, and held several meetings. Several of the people there had expressed a desire that I should come again. There are many of the so-called church-believers. I happened to meet with a number of them the first evening, and had a long dispute with them about the Lutheran Church, baptism and the Baptists. It was no particular difficulty to settle them. At about eleven o'clock, the clergyman came in;—I rather think they had sent for him, supposing, no doubt, that he would soon master me. They told him who I was, and were not free from accusing me as a disturber of their peace. The clergyman sat himself down, and preached a long sermon on the baptismal covenant and regeneration. He had no particular objection to the Baptists; there had been many good men among them, and they had done much in the missionary field. He considered us as Christians, but we were mistaken, of course, as to baptism, and could have no certainty about our regeneration. He also

preached a great deal about faith in the holy catholic church, and how baptism had come to them, and here to Denmark through the church.

To all this I briefly replied, that we had more certainty about our conversion and regeneration than he possibly could have, for it was a thing which we had personally experienced;—that we were seized by the Lord in somewhat the same manner as many in the days of the Lord's journeying here on earth, who, through the hearing of the blessed gospel, had received grace of God to believe in Christ to the salvation of their souls. In him, and in him alone we rested,—not indeed in our baptism. We did not believe in any holy catholic church, but in the infallible word of the living God; and as to baptism, our chief inquiry was, what God taught us about it in his holy word.

The poor clergyman, I doubt not, felt that he was on dangerous ground. Most of those present perceived that I had a better foundation to rest upon than he. He did not reply, but went his way, although his friends endeavoured to persuade him to stay.

We desired to have a meeting at Kjerteminde, but none of these good Lutherans would allow us to use their rooms for that purpose. We had almost given it up, when a poor woman offered us her rooms. On Thursday evening, we had a rather well-attended meeting. The clergyman having been invited to come, made his appearance. Having been there awhile, he left again. After some time, he returned. He inquired of the man whether he had permitted me to use his rooms. "No," said he; but his wife had. He then inquired of her. She answered in the affirmative. Then he said that he had not heard a single word of which he disapproved; but I did not rest in the same baptismal covenant. Those present belonged to his church, and he would, therefore, ask them to follow him. He then left, two followed him, and the rest remained. This made no good impression on those present. The clergyman had said that he had not heard a word of which he disapproved, and yet he would require them to leave and follow him. An aged female, who was present, said quite loudly, "Let not Satan disturb us." I said to the people, that, if they did not wish to hear me, I would keep quiet. "No," they replied; "proceed." I did so, and it appeared that the words spoken made impression on their hearts.

I stayed at Kjerteminde till Saturday. All the time I was there, I had disputes and conversations with the church-believers.

I enjoyed this tour very much. May it, through the grace of God, prove a blessing to many.

On Saturday, I went to Odense. The brethren expecting me assembled in the evening, but receiving information from home that all the children were dangerously ill, and the youngest son on the point of death, the doctor having given up all hope of life, I was so affected that I was unable to speak. On the Lord's-day, having, through grace, been revived a little in my spirits, I preached twice; and in the evening I left Odense, travelled through the night, and arrived at home on Monday afternoon. I am glad to say that the children had recovered a little, but are far from being well.

On Tuesday, I was at Veile, and visited our brethren there. On Lord's-day next, I am, please God, going there to preach, and expect at the same time to baptize two females. I intend at the same time to leave again for Funen, and, perhaps, Copenhagen.

I must now conclude this long letter. I remain, my dear brother, yours in the love of Christ,

A. P. FÖRSTER.

## Provincial.

### BRIGHTON.

#### A TRIBUTE OF PRAISE; OR, WHAT OTHERS HAVE TO SAY OF THE BAPTIST.

The Rev. Dr. Graham, who is now visiting this country for the purpose of appealing to the Christian public for means to erect a mission-house, church and school at Bonn, met a select company on Nov. 10, in one of the drawing-rooms of Sussex-square, Brighton, for the purpose of delivering a private lecture on his missionary labours at Hamburg and Bonn, in connection with the Irish Presbyterian Church, on which occasion, when alluding to Hamburg, and had cause to mention Mr. Oncken's name, he made a digression, to pass a just eulogium upon our esteemed brother. He detailed the martyr spirit which Mr. O. has displayed, and, among other things, said that "though Mr. Oncken, was a Baptist, and though he agreed not with him in his church government, yet he was ready to confess that he had done more for the cause of truth and religious liberty in Germany than any other living man."

We do not record this as information respecting Mr. O.'s labours, but rather to show what others think and say of his work. All praise to our God for his grace bestowed. And without any mere denominational feeling, we are thankful that truth does get its reward. In this instance there were

clergymen, and ministers of the Established Church and dissenting denominations, to hear this open testimony on behalf of the Baptist and his labours.

#### BROMYARD, HEREFORDSHIRE.

On Sunday, Nov. 14th, a room was opened for Divine worship in this town, when three sermons were preached by the Rev. W. D. Rees, of Tenbury. The afternoon service was held on the banks of a "certain water." At the close of the sermon, a young disciple, previously connected with the Independent church, was baptised on a profession of repentance towards God and faith in our Lord Jesus Christ, in the presence of a very large congregation. The discourse was founded on John ii. and the latter part of the 5th verse, "Whosoever he saith unto you, *do it*."

The room has been well attended since the opening, and we have evident proof that our labours have not been in vain in the Lord.

There are nine persons in the neighbourhood members of Baptist churches, and we trust the time is not far distant when a church will be formed in this place, in connection with which the dear Redeemer's ordinances may be *duly* administered according to his word.

T. H.

#### MINISTERIAL CHANGES, ETC.

*Tiverton, near Bath.*—The Jubilee of the Baptist interest at this place was recently held, when Messrs. Stalker of Frome, Wassell of Bath, and F. Bosworth, A. M., of Bristol, engaged in the various services. It is a much favoured place, the chapel having been enlarged several times.

*Talyvern, Montgomeryshire.*—The Baptist chapel in this place was re-opened a few weeks ago, under very favourable circumstances. The ministry of the pastor, Mr. D. H. Rees, has been signally blessed, and the present prospects of the cause are encouraging.

*Horton College.*—Three students from this establishment have entered upon pastoral duties; Mr. J. Odell, at Hull; Mr. R. Maden, at Ramsbottom; and Mr. W. A. Claxton, at Mildenhall. May the grace of God make them "able ministers of the New Testament."

Mr. R. Morris has resigned the pastorate of the Baptist church in connection with Buckingham Chapel, Clifton, Bristol, and opened the Music Hall, Park-street, for Divine worship.—Mr. D. M. Evans, late of Manchester, has accepted the cordial invita-



tion of the church assembling in Greenfield Chapel, Llanelly, and commenced his labours in that interesting town.—Mr. James Duncley, late of Knutsford, has accepted the pastorate of the Baptist church at Heywood.—Mr. T. E. James, of Cwm-bach, Aberdare, has accepted the unanimous call of the Baptist churches at Bethany Neath and Aberdalais, Glamorganshire, where he commenced his ministry on Lord's-day, Dec. 5th.—Mr. T. Nicholas, after two years' pastorate at Tembrey, Carmarthenshire, has accepted the cordial invitation of the church at Aberaman, and commenced his labours on the last Lord's-day in December.—Mr. B. Watkins, of Hirwain, has accepted an invitation from the church at Maesherllan, near Brecon, and commenced his labours there during last month.

The Baptist church, Bury, Lancashire, lately under the pastoral care of Mr. J. Ashworth, have given a unanimous invitation to Mr. William Stokes, of Manchester, to become their pastor, and are now waiting his decision.

#### BAPTISMS.

KINGSTON-ON-THAMES.—On Wednesday, Dec. 1st, Mr. Medhurst immersed two males, on a profession of their faith in Christ. We rejoice that our brothers have thus been led to dedicate themselves while in the full vigour of their manhood to the service of Jehovah.

FENNY STRATFORD.—On Lord's-day, Dec. 5th, a sermon was preached by the Rev. C. H. Hosken, late pastor of the Baptist church, Crayford, Kent, from Matt. xxviii. 19, 20. The subject was clearly explained, and many passages were quoted, to show the scriptural nature of believers immersion. The chapel was crowded to excess, and great attention was paid by all the spectators. After the sermon, five females were immersed and in the afternoon the ordinance of the Lord's-supper was administered, the members occupying the body of the chapel, and the spectators the sides and galleries. The right hand of fellowship was given to the candidates, and during this part of the service many were affected to tears. It was a solemn service, and we sincerely hope that much good will follow the deep impressions then made. A great work of grace appears to be going on in this place, may it long continue and increase.

ISAIAH BRADDICK.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

PER REV. A. SPENCER.

*Long Preston.*

|                          |   |    |   |
|--------------------------|---|----|---|
| Rev. A. Spencer .....    | 0 | 10 | 0 |
| Mrs. Cockahott.....      | 0 | 10 | 0 |
| Mrs. Taylor .....        | 0 | 5  | 0 |
| Miss Holgate .....       | 0 | 2  | 6 |
| Mrs. Blackwell.....      | 0 | 2  | 0 |
| Mr. Blackwell .....      | 0 | 1  | 0 |
| Mrs. Hammond .....       | 0 | 1  | 6 |
| Mr. Robert Clark .....   | 0 | 1  | 0 |
| Mr. William Shutt .....  | 0 | 1  | 0 |
| A Widow's-offering ..... | 0 | 0  | 6 |

*Bacup.*

|                 |               |   |   |   |
|-----------------|---------------|---|---|---|
| Ebenezer Chapel | Rev. J. Smith | 6 | 0 | 0 |
|-----------------|---------------|---|---|---|

PER REV. W. JACKSON.

|                             |   |    |    |
|-----------------------------|---|----|----|
| Collection at Burnham ..... | 1 | 7  | 8½ |
| Mrs. Anger .....            | 0 | 10 | 0  |
| Mr. Campbell .....          | 0 | 2  | 6  |
| Miss Garrington .....       | 0 | 2  | 6  |
| Mr. Witney .....            | 0 | 10 | 0  |

PER REV. J. HOWE.

|                                    |   |    |   |
|------------------------------------|---|----|---|
| Collection after sermon, Crewe ... | 0 | 16 | 4 |
| Mr. A. Priest .....                | 0 | 2  | 6 |
| Smaller Sums .....                 | 0 | 4  | 0 |

|                                 |   |    |    |
|---------------------------------|---|----|----|
| Rev. J. Harvey, Little Leigh .. | 1 | 0  | 0  |
| Rev. T. Smith .....             | 0 | 5  | 0  |
| Mr. Rigby .....                 | 0 | 10 | 0  |
| Mr. Massey .....                | 0 | 5  | 0  |
| Mr. Bradford .....              | 0 | 2  | 6  |
| Mr. J. Worrall .....            | 0 | 5  | 0  |
| Mr. P. Barber .....             | 1 | 0  | 0  |
| Mr. T. Barber .....             | 0 | 10 | 0  |
| Mr. James Barber .....          | 0 | 5  | 0  |
| Mrs. Fairhurst .....            | 0 | 10 | 0  |
| Collection after sermon .....   | 4 | 0  | 1½ |
| Ditto at Norley .....           | 1 | 10 | 0  |

*Clydach, near Abergavenny.*

|                           |   |    |   |
|---------------------------|---|----|---|
| Mr. George L. Hiley ..... | 1 | 10 | 0 |
|---------------------------|---|----|---|

*Astley Bridge, Lancashire.*

|                                                               |    |   |   |
|---------------------------------------------------------------|----|---|---|
| Donations, Subscriptions, and Collections at Annual Meetings. | 13 | 6 | 9 |
|---------------------------------------------------------------|----|---|---|

As the following sum appeared in only a part of the December issue in consequence of its late arrival, we repeat it here.

*Liverpool.*

|                                |   |    |   |
|--------------------------------|---|----|---|
| Byron street, after sermons by |   |    |   |
| Rev. T. Hanson, of Idle. ....  | 4 | 10 | 0 |

#### RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                  |    |   |    |   |
|----------------------------------|----|---|----|---|
| Rev. H. J. Betts, Bradford ..... | S. | 0 | 10 | 0 |
| Rev. J. Webb, Ipswich .....      | S. | 0 | 10 | 0 |
| Mr. Lacy .....                   | S. | 0 | 10 | 0 |
| Mr. Neve .....                   | S. | 0 | 10 | 0 |
| Collection at Stoke Green .....  | 2  | 0 | 1  |   |

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1859.

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As the accounts will close on the 31st of March, it is respectfully and earnestly requested that all moneys intended for the next annual report may be remitted previously to that date. In consequence of the Special Efforts for India, some of the churches have not made their usual collections, and in others the collections have been smaller than usual: the committee, therefore, would be most thankful for a few large donations to enable them to repay their bankers, and to meet their other heavy liabilities.

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*Report of a Missionary Tour, by the Rev. G. Whitehead, of Shotley Bridge, County Durham.*

In compliance with the request of our respected Secretary, I once more addressed myself to the work of visiting the more destitute villages within my reach in these northern parts. During my tour I was necessitated frequently to return home on account of the difficulty of making arrangements to meet my ordinary work. I had a cordial welcome wherever I went, and abundant encouragement in my labours. This year I visited Edmondbynes, Blanchland, Shildon, Ruffside, Blackhallmere, East Buttsfield, Cornsay, Muggleswick, Ramshaw, Slaley, Dukesfield, Juniper Dyehouse, Corbridge, Matfen Highhouse, Stamfordham, Kirkheaton, Whittington, Acomb, Lintyford, Winlaton, Sunnyside, Marley Hill, Shield Row, Burnopfield Colliery, Lanchester, together with many detached houses lying in my way. My usual course was to visit from house to house, conversing with the inmates as opportunity offered, reading and praying with the sick, giving a word of sympathy and admonition to the bereaved, warning the careless and directing the anxious to the "Lamb slain" for sinners, leaving tracts judged to be adapted to the particular cases, and inviting all to attend the service to be held in the evening. Where I could, when the people were from home, I pushed a tract under the door, and sometimes through a broken window. Tracts to the number of 2791 have been circulated, being the remainder of the grant kindly made last year by the Religious

Tract Society, and also a considerable parcel sent to me, carriage paid, by some unknown friend, of the "Stirling series," which are admirably suited to the purposes of such a mission. I usually addressed myself also to travellers on the way, and parties breaking stones by the road-side. I preached and addressed congregations of people that were convened to hear me twenty-eight times; the numbers ranging from thirty to upwards of three hundred. At several of the places I preached twice. At Acomb, where I preached on two evenings to very interesting congregations, the second larger than the first, deep impressions were evidently produced. I was urgently entreated to give an entire week's services, and believing that this is the effective mode of following up advantages gained, I intend, as soon as my home engagements permit, to devote a week to that place. Some of these places were visited last year, and it was truly cheering to hear so many say, "We are glad to see you once more; why have you been so long in coming to see us; can you not come more frequently?" On the very first day of my missionary journey, I felt cheered and encouraged in the work by the counsels of an aged pilgrim, far advanced in the journey of life, eighty-five years of age, deprived by her fast-increasing infirmities from attending the means of grace, and seldom visited by any Christian friend. While engaged in visiting from house to house, I found her confined to the room in which she lived. On addressing her, she asked me to pray with her, saying, "she prayed for herself and enjoyed sweet fellowship with her Father in heaven." Explaining to her the object of my mission, she warmly sympathized with it, and said she would pray the Lord to bless me in it. The next afternoon I spoke to a very old man, who was breaking stones by the road-side. On offering him a tract, stating the subject of it, he said, "Oh, yes, I have known the Lord forty years, and I expect before long to be with him." Mentioning a few reminiscences of this missionary journey some days ago to an esteemed Christian brother of another denomination, I referred to this old man thus humbly occupied, naming the place

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where I saw him ; this brother exclaimed, " That old man, many years ago, was the means under God of leading me to the Saviour." Another day sometime after, on my way homeward, I accosted a man working on the road, saying, " Well, my friend, you are mending the road," with the view of inquiring if he was travelling the heavenly road. He asked if I had dropped two tracts for him a little distance off as I passed a few days before ; on replying in the affirmative, he said he thought so, and thanked me for doing so, as he had great need of being directed in that way. Only one circumstance more will I refer to now, as I fear I am extending beyond the limits you can assign me. Visiting a farm hamlet on returning home one day, a kind Christian woman asked if I could not stay till a young man who was labouring on the farm came in for dinner, as he was in very deep concern for his soul. I stayed, and found the young man in great anxiety indeed, and seeking peace where no peace could be found. I directed him to the way of salvation through a crucified Redeemer, presented the work of the Saviour under a variety of aspects to meet his evidently peculiar case, and left him, as I hoped, with a glimmering of the truth ; but calling to see him some days after, he was just as hopeless as before ; subsequent presentations of the truth to his mind have, I hope, through the Spirit, produced a saving change in him, which of course his future walk only will demonstrate. May the great King and Head of his Church own these feeble efforts yet more and more, and may these dark benighted spots, which are yet unhappily numerous in our highly-favoured land, be speedily irradiated by the knowledge of redeeming love, and God be glorified in a great and gracious revival of his work in all the churches of the Saviour.

*From the Rev. H. W. Stenbridge,  
Bridport, Dorset.*

In laying before the Committee once more a brief account of our position and prospects as a Church, I do so with feelings of humble gratitude, and earnest hope, mingled with anxiety. My labours during the past summer have not been what I had fondly promised myself they would be. I indulged the pleasing anticipation of proclaiming in the streets and lanes of the town, the glorious tidings of Jehovah's love to a sinful world ; and just as I was forming my plan of operations, it pleased God to lay me aside by illness. On leaving my study one Lord's-day morning I fainted ; but rallied, and walked to the chapel, when on reaching the vestry I became so ill that my friends had to procure a car-

riage to convey me home in a state of unconsciousness ; my medical attendant being convinced that my nervous system was almost paralyzed by overexertion and anxiety ; not having rested a sabbath for more than nine years. In about three weeks I resumed my work, but soon found myself in too weak a state to continue long without entire rest of body and mind. The kind feeling and sympathy of the church and congregation under my care, in connection with the cordial and warm expressions of anxious regard given by the other ministers in the town, I can never forget. The Independent and Wesleyan ministers at a public meeting, as well as in private, urged upon my deacons the necessity of their insisting upon my leaving home for a few weeks of entire rest : and engaged to see my place supplied by suitable ministers from the town and neighbourhood ; and I feel sure, dear brother, you and the committee will share my feelings of devout gratitude to the God of providence and grace, when I state, that on calling upon the Independent minister to say " Good-bye," he stretched forth his hand, and said, " Here, my brother, is something towards paying your expenses ; I have abundant reward in the warm-hearted and spontaneous manner in which the Wesleyans and my own people have come to me with different sums, they only requiring my extracting from you a pledge, that you will not preach during your absence ; you will never know in this world who those friends are ; and they insist upon your taking your wife and family with you." The parcel contained 17*l*. In addition to this, a retired surgeon, to whom I had not spoken more than once, but who with his wife have occasionally worshipped with us, waited on me to urge my giving up for a few weeks, and begged my acceptance of 4*l*. towards the expense. These tokens of cordial sympathy from brethren of other denominations were almost overwhelming, and assured me that as a Baptist Church we have at length a respectfully-acknowledged standing in the town. It was a sore trial to be obliged to give up ; but my few weeks rest effected, by the blessing of God, a great improvement in my health, though I suffer frequently from nervous depression. I am not without anxiety, for my work is continually increasing. Up to the time of my illness in June, I had but one Bible-class, now, in addition to my ordinary services, I have three, an inquirer's meeting, and sabbath-school teacher's meeting, besides attending committee meetings in connection with our local institution. The Gospel of Christ has not been preached in vain ; the blessed power of the Holy Spirit has descended upon my humble

efforts; and since the month of June I have added eleven to the Church by baptism and three by letters of dismission. At the same time, we have been called upon to exercise the discipline of the Church by excluding one, and have dismissed another to a sister Church. Our congregations still present a gradual increase, and I believe if we had only the money to erect side galleries, we should soon have a large increase. But we cannot venture, having a debt already. Oh! that God would constrain some wealthy brother to say, "If the friends of Jesus at Bridport are poor, the cause shall not be retarded in its progress for want of funds, I will send them 150*l.* for their galleries." Such money would be well given. I expect within another year we shall be hard pressed for room. It may, perhaps, be asked, How is it, if your congregations present a steady increase, you are not able to support yourselves, and meet your necessities? The reply is easily given. The increase is from the world. Such persons know nothing when they first come among us in reference to money matters connected with the cause of Christ. After awhile they take sittings at a low rate, until, by-and-by, they begin to understand the matter and give more. We first wish to secure them and teach them; therefore some time must elapse before we can become self-supporting. Poor as the people of my charge may be, they have warm hearts, and give according to their means. Have the kindness, dear brother, to present our thanks as a Church to the committee for their continued support, and soliciting an interest in the earnest prayers of all, &c.

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*From the Rev. E. Jenkins, Madeley,  
Shropshire.*

We have now a chapel erected in which to worship God. It is situated in the best place which we could select in the village. The land upon which it stands is our own property, and the chapel has been legally invested in trust. The building was contracted for and given into the hands of persons who executed their work well, and completed it as cheaply as it could be done. The entire cost, however, including all expenses, is not less than 320*l.* Towards this sum the Baptist Building Committee, subject to its conditions, lent us 100*l.*; and four of the members of the Church at a small per centage, lent 200*l.* In addition, another 30*l.* was borrowed; and so we have hitherto managed to meet every demand. By voluntary contributions and hard work on part of minister and people the debt has been reduced to 215*l.* Thus, in eighteen

months, though we are but a handful of poor people, nearly one-half of the entire cost of the chapel has been defrayed.

What others may think of this, who are not acquainted with us, I cannot tell; but to ourselves the fact is marvellous. Had any one told us it would be so when we commenced, we should not have believed him; but now there is no alternative—we cannot but believe; and, with thankful hearts, we say, "The Lord hath done great things for us, whereof we are glad."

Our chapel was opened for religious worship on the second day of April last. The Rev. C. Vince, of Birmingham, preached. On the following sabbath-day, Dr. Thomas, of Pontypool, occupied the pulpit. The services were deeply interesting, and the collections amounted to 33*l.*

On the next day, a tea-party was held, after which there was a public service, when the minister was in the customary manner recognized as the pastor of the Church.

There were three hundred who sat down to tea, to accommodate whom, the chapel and our former place of worship were engaged. The provisions were all given by the members and the friends in the congregation, and the whole proceeds amounted to 22*l.* As many as could find room in the chapel attended the public service, and thus we were under happy circumstances installed in our new and comfortable place of worship.

Hitherto I have painted the bright side of the picture; but amidst our success in chapel-building, we cannot give ourselves to an unbroken feeling of joy. Circumstances have transpired which fill our hearts with sorrow and anxiety. I mention this as the chief—the loss we have been called to sustain in the bereavement of our dear brother, Mr. Joseph Morgan. I cannot here enter into any lengthened remarks concerning our departed friend, nor is it necessary when I say that he was eminently holy, intelligent, and useful.

For any Church or minister to be bereft of such a man is a trying event; but to a small Church such as ours, and an infant cause where every help is needed, it partakes more of the character of a calamity than anything else. Mr. Spurgeon, on addressing his congregation at the Music Hall, once said, in answer to people who spoke in this way, "If the Lord were to take such a person from us, what should we do? The cause would soon be brought to an end, and the Church could no longer exist." To this the celebrated preacher replied (and he could say so very happily, for he has hundreds of useful men of God in his Church)—"The Lord can do without that man." The remark is undoubtedly true, and I for one most fully subscribe to the

truth of the utterance; but at the same time, I know that under certain circumstances the loss of one good and useful man brings with it fresh sorrow, and occasions many difficulties. The removal of Mr. Morgan from among us at this time has had upon us its due effect, and there is no doubt that we shall have to feel it for years to come. No man was more instrumental in effecting what has already been done for the cause in Madeley than our departed brother, nor, humanly speaking, was there any one within our acquaintance who was so likely to be useful to us in the future. There is then a mystery in the Providence which called him away; and without him God wills that we should struggle on. We anticipate nothing but struggling whilst the debt remains on the

chapel; and in the strength of the Lord of hosts we buckle on our armour.

Every appliance is to be devoted to the chapel fund; and with our most sanguine expectations we see before us the work of several years. As we are thus willing and in earnest to help ourselves, we trust we shall, as long as we need it, have the help which the Baptist's Home Missionary Society has hitherto granted unto us, as well as the sympathy of the Christian public to whom we may yet apply.

We have received additions of a few to our number, the congregations are very good, the pews are nearly all taken, and there seems to be amongst the hearers that which is analogous to the shaking among the dry bones in the valley of vision.

#### MONEYS RECEIVED FROM 30TH SEPTEMBER TO 20TH DECEMBER.

|                                                                       |    | £. s. d. |                                                                              |    | £. s. d. |
|-----------------------------------------------------------------------|----|----------|------------------------------------------------------------------------------|----|----------|
| LONDON.                                                               |    |          | KENT.                                                                        |    |          |
| Bequest by the late Jno. Child, Esq., by Joseph Freeman, Esq. . . . . | 10 | 0        | Sevenoaks . . . . .                                                          | 2  | 0        |
| Devonshire Square . . . . .                                           | 13 | 4        | SOMERSETSHIRE.                                                               |    |          |
| Dividends, by Mr. Gale . . . . .                                      | 24 | 11       | Bristol Auxiliary—                                                           |    |          |
| Newton, Mrs. . . . .                                                  | 0  | 5        | Broadmead (molety) . . . . .                                                 | 3  | 14       |
| BUCKINGHAM . . . . .                                                  |    |          | Counterslip . . . . .                                                        | 9  | 6        |
|                                                                       | 3  | 0        | King Street . . . . .                                                        | 5  | 12       |
| DOUMSETSHIRE.                                                         |    |          | Subscriptions (part) . . . . .                                               | 10 | 13       |
| Bridport . . . . .                                                    | 2  | 8        | Collected by Miss C. Leonard . . . . .                                       | 3  | 15       |
| Dorchester . . . . .                                                  | 3  | 5        | SOMERSETSHIRE AUXILIARY—                                                     |    |          |
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| Middleton in Teesdale . . . . .                                       | 1  | 6        | Highbridge . . . . .                                                         | 1  | 6        |
| ESSEX.                                                                |    |          | Minehead . . . . .                                                           | 2  | 8        |
| Colchester . . . . .                                                  | 5  | 9        | Montacute . . . . .                                                          | 4  | 8        |
| Langham . . . . .                                                     | 4  | 16       | North Curry . . . . .                                                        | 0  | 12       |
| Saffron Walden . . . . .                                              | 2  | 11       | Taunton . . . . .                                                            | 7  | 6        |
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| King Stanley . . . . .                                                | 6  | 5        | SUSSEX.                                                                      |    |          |
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| Tewkesbury . . . . .                                                  | 2  | 8        | Lewis . . . . .                                                              | 2  | 11       |
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|                                                                       |    |          | Wyken . . . . .                                                              | 2  | 16       |

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 39 Finsbury Circus, E.C.; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON, E.C.*

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Essays, Expositions, &c.

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SALVATION—FOR WHOM PROVIDED; OR, CALVINISM AND ARMINIANISM EXAMINED AND COMPARED.\*

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THE subject of salvation, with its correlative—for whom provided, is, beyond all doubt, the most solemn and important that can occupy the attention of man. When carefully investigated, — when viewed comprehensively, as revealed in Holy Scripture, (and there *only* can we learn its nature and import) it will be found to have its roots in the deep recesses of the Divine government, and to deal, in no remote degree, with the moral character of God. It asks the question, "Has that Almighty Being a settled purpose and a definite plan in his conduct towards the human family, involving, as that conduct evidently must, the everlasting interests of innumerable rational and immortal creatures?—or, systematically discarding all approaches to a prior plan, in order to give full scope to human volition, with [the innumerable contingencies with which it stands connected,—has he left the mighty scheme of redemption, the wonderful work of Christ, the gift of the Holy Spirit, and the whole dispensation of gospel ordinances, to the uncertainties and the *caprices* of the depraved race of Adam?" This is the momentous question which the once fierce, but now almost dormant, controversy between the rival theological schools of Holland and Germany under-

took to determine; and to no reflecting mind can such a question prove any other than one of the most thrilling interest and the most weighty importance. Is this salvation arranged by Infinite Wisdom, according to a fixed and settled plan, or, to suit the creature, is it left to a bare contingency, and the consequences of a chance compliance on the part of man? To determine this question will be also to determine, "Salvation, for whom provided."

For if the great Ruler of the universe *has* formed a fixed and definite plan for working out his own predetermined purpose, then all things in heaven and upon the earth must evidently be subject to the accomplishment of that purpose, or, in other words, must be working "after the counsel of his own will." And whatever may be the nature, the number, or the supposed weight of the objections to such a moral system, that appear to arise so naturally in numerous directions, it must be conceded after all, by thoughtful and serious men, that if the first principle of such a system be but right, then in spite of all assumed difficulties, the system itself must be right also. If the producing cause be a true and correct one, the effect produced must be inevitably correct and true; and objectors would display more wisdom far by silent acquiescence, than

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\* The substance of this paper appeared some time since in another form; a generally expressed interest in the subject has prompted its introduction in its present shape.

by a daring boldness that presumes to find fault with God.

And this quiet submission—this homage paid to Divine rectitude—this full belief that “the Judge of the whole earth will do right,”—is the leading and most characteristic principle in that ancient system, to which the more modern name of *Calvinism* has been attached, from the circumstance of its having been boldly taught and powerfully defended by the great Genevan reformer. For the true Calvinist is a man who devoutly believes that the Infinite Wisdom, the great Almighty One, has not abandoned the government of this world more than any other to mere chance, but that he has a *fixed purpose* to accomplish in it, which is the redemption of all who were given into the hands of Christ in the ages of eternity; and that this fixed purpose determines both the question—“For whom is salvation provided?” and its own unimpeachable rectitude, since beyond the possibility of a doubt, that purpose is “*according to the will of God.*” Consequently, the true Calvinist regards the Divine will as the sole standard of rectitude, and the most perfect rule of government, and is consequently content with whatever that will may dictate or reveal, being fully assured that perfect rectitude, which is but another term for the will of God, can never dictate or reveal anything wrong. But the Arminian, on the other hand, refuses to allow to this will so full or so free a scope. He pleads in his turn for the will of man, and assuming in his haste, or as some have supposed, in his ignorance, that to resolve all things into the will of God is to interfere with the “free-will of man,” he discards at once the interpretation of the Calvinist, and, as a consequence, denounces with all his power Calvinism itself.

So far, then, as the immediate object of contest between these theological combatants is concerned, the whole controversy hinges upon this one question:—“*Shall the will of God, or the will of man, be the supreme law in the economy of redemption?*” For, disguise, or distort, or deny the question as we may, the whole Arminian scheme turns upon this one sole point, and takes its entire character from assuming that the “free-will” of man is to determine the results of redemption, and not the will, or, in other

terms, not “the eternal purpose” of God. It assumes that the question, “For whom is salvation provided?” depends for solution upon the spontaneous compliance of the creature with certain conditions proposed by the Most High, and not all upon any prior purpose formed by the Most High himself. Indeed, the idea of a prior purpose is contemptuously discarded by the Arminian as interfering with the liberty, if not also with the responsibility, of man.

But is it admissible for a single moment that the amazing plan of redemption by the blood of Christ, with all its antecedents and accessories in the “purpose and grace, which was given us in Christ before the world began,” (2 Tim. i. 9), and the precious work of the Holy Spirit with the entire instrumentality of good ordinances, should be left to the contingencies and meagre probabilities of the “free-will” of man? On the face of things, would it be consistent with Infinite Wisdom, to say nothing of the indisputable claim of the Son of God for a sure reward for his adorable condemnation, perfect obedience, and vicarious sufferings and death,—would it be consistent with wisdom to subject this astonishing display of unmerited benevolence to the chance compliance of feeble and depraved man? Or, having designed to exhibit to “the principalities and powers in heavenly places” (Eph. iii.) a new and more illustrious proof of “manifold wisdom of God,” through the instrumentality of a redeemed church, would it have been compatible with that purpose had the Most High committed the final issue to a blind “free-will”? so have hazarded a *great failure*, to manifest astonishment of those numberless celestial spectators, who would most anxiously, but naturally, expect a far different result? Upon all known principles, this wild and uncertain scheme is evidently improbable; and hence appears that, to form a fixed purpose to avow a positive plan that should control and secure the results of redemption are infinitely more in keeping with mighty wisdom than the loose vagaries of man’s “free-will,” upon which the Arminian would devolve the sole issue of God’s mercy to a fallen world. What guarantee can the Arminian system venture to give that the gospel shall

ceed to any proportionate extent among men? Nay, more: what pledge can it yield that *in any single instance* the gospel shall be successful through the "free-will" of man? For if it commit that success (and this is undeniable) to the voluntary compliance of man with the claims of the Redeemer, is it not evident that this result is made to depend entirely upon one "dead in trespasses and sins," and who, by possessing a "carnal mind which is enmity against God" must, from the nature of the case, be determinately averse to all that is godlike and holy? Yet the great stake of the reward of a crucified Redeemer is left, according to the scheme of the Arminian, wholly to the voluntary or "free-will" compliance of depraved man, who is at open enmity with God; and thus the most costly system of eternal mercy is devolved upon a spontaneous concurrence with Divine proposals, whose nature and design are alike abhorrent to the fallen heart to which those proposals are made! Can this ambiguous system be the one to fulfil the assurance to Immanuel that "he shall see of the travail of his soul and shall be satisfied?" Or shall the gathering together of "the great multitude which no man can number," be left to the dim and dismal chances of a "free-will" compliance with truth, whose very spirituality is hated by all men, until by a higher process it is "spiritually discerned?" It is our firm belief that the *piety* of Arminianism itself would revolt against such a black alternative, and loudly respond with a direct denial; and it is equally our conviction that no mean proportion of those who profess this system in *theory*, as firmly rely on *special grace* for success in the work of preaching the gospel as the strongest Calvinist himself can do. Such parties dare not trust to their own system; but the matter for regret is that they do not openly and for ever abandon a scheme of which at heart they must be profoundly ashamed. As the disciples of a distinctive theological "school," they tell us *in words* that, practically, salvation is "of him that willeth and of him that runneth;" but when they retire to a consultation with the work of grace in their own hearts,—when they remember how they were awakened and called, when "dead in trespasses and sins,"—then as warmly as any Cal-

vinist they will exclaim:—"So then it is *not* of him that willeth nor of him that runneth, but of God which showeth mercy."

And the imagined difficulties of Calvinism admit of a much more scriptural and easy solution than those which Arminianism creates. For while with the latter there is a perpetual contest with plain Scripture statement, and a standing discrepancy between the religious theory and the every-day government of the Almighty; with the Calvinist there is a sincere acceptance of Scripture as it is, and a ready acknowledgment that every apparent difficulty must spring from the imperfection of our own knowledge, and not from an arrangement modelled according to the perfect will of God. The Arminian believes that the Most High may be successfully resisted by the obstinacy of human freedom; but the Calvinist, with far greater consistency, contends that an Almighty Being can never be resisted at all, and that the obstinacy is *permitted* without the slightest interference with his settled design. The Arminian objects to the federal headship of Adam, as inconsistent with individual responsibility; but the Calvinist is content to believe that responsibility is perfectly compatible with the great truth that "by one man's disobedience many were made sinners," or such a federal constitution would never have been established by a righteous God. The Arminian, in his attachment to "freedom of action," affirms that even the true sheep of Christ may eventually perish; but the Calvinist, with far greater propriety, confides in the assurance that "they shall never perish, neither shall any man pluck them out of His hands." In a word, with the one, *man and his imagined prerogatives* are the great objects of concern; but with the other, *God and his veracity* are the themes of study and admiration. The one is chiefly jealous for the creature and his assumed rights, but the other is concerned above all things for the honour of Him who is "over all, God blessed for ever." With the one, reason is the judge and arbiter; but with the other, faith in God takes the place of fallible reason, and lays at the footstool of Infinite Wisdom the adoring homage of the soul.

And here let our submissive spirits bow with profound humility and a filial



trust. If we cannot solve all mysteries or silence all objections, at least we may confide in the assurance that the gospel *shall succeed* among men; not, however, from their voluntary compliance with its demands, but from the truth of the declaration—"My word shall not return unto me void." Man,—carnal, obdurate man,—at enmity with God and the things of God, shall be made "willing in the day of his power." To what extent this shall be done it is not for us to know; and it would be a bold intrusion now, as it was at the first, to enquire,—“Lord, are there few that be saved?” The secret counsel of God is the stay of our faith and the life of our hopes, but *never* the rule of

our duty. Revealed law is our exclusive rule of duty, but an unchangeable covenant, “ordered in all things *and sure*,” will ever remain the strength of our confidence in the final success of our Redeemer’s cause. Not what *we* do, but what God has promised, is the guarantee of that success. Therefore, without attempting to fathom the unfathomable, to compass the infinite, or to explore the secrets of a Triune God, when we are asked concerning “Salvation—for whom provided?” we shall be content to offer the conclusive reply,—“HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, AND HE THAT BELIEVETH NOT SHALL BE DAMNED.” R. E.

### CONVERSION THE RESULT OF THE SPECIAL OPERATION OF THE HOLY SPIRIT.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” JOHN iii. 8.

NICODEMUS was at a loss to understand how a man could be born a second time. Jesus informed him that the second birth was a *spiritual* birth: the effect of the Holy Spirit’s operation. Were it merely a repetition of the first birth, it would leave man just where the first birth left him; “for that which is born of the flesh is flesh.” The flesh can produce nothing better than itself. A corrupt creature can give birth only to a corrupt creature. “But that which is born of the Spirit is spirit.” The Spirit is holy, and the new creature to which he gives existence is like himself holy.

This great change is mysterious; but it should not on that account be deemed incredible. It is *here* as with the wind. The wind blows where it pleases, never asking our leave; and the operation of the Holy Spirit is equally sovereign, dependent upon *his* will, not upon *ours*. We hear the sound of the wind, though we do not see the wind itself, and cannot tell where or how it originated, whither it finally directs its course, or where it ceases to blow. So it is with the person who is born of the Spirit. We see not the agent who accomplishes the change, we cannot scan nor fathom his operations; but we see the effects produced by him—we see the *results* of his operations.

This passage attributes regeneration to the Holy Spirit as its author, and

takes it for granted that there is something sovereign and mysterious in his operations. It is long, however, since teachers arose who attempted to divest this matter of all mystery, and virtually to take it out of the hands of the Spirit, leaving man himself the honour of effecting this great change. And this attempt has not yet been given up. Many parties in our own country still try to simplify this work of regeneration, and to make it easy and intelligible to the weakest capacity. Conversion is spoken of as if it were effected by the word of God, without any special operation of the Holy Spirit. It is indeed allowed to be the *work* of God, or the work of the Holy Spirit; but this appears to mean that the word is the word of God, given by the inspiration of the Holy Spirit; what, therefore is done by the word, may be said to be done by the Spirit, or by God, who is the author of the word.

In conversion the sinner is drawn to Christ. But *how* is he drawn? It is admitted by the teachers to whom I refer, that it is God that draws the sinner to Christ; but *how* does God draw him? The matter has been thus explained:—“The drawing can be accomplished only by the attention of the individual to the means employed. There is *no force* but intellectual or moral force, the force of truth or the force of error,

which *can have any influence* in the drawing of mind.....In order to the drawing of mind, two things are necessary on the part of the drawing agent; the one is an object of sufficient attractions, and the other is the exhibition of that object to the mind. Through means of this object exhibited, the influence which is inherent in it is put forth, and works upon the mind, and thus it is drawn to the object. The question then arises, what is it which draws the mind? The answer is, the object held up to view for this purpose. Another question arises, *who draws the mind?* The answer is, he who holds up the object to view."

So all the drawing that is needed on the part of God is, that he hold up to the sinner's view a crucified Saviour. He does this in the gospel—in the word; while it is read or spoken, Christ is held up to the sinner's view.

This I regard as a very defective and dangerous representation of the work of God in conversion. I shall, therefore, endeavour to show that there is something more needed—that there is a necessity for the special influence and operation of the Holy Spirit, both in the conversion of sinners, and in the sanctification of the converted.

It is freely admitted that the word of God is the *means* of conversion, and of all the good that is effected in man, till he finish his course on earth; so that we are said to be born again "of incorruptible seed, by the word of God, that liveth and abideth for ever," and in like manner we are exhorted to "desire the sincere milk of the word that we may grow thereby." The word, then, is the means; but it is the means in the hand of the Spirit, and which, without his special influence accompanying it, would not bring the sinner back to God, nor keep him when brought back.

In converting the soul the *influence* of the Holy Spirit is not upon the word, but upon the mind of the sinner; it is not put forth upon the truth, imparting to it an energy it did not possess before, but it is upon the mind of the sinner, leading that mind to comprehend the truth, approve, and receive it. Dr. Williams, justly represents the operation of the Spirit as a "direct and immediate operation, not by means of the word; because

that cannot with propriety be *by the word*, which is in order to the spiritual perception of the word. It may be when the word is presented to the mind; but still it is an influence *directly exerted on the mind and heart*, by which the sinner is enabled to perceive its Divine excellence and glory."

The Scriptures seem plainly to teach the reality and necessity of such an operation of the Spirit of God, both in the conversion of sinners and in the carrying on the good work thus begun in the soul.

I. Let us first examine the Scripture account of conversion.

1. And here I ask, first, what is man's state by nature? What do the Scriptures say of man's moral state? If we impartially examine the testimony of Scripture on this subject, we shall come to the conclusion, that the putting forth of *Divine power* is absolutely necessary in order to restore man to the image of God.

Hear the following statements of the word of God:—"The heart is deceitful above all things, and desperately wicked; who can know it?" "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "We were by nature the children of wrath even as others." "We ourselves also were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." "You hath he quickened who were dead in trespasses and sins." "The carnal mind is enmity against God." "You were once alienated and enemies in your minds by wicked works." "In me, that is, *in my flesh dwelleth no good thing*." "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." If such be the state and condition of man by nature, is it not obvious that a higher power than that of man is necessary in order to turn him to God? Shall a clean thing come out of an unclean? Shall he that has *no good thing* in him generate good in his own soul? If a man's heart be *desperately* wicked, if he be *enmity to God*, and if he be accustomed and habit-

uated to the doing of evil, is it to be anticipated that he will cease to do evil—that he will change himself into love? Shall the leopard change his spots, or the Ethiopian his skin? Then may it be looked for that fallen and corrupt man will array himself in the beauties of holiness, and adorn himself with the moral loveliness of purity? When the dead raise themselves to life, then may the spiritually dead quicken themselves into spiritual life. Seeing man is totally depraved, and wholly estranged from God, we argue that the almighty power of the Holy Spirit is necessary to his conversion.

2. And such is the testimony of Scripture on this subject. Listen to the following words of truth:—"The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. x. 6. Is there nothing more intended by that than the presentation of truth to the mind? That was already done to Israel; the truth was already presented to their minds; but, in addition to that, God says, that he will circumcise their hearts to love him. Again: "I will put my law in their inward parts, and write it in their hearts." Is there nothing more there than the preaching of the word to them? "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Does not that speak of a *special* influence of the Holy Spirit?—of something more than the outward teaching of the word? If it does so, it overturns the new system, plucks it up by the roots.

All this is in accordance with New Testament representations of conversion. "When the Spirit is come, he will convince the world of sin, and of righteousness, and of judgment." "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." "God, who commanded

the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "God hath called you out of darkness into his marvellous light." Christ is exalted to "give repentance unto Israel, and the forgiveness of sins." "If God peradventure will give them repentance to the acknowledging of the truth." "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "To you it is *given* in the behalf of Christ, not only to *believe* on him, but also to suffer for his sake." "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the weak things of the world to confound the things that are mighty..... but of *him* are ye in Christ Jesus." All this proclaims the special influence of the Holy Spirit, convincing of sin, imparting repentance and faith, and effectually calling sinners, and bringing them into union with Jesus Christ.

And the same is intimated in the following passages:—"The Lord opened the heart of Lydia, that she attended to those things that were spoken." That surely bespeaks a special operation of the Spirit of God on the heart of Lydia; for not only did Paul preach to her, but, in addition to that, the Lord opened her heart, so that she attended to what Paul preached. In John vi. 44, Jesus says: "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." "There are some of you that believe not.....therefore said I unto you, that no man can come unto me, except it were given him of my Father." The teaching which the Father imparts must denote something more than the preaching of the word; for at that very time Jesus, the great Teacher, was preaching to the people, and yet many of his hearers, who had listened to the whole of his discourse, remained at a distance from him, yea, some of his followers were so much offended with his doctrine that they went away, and walked no more with him. Surely, then, the Father's teaching and drawing must de-

note something more than the presentation of Divine truth to the mind.

There are two or three figures used by inspired teachers on this subject which plainly point to the *special* influence of the Holy Spirit. One of these is in the passage before us—it is that of a *new birth*. "Except a man be born again, born of water and of the Spirit, he cannot enter into the kingdom of God." "Ye must be born again." "So is every one that is born of the Spirit." "Of his own will begat he us by the word of truth." "Being born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "He saved us by the washing of regeneration, and the renewing of the Holy Spirit." Such language must denote "an inward, radical, and total change—a change of mind, of heart, and of life, of views, and principles, and conduct." Regeneration points to the *origination* of life, the giving existence to life in the soul; it points "not to the *sustaining* of life, but to its *production*;" and this demands the exertion of almighty power; no *means* could effect such a change; no created power could effect it; it requires the same power that at first gave life to man.

Again, this change is compared to a

*resurrection—a raising of the dead to life*. "You hath he quickened, who were dead in trespasses and in sins." "I will put my Spirit within you, and ye shall live." A resurrection implies "the giving of life to what before was dead." And God only can do that; and it cannot be done by merely presenting the truth to the dead soul—the power of God must accompany the presented truth.

Lastly, this change is compared to a *creation*. "If any man be in Christ, he is a new creature." Are there more Creators than one? Can any but God create? "Ye are *His* workmanship, created in Christ Jesus unto good works." The new man "is renewed in knowledge after the image of Him that created him;" yes, it was God that created *him*—the new man.

These, and many other declarations of Scripture that have a reference to conversion, plainly show that a change must take place, which God only can effect,—a change so great and so gracious that it will be more glorifying to the Spirit of God than was the original creation of man.

Glasgow.

JOHN SHEARER.

(To be concluded in the next.)

#### BAPTISTS AS THEY WERE.—No. IV.

##### CIRCULAR LETTER OF THE MIDLAND ASSOCIATION FOR 1716.

[We submit the following Circular Letter to the notice of our readers with much satisfaction on account of its adaptedness to meet and disprove the charge that Calvinists are indifferent to practical religion. When this letter was written, now nearly 150 years since, the Baptist churches were much more *Calvinistic* than they are at present, being almost invariably believers in the Sixteen Articles of Faith and Practice, inserted in the number of the *Primitive Church Magazine* for July 1858, page 168. So strongly were they attached to those doctrines that in frequent instances they were copied into the church books, and new members were required to signify their assent to them by signing their names in testimony of their approval, and this earnest adherence to the doctrines of free grace continued to the close of the last century, for in 1790 the Midland Association resolved that "No church to be ad-

mitted or retained but such as agree with the doctrines of the Association." But while they strenuously contended for *doctrinal* correctness, the churches were equally solicitous about *practical* religion, and the following letter will go far to prove it a slander when Calvinists are charged with a disposition to "continue in sin that grace may abound."—ED.]

*The Elders and Messengers of the several baptized churches assembled at Tewkesbury upon the 21st, 22nd, 23rd, of the third month (May) 1716.*

To the Church of Christ meeting in Bewdley sendeth greeting. Grace, mercy, and peace from God our Father and from the Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Beloved brethren in our dearest Lord, since our last assembling together to con-

sult about the affairs of God's house, God has appeared for us, and for His cause and interest in a wonderful manner, in continuing our liberty to us, the which we were in danger of being deprived of. Our God has brought the counsel of our enemies to nought, and has made their devices of none effect. An unreasonable rebellion hath been suppressed and the glorious gospel is still continued to us; the churches have rest; we are protected under the present government from the insults of our enemies. We are met together once more in peace, according to our usual manner, to consult about the affairs of the churches, and the promoting the cause and interest of our Lord Jesus Christ, which calls for great thankfulness.

Now upon consideration of the letters received from and personal accounts given us by, the messengers of the several congregations, met in association, we have matter of joy and also of sorrow. Of joy, inasmuch as we find that there is peace and unity, in, and amongst the churches and people of God, and that there are some additions in many places, with the preservations of gifts in them. But there also (is) matter of sorrow and lamentation because there is so much coldness and dulness, indifference and lukewarmness, so generally complained of, and not that life and liveliness, zeal, fervour, and activity for the cause and interest of our dear Lord Jesus as ought to be: some neglecting the ordinances and institutions of Christ, nor frequenting the means of grace, where they are frequently dispensed, with that diligence and care as they should: others falling in love with the world, being too eager and earnest in the pursuit of things that are of a fading, perishing nature, minding earthly matters; and others more loose in their lives and conversation than is becoming their holy profession, conforming themselves overmuch to the ways of this world, which lead them into many foolish and hurtful lusts. Others, especially church members, not behaving themselves (with respect to private offences) according to gospel rules towards each other: to remedy which evils we do in the fear of the Lord exhort you.—

I. To contemplate the riches of the grace of God, in conferring so many choice privileges upon you, setting you apart to himself as His peculiar treasure;

making you his adopted children, giving you a title to the heavenly inheritance, bestowing his Holy Spirit upon you to guide you in the way that leads to life and happiness. A due sense of the riches of God's grace towards you in Jesus Christ, may be a means to excite your activity in the things of God.

II. Be very diligent in attending the means of grace, in waiting upon God in his own ordinances and appointments. Let one day in God's house be more highly esteemed by you than a thousand elsewhere. "Not forsaking the assembling of yourselves together as the manner of some is;" prize the word as your necessary food, it being the nourishment of your souls. The ordinances ought to be prized above gold: let not secular affairs hinder you from discharging your duties towards God.

III. Be more weaned from the world. Set your affections on things above. Consider invisible realities. Love the Lord Jesus Christ more fervently, love him with an intensive, predominant, and invisible love, and be real Nonconformists unto the world in the whole course of your lives and conversations. Practice more the duty of self-denial.

IV. Live in the daily exercise of the mortification of sin. Put off the old man with his deeds, crucify the flesh with (the) affections and lusts thereof. Derive virtue from the Lord Jesus Christ by faith in order to walk worthy of the vocation wherewith you are called.

V. In your behaviour towards each other as church members in case of private offences, keep close to the rule given by our Lord Jesus, Matt. xviii. 15—17. It is an irregularity in church members to absent themselves from the communion of the church upon the account of private offences given them, whilst they neglect this institution of our dearest Lord.

VI. We further exhort you to a strict observance of the Lord's-day, it being the time set apart for religious exercises, not thinking your own thoughts, nor speaking your own words. Refraining from unnecessary walks. The Sabbath of the Lord ought to be kept holy.

Whereas we are called upon by public authority to keep a day of thanksgiving upon the account of our late great deliverance from the hands of enemies, who made an attempt to bring in Popery

and arbitrary government in raising an unnatural rebellion in this kingdom, we exhort you to a strict and solemn observance of the same.

You are also desired to keep two days of fasting and prayer as last year, the respective churches belonging to this Association being left to their liberty to appoint other days as near as they can, if it stand not with their coveniency to keep the first Tuesday after Christmas-day, and the Wednesday in Easter week.

Now brethren we commend you to God and the word of his grace, which is able to build you up in your most holy faith, and to give you an inheritance amongst them that are sanctified. We rest your brethren in the bonds of the gospel,

|                  |                 |
|------------------|-----------------|
| WILLIAM HAWKINS. | JOSEPH PRICE.   |
| THOMAS HOLDER.   | GEORGE BOUCHER. |
| BENJAMIN MOORE.  | JOSEPH WILLIER. |

|                  |               |
|------------------|---------------|
| WILLIAM PORT.    | JOHN EADES.   |
| JOB GREENING.    | THOMAS PERKS. |
| JOHN BEDUM.      | JOSEPH BACHE. |
| BERNARD FOSKETT. | JOSEPH ———    |
| JAMES BEALE.     |               |

The Association to be at Warwick, to meet at the Red Lion, on Whit-Monday; Mr. Thomas and Mr. Price to preach.

Brethren, though we don't look upon your ordination of brother Thompson by the church invalid, yet we do think the management of it irregular, and that it ought not to be a precedent. We are sorry that you were disappointed in the expected assistance. We allow that every church of Christ hath an independent right to elect and appoint their own officers, yet the advice and help of the ministers of their sister churches for the ordination of them is expedient and makes the matter much more beautiful.

## Fragments and Choice Sayings.

### BEHAVIOUR IN THE HOUSE OF GOD.

In the act of hearing, devotion calls us to reverence, attention, application. Reverence to that great God, who speaks to us by the mouth of a weak man; for in what is spoken from God's chair, agreeable to the Scriptures, the sound is man's; the substance of the message is God's. Even an Eglon, when he hears of a message from God, riseth out of his seat. (Judges iii. 20.) It was not Saint Paul's condition only, but of all his faithful servants, to whom he hath committed the word of reconciliation; they are ambassadors for Christ; as if God did beseech us by them, they pray us in Christ's stead to be reconciled to God. (2 Cor. v. 20.) The embassy is not the bearers, but the king's; and if we do not acknowledge the great King of Heaven, in the voice of the gospel, we cannot but incur a contempt.

When, therefore, we see God's messenger in his pulpit, our eye looks at him, as if it said, with Cornelius, "We are all here present before God to hear all things that are commanded thee of God." (Acts x. 33.) Whence cannot but follow, together with an awful disposition of mind, a reverent deportment of the body; which admits not a wild and roving eye,

a drowsy head, a chatting tongue, a rude and improper posture; but composes itself to such a situation as may best befit a pious soul in so religious an employment. Neither do we come as authorized judges (critics) to sit upon the preacher, but as humble disciples to sit at his feet.—*Bishop Hall.*

### JUSTIFICATION.

In the doctrine of justification; there is a great deal of the cross in that; a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do; I assure you it stretcheth every vein in his heart before he will be brought to yield to it. He must learn to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbath, hearing, reading, with the rest, in point of justification, and to count them accursed; and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another man, abhorring his own; counting it as deadly sin, as the open breach of the law. I say, to do this in deed and in truth, it is the greatest part of the cross, and therefore Paul called this very thing a suffering;

where he saith "I have suffered the loss of all things (which principally was his righteousness) and do count them but dross, that I might win Christ, and be found in him, not having my own righteousness." (Phil. iii. 8, 9).—*John Bunyan.*

#### "RESPECTABLE" CHURCHES.

The dead and worldly state of the Christian profession amongst us, appears conspicuously in the carnal views of Christ's kingdom which have for some time prevailed. The churches seem to have forgotten that the Redeemer's kingdom is not of this world. They cannot understand how a church of Christ can be in a flourishing state, unless it makes a *respectable* figure in society. They do not consider that the special presence of Christ with his people constitutes the alone ground of their excellency and glory; nor do they consider that the prosperity of a church consists not in external things, but in the things, of the Spirit only; nor do they know that a company of believers may be as truly glorious, though they have no *reverend gentlemen* to keep them in countenance, nor wealthy professors to support the cause. Hence the anxiety of many to engage human power on the side of the church. Hence the deference paid to rich men; and hence the carnal policy which, in many instances, directs religious proceedings. According to the proportion in which this spirit prevails, will professors be ashamed of that contemptible appearance which Christ hath made, and which his followers always must make in the world.....

These carnal notions have had the most pernicious influence on our profession. There is now but little of that union, that simplicity, that gospel fellowship which the earlier churches enjoyed. Formerly believers were hated of the world, and, being separate from it, they found comfort in the fellowship of Zion; but now we are conformed to the world, and the love of many waxes cold. We shall one day find that our apparent prosperity is a poor compensation for the word of faith, the comfort of the Holy Ghost, and the communion of saints.—*Rushton on Particular Redemption.*

#### "IT IS FINISHED."

The Saviour cried, "It is finished," not in a tone of *regret and despondency*; but, in a tone of *triumphant exultation*; for he knew the application of the words to the great work in which he had embarked, and had now brought to a glorious and successful termination. Yes; he exclaimed, "It is finished," in a tone of triumph. The *vail of the temple* heard it, and rent in twain from the top to the bottom. *Hell* and the *grave* heard it, and their power was paralyzed at the declaration. *Satan* heard it, and felt that he was defeated. *Angels* heard it, and tuned their harps to nobler strains, and notes more lofty than they sang when the God of heaven became incarnate. *Earth* heard it, and the *saints* refer to it whenever they present themselves at the throne of grace. *Justice* heard it, and, sheathing her sword, pronounced the blessed, the irrevocable, the eternal *Amen* of satisfaction. *Mercy* heard it, and, opening her treasures, poured forth her richest blessings with a liberal hand, upon the sons and heirs of glory. The *bright inhabitants of the heavenly world* heard it, and cried, "Blessing and honour, and majesty, and glory, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Yes, HE that sitteth upon the throne heard it, and, laying aside the accents, "Awake, O sword, against the man that is my fellow;" shone forth in all the lustre of a God of peace and reconciliation, to the trembling and repenting sinner.

*Exordium of a sermon by the late Mr. Hutchings, of Unicorn-yard, delivered in Keppel-street Chapel.*

Found among the papers of the late Mr. Robert Stock, deacon of the church in Keppel-street.

#### GROWING GRACE.

Grace grows by giving and receiving, as indeed all the gifts of Christ do: the more you use, the more you have; you become richer for what you lay out. Such a wonderful fulness flows from Christ, that he who spends most for him gets most from him.—*Romaine.*

## A Page for the Young.

### YOUTHFUL PERSEVERANCE AND SUCCESS.

More than half a century ago, a little boy named William Ross, not twelve years of age, was talking with his mother about an exhibition of paintings at the Society's rooms. William was very fond of paintings, and could himself draw and colour with remarkable skill. "Look you, William," said his mother; "I saw some paintings in the exhibition which did not seem to me half so good as some of yours."

"Do you really think so, mother?" asked he.

"I am sure of it," she replied. "I saw some paintings inferior, both in colour and drawing, to some that are hanging in your little chamber."

William knew that his mother was no flatterer, and he said, "I have a mind to ask permission to hang one or two of my paintings on the wall at the next exhibition."

"Why not try for one of the prizes?" asked his mother.

"O! mother dear, do you think I should stand any chance of success?"

"Nothing venture, nothing have," said his mother. "You can but try."

"And I will try," said William. "I think I can make a picture."

"What is it, William?"

"The death of Wat Tyler. You have heard of him? he led a mob in the time of Richard the Second."

"It is a bold subject, William, but I will say nothing to deter you from trying it."

"If I fail, mother, where will be the harm? I can try again."

"To be sure you can, William! So we will not be disappointed should you not succeed in winning the silver prize, offered by the Society for the best historical painting."

Without more ado, little William went to work. He first acquainted himself with the various costumes of the year 1381, he learnt how the king and noblemen used to dress, and what sort of clothes were worn by poor people and labour-

ers, to which class Wat Tyler belonged. He also learnt what kind of weapons were carried in those days.

After having given some time to the study of these things, he acquainted himself thoroughly with the historical incidents attending the death of the bold rioter. He then grouped the figures and selected the period of action, with great care, and after several efforts and not a few failures, he completed his sketch and then transferred it to the canvass. He laboured long and hard, but at last finished his task, and handed it in for exhibition. On the day appointed for the announcement of the decision, many persons of distinction were present, including ladies. The meeting was presided over by the Duke of Norfolk. William's mother was present, of course. She sat waiting the result with a beating heart; and who can tell what her feelings were when it was announced that the silver prize for the best historical picture was awarded to the painter of the piece entitled, "The Death of Wat Tyler."

When it was found that little William Ross was the successful artist, the applause of the audience broke forth with enthusiasm. To see such a little boy gain a prize over competitors of mature age, was a novelty and surprise. William was summoned with his picture to the duke's chair, and there he received such counsel and encouragement as were of great service to him in his future career. He became Sir William Ross, miniature painter to the Queen; having risen to that high station by the blessing of God upon his own diligence and perseverance.

Youthful readers, whatever good work you undertake, do it with all your might, and make it a fixed rule of yours never to do anything by halves.

### PROMPTNESS.

To Sir Walter Raleigh—of whom it was remarked that he could "toil terribly"—one said, "How do you accomplish so much, and in so short a time?" His reply was, "When I have anything to do, I go and do it."



## Correspondence.

### FRIENDLY CAUTIONS AND SUGGESTIONS TOUCHING CHAPEL DEEDS.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—I am glad to see, in the number for October last, that your correspondent, I. E., has called attention to the state of trust deeds for Particular Baptist chapels. This is a subject of vast importance. Full sixty years' practical connection with the Baptists has supplied opportunity of knowing much trouble and perplexity in trusteeship, partly owing to error or defect in some deeds, and also to perverse neglect of right provisions in others. And I would most respectfully suggest that the Strict Baptist Society appoint some godly and judicious Baptists as a special Committee, to give this subject the attention and time it requires. Perhaps a few cautionary remarks, by an aged brother, may be of some use, and be taken in good part.

The essay of I. E. is worthy of practical regard, and, with one exception, does him great credit. I hope he will neither be offended nor discouraged by my observations. But my first caution is occasioned by his apparent mistake; and I remark feelingly:—

I. That it is not "the world" you have to guard against in framing trust deeds of Particular Baptist chapels. Nor may we expect "the world" will ever "consent to be governed by New Testament authority." But such "consent" is due from ministers and other members of Dissenting churches. There is no danger of trespass by men of "the world." It is brother Dissenters you have to cope with, and in many cases ministers of celebrity and other persons of note in the Baptist denomination;—persons who profess to be Baptists, and yet at the same time are something else, who will either immerse, or admit candidates to the Lord's-supper without immersion. *Those* are the persons who will not "consent to be governed by New Testament authority;" and they frequently "persecute the men who avow that authority." And not only "persecute" them, but in various ways try to occupy their chapels, and possess the pecuniary ad-

vantages. How to keep them out, and how "prudentially to confine the public property of the Baptist family" to and for its rightful owners, is our imperative but difficult duty. But the difficulty is owing to the influence, the craftiness, and the audacity of the aggressors. Because they are numerous, and have considerable influence in society, they are daring, and will not heed remonstrance. And because religion is mixed up with the question, they work their way craftily, until the churches are taken in the snare, and engage an open-communion minister. Then the remedy is difficult indeed.

II. *That in your anxiety to improve chapel deeds, as one part of the remedy for the evil, it is right you should remember, and the advocates of open communion and all others should know, that no party has a right, either in law or equity, to alter or try to alter trust deeds, nor to occupy or use the property thereby conveyed and invested, contrary to the expressed intention of the founders and original covenantees.*

Both the right and law of the case, are plainly against alterations and abuses. It is to counteract or rectify such evils that Government commissioners are occasionally appointed to examine trust deeds, and see to the right application of public property, whether it consists of money, or land, or buildings. The case assumed by some party, and divulged by the "*Freeman*," on July 24th, as referred to in your number for September, page 214, is strongly inconsistent with what is legal, or honest, or reasonable; and it makes mere opinion, instead of existing law, to be the rule of action; or what man "sees fit" to be the law of the case, instead of the trust deeds. But it may be, and, according to the "*Freeman*" is, part of a system adopted by the advocates of open communion, and a specimen of their mode of reasoning. They have an awful and deceptive mode of writing and arguing against the *positive law of Jesus Christ* on the subject of communion; and by this disclosure we see that they use the same sophistry about our trust deeds.

But I am assured that there is but one way, if any, to alter chapel deeds; namely,

to apply to the Court of Chancery to do it. And then a case must be made out, satisfactory to the Court, showing why you want it altered, and what provisions are to be substituted. Yes; and every member of the church, and all the trustees, must sign the memorial as consenting parties. And then, sometime, the Chancellor will give the answer—Yes or No. And therefore to change the *expressed provisions of a trust deed* is not an optional matter, as indicated by the "Freeman." And hence your endeavours must be for infant churches and new chapels.\*

III. *That comparatively few solicitors really know how to indite trust deeds for Particular Baptist Chapels. Nor is this matter of surprise when the religious points are considered.*

Trusteeship under a will, or a marriage settlement, is very different to ours. Nor is it always wise and safe *entirely* to trust to those solicitors who do know how to draw up the deed. It is far better and, in my judgment, necessary, that you be prepared with the religious points plainly stated on paper, before you go to the office; and then the solicitor can copy them into their proper places in the deed. My remarks are not intended to reflect on the character of legal gentlemen, but are founded on facts, and designed as friendly cautions touching the case in hand. I have known some cases of error, but will mention only one. The first trust deed of the chapel in D. L. was made in 1784. In process of time, the purchase of additional property and the death of trustees rendered it necessary to have the deed renewed. This was done in 1815. The parties requiring the deed were anxious to have it rightly done, and for that purpose they employed the solicitor in London who was then engaged by the Baptist Building Fund Committee. The deed extends over six sheets of parchment, and is enrolled in the High Court of Chancery, and cost about £30.

*And yet it is wrong, and in some points illegal.* Other cases might be referred to, but this amply proves the fitness of my caution.

IV. *That it is right and necessary, when stating the religious points in the trust deed, "to be as explicit and as unmistakeable as language can make them."*

This point, as introduced by I. E., is of great importance. Many deeds are vague and defective in detail. But I doubt both the advantage and the necessity of prohibitions or reference to any publication. If there was, as is right and best to be, a full and proper compendium of truth, or "confession of faith," recorded in the church book, there might be a reference to it in the trust deed. But alas! such a record is now rarely to be found. However, if your specification be right, and full, and free from ambiguity, that will be the best safeguard words can afford. But we remark, finally,

V. *That no deed, however explicit and proper, nor trustees, however honest and vigilant, can long protect the property from abuse, perversion, and wrong occupants, without integrity, and union, and unwearied attention on the part of the church.*

The present lamentable state of many Baptist churches, and the misuse of the chapels, is traceable to the neglect or the absence of these principles. In many cases, members and officers are too indifferent about the possession of gospel principles, and attach too much importance to mere popularity. And many care or know but little about the provisions or doctrines of the trust deed, nor will they take the necessary trouble to know or defend them. And when a pastor is wanted, too frequently there is no proper care taken to ascertain whether his principles accord with the deed or not. The prevailing desire is for a popular preacher, to fill the chapel and increase the money contributions. And in some instances, ministers engage with a church regardless of the trust deed; and by both pastor and church the deed and the trustees are treated as mere nominal things. And thus, alas! Christian integrity and due regard to the claims of gospel truth are sadly lost sight of. And if things continue to work much longer as they have done for the last thirty years, it will become difficult, if not impossible, to find men of adequate princi-

\* The writer has heard some singular statements about Sir S. M. Peto's Act, and will be obliged by a correct answer to the following questions:—1st. Does that Act empower the church to alter existing trust deeds? 2nd. Does his Act authorize the church to make new deeds without the consent of the old trustees? 3rd. If the new deed be made without the consent of the old trustees, how are they freed from their responsibility?

ple and ability, who will consent to act as trustees of Particular Baptist chapels.

The painful cases which have occurred at Liverpool, Birmingham, Norwich, Shrewsbury, Dublin, and now, alas! Norwich again, are enough to dishearten, if not to terrify, such men as you want for trustees. It is not reasonable to expect godly and intelligent persons to occupy such a responsible position for the church, and then be regarded as mere ciphers or slandered as troublemakers, or driven to the Court of Chancery for aid. Becoming respect for their characters, and due regard for the peace of their families, dictate the propriety of refusing.

Assuredly there needs a great reform in many of the churches. O that the Holy Spirit may return with his gracious influences! Brethren in church fellowship, "with the bishops and deacons," be entreated to act more scripturally, "as those who are alive from the dead." (Rom. vi. 13.) The redeeming death of Immanuel, and the distinguishing grace of the Holy Spirit, as also the word of "God the Father," claim and should have your willing obedience in all things pertaining to his church. (1 Pet. i. 2; Isa. xliii. 21.) Consider, I beseech you, the solemn responsibility involved in your immersion and Christian profession. You have "put on Christ," and he is your gracious Lord and Master. (Gal. iii. 27; Matt. xxiii. 8.) The duties devolving upon you are not matters of option, which you may either do or not. No, dear brethren, they must be done, or guilt is contracted, and mischief results to others. Temptations of various kinds may induce you to forget or disregard your duty; nevertheless, the responsibility remains, and you are answerable for the waste. As a visible church of Christ, the position you occupy in this world supposes that you know your duty, and unite, the better to per-

form it. And it is in Christian love faithfulness that you are now reminding that any neglect or violation of that renders you the more accountable. so "the Master" saith:—"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke xii. 47). And to every church each pastor deviating from their 'love' and the requirements of truth command and threatening are:—member, therefore, from whence thou fallen, and repent, and do the first work or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." (Rev. i. 20.)

My final request, beloved brethren—please to call to mind the awful as proved by authentic history, that 'church at Ephesus,' and the pastor called "the angel of the church," and disregard the advice and warning which you are now very feelingly referring and final extinction was the fatal result. 1 Cor. x. 11.

AME

#### PRIMITIVE CHURCH MAGAZINE.

##### *How to increase the sale of the Magazine.*

LET every pastor who feels it necessary that Strict Baptists should have organ through which they can give voice and full utterance to their views, to the work of circulation into his own hands. Let him point out the just merits of Magazine, clearly define its mission, converse with his friends *personally* the subject; and he will be sure to multiply its readers. This course has been taken here; and instead of circulating or 4 copies, as in former years, we likely to circulate 30.

J. S.

[We earnestly commend these judicious suggestions to the notice of all our pastors.—Ed.]

## Poetry.

### WE CLING TO THEE.

O HOLY Saviour, Friend unseen,  
Since on thine arm thou bidst us lean,  
Help us, throughout life's changing scene,  
By faith to cling to thee.

Blessed with this fellowship divine,  
Take what thou wilt, we'll not repine;  
For, as the branches to the vine,  
We only cling to thee.

Though far from home, fatigued, oppressed  
Here we have found a place of rest,  
As exiles still, yet not unblest,  
Because we cling to thee.

Without a murmur we dismiss  
Our former dreams of earthly bliss,  
Our joy, our consolation this,—  
Each hour to cling to thee.

What though the world deceitful prove,  
And earthly friends and hopes remove;  
With patient, uncomplaining love,  
‘Still can we cling to thee.

Though oft we seem to tread alone  
Life’s dreary waste, with thorns o’ergrown,  
Thy voice of love, in gentlest tone,  
Whispers, “Still cling to me.”

Though faith and hope are often tried,  
We ask not, need not aught beside.

So safe, so calm, so satisfied,  
The souls that cling to thee.

They fear not Satan nor the grave,  
They know thee near and strong to save;  
With thee all danger they can brave,  
Because they cling to thee.

Bless’d is our lot whate’er befall;  
Who can affright, or who appal,  
Since as our Strength, our Rock, our All,  
Jesus, we cling to thee?

## Reviews.

*Sunday Lectures to Working Men.* The Glory of the Cross.—Policeman, A. 1.—Stop Thief.—Whip behind.—A Tear for 1858.—The Great Salvation. Lectures by the Rev. ARTHUR MURSELL, delivered in the Free Trade Hall, Manchester, on various Sunday Afternoons in November and December, 1858, and in January, 1859. Manchester: William Bramner.

With the wild ravings of a Holyoake or a Reynolds, and others of a similar school, we should deem it a departure from duty to trouble our readers. Black infidelity is best left to its own inevitable decay, except where it assumes a systematic and scholastic form; and with this exception, to give it notoriety by opposition is to spread the poison, and to puff it into fame.

Nor is there in the above addresses, or lectures as they are termed, any intrinsic value or lasting solid worth, theologically considered, to warrant a special notice of them in these pages. They are about as good as others of the same class, but strict candour can express no more; for like the *genus* to which they belong they will live out their little day, and then be forgotten. They probably serve the purpose of those who are interested in some three or four pages of advertisements; but what other end they are adapted permanently to answer, it is difficult even to imagine. It is nothing of solid excellence, therefore, that justifies the present notice, but the circumstance that the lecturer is a young Baptist minister, earnest, active, and, in some respects, the successful pastor of a Baptist church,—and these lectures are reported to have affected, in no mean degree, “for better or worse” the Baptist reputation. Strict Baptists ourselves, we are jealous for our denominational honour, and we deem it a duty, consequently, to report upon whatever is produced by any member of the Baptist school.

Our readers will bear in mind that these and similar lectures have been in course of

delivery on *Sunday afternoons* for a year or two past. They are services rendered on the Lord’s own day—the sacred day of heaven—and are supposed to be, or, at least, they ought ever to be, in keeping both with the sanctity of the day and the solemn responsibility of a minister of God’s everlasting gospel, whose office on that holy day, above all others, is to “watch for souls as one who must give account.” But will our readers who reside away from the great centres of population believe it,—can they credit it,—that Baptist ministers (for Mr. Mursell stands not alone in these Sunday exhibitions) are to be found who blush not to employ the most vulgar *clap-trap* conceivable on that holy day, with a view to arrest, as they plead, the attention of “the masses?” The meaningless, not to say coarse or profane, mottoes of a large proportion of their lectures are of this disreputable character beyond all doubt; and among not a few of the working men themselves they are regarded as a species of religious buffoonery, and treated with a corresponding contempt. A long list of these silly or jesting titles to Sunday lectures by Baptist ministers in various localities might easily be furnished, but the following sample, gathered from different quarters, will sufficiently indicate the character of the whole:—

“Fire! Fire! Fire!”—“Cross Roads.”—“What ails thee, my son Robin?”—“Red, White and Blue.”—“Silence in Court.”—“Profit and Loss.”—“Blind Men.”—“Stand at ease.”—“Lodgings to Let.”—“Advice Gratis.”—“Five Shillings and Costs.”—“The Devil’s Meal is all Bran.”—“The Fustian Jacket.”—“There’s nae Luck about the house.”—“Starch and Fustian.”—“How d’ye do?”—“Breach of Promise.”—“The Tenant at will.”—“Much ado about nothing.”—“Thieves! Thieves!”—“Story of a haunted house and how the Ghosts were laid.”—&c., &c.

In the name of common propriety we

ask, Can such a method of attracting the crowds be consistent with the gravity and solemnity of religion? Is it not a procedure far more likely to reduce the gospel to the level of the "masses," than to raise those masses to the elevation of the gospel? Can the weight of eternal realities ever be felt by the crowds who are collected together in the spirit of fun and frolic? Is the solemn work of conversion to be commenced in a joke, or salvation to be effected by this clerical jesting? Ye spirits of Paul and Luther, Calvin and John Knox;—ye shades of Abraham Booth, Samuel Pearce, and Robert Hall,—was this your method of saving souls? Did frivolity such as this ever mar your holy ministries on the sacred day of God?

The jocosity of the titles is frequently transferred, we are sorry to see, to the lectures themselves; and in some instances where a title of more gravity would naturally lead the reader to expect a well-sustained seriousness; yet even there the ludicrous is employed by way of offset or introduction to the solemn theme proposed for consideration. Who could ever imagine that a Lord's-day lecture on "The Glory of the Cross," than which no subject ought to be approached with more sacred awe, would commence with such disgusting levity as the following?—

"I don't know whether any one present ever tried to write in bed; but if there is any one who has ever made the experiment, he will be able to sympathize with me in my experiences during the past week. It is necessary for me to have these lectures ready for the printer by Wednesday; and as I was precluded from leaving my bed during the first three days of the week, my only alternative was to try and write as I lay amongst the blankets. The result was, that I spilt the ink all over the sheets about half-a-dozen times, and then fell asleep and dreamed that I was drowned in the *Black Sea*. Of course my land-lady gave me notice to quit for spoiling her property; and if any one can recommend me to suitable lodgings, they will confer a favour on a homeless man."

We are not informed whether "loud laughter" greeted this ridiculous confession; but what connection there can be between a scene which common propriety would have confined to domestic privacy and the "Glory of the cross" of the great Saviour of mankind, we leave it to our readers to discover.

In "Policeman A 1" we are treated to four or five pages of this levity and trash, in one part of which there occurs the following unexplained admission:—

"The time when I used to hate the sight of a policeman was during those sweet college days, when the evenings used to be spent in wrenching off street-door knockers and changing the tradesmen's sign-boards—putting a tallow-chandler's sign over a shoemaker's shop, and a butcher's over a milliner and dressmaker's—by way of a little relaxation after the studies of the day. And even then I had reason to respect their leniency, for, although I passed many a night in a cold and dreary lock-up, I never found a constable who would not kindly relax in his discipline, and release me from custody before an unpleasant *exposé* took place, for the small charge of two-and-sixpence."

We have read this passage with some concern, on account of its liability to be misunderstood. That "those sweet college days" cannot be the days of a Baptist divinity student, whether at Bristol or elsewhere, may be, one supposes, very safely affirmed. "Wrenching off street-door knockers," &c., &c., are employments utterly at variance with all pretensions to personal piety, and so opposed to the necessary discipline of our Baptist colleges, that they may be referred with tolerable certainty to some period antecedent to that of a student preparing for the sacred and solemn ministry of God. We regret, therefore, that the lecturer did not properly qualify this statement, to prevent all misconceptions. As it now stands, it is calculated to create suspicions of neglect in quarters where unshaken confidence is indispensable; and should this unfortunately prove to be the case, none will lament the wrong more than the lecturer himself.

The review of these lectures has been to us a source of sincere anxiety and regret, on other grounds beside the above. Throughout the whole of them, the neglect of the Holy Spirit is obvious to the most superficial reader. In several, that Divine Person is either never alluded to at all, or only mentioned in the way of remote implication. There is no direct recognition of the absolute necessity of his presence and blessing,—no acknowledgment of barrenness and loss where his grace is not enjoyed. The sinner, according to the apparent theory of the author of these lectures, is to do everything himself, and stands in no need of higher assistance. He is addressed as one who can repent, believe, and pray, by his own unaided volitions, and at times is awfully threatened, should he fail to perform them by his own implied power. So far as we can discover, he is never directed to implore the grace and presence of the ever-blessed Spirit, but he is to come at

his own will, and obey by his own ability. Taking these lectures as average types of the series, we can easily imagine that the reply of the dispersing crowds to an enquiry respecting the Spirit of God, would be the one of old:—"We have not so much as heard whether there be any Holy Ghost." Against this theology in a Baptist, who professes to deal with "the glory of the cross" and "the great salvation," we must enter our strongest protest. It is even a lower Arminianism than that of the lowest Wesleyan in the land.

The redeeming qualities of these lectures may be urged in abatement of the foregoing censure. We would gladly admit the plea, were it a valid one, and should rejoice to meet with any sound argument in favour of services that, with great unwillingness, we must yet regard as injurious to the cause of vital religion. There is no system, however pernicious, without some redeeming qualities; and on this ground Socinianism might plead its polished morality, and Popery crave to be tolerated for its retention of the atonement; but the "painted sepulchre" and the "Man of Sin" must not be spared for the sake of "redeeming qualities." In any theological system from which the Holy Spirit is virtually excluded, there can be, in reality, no redeeming quality. It is the Newtonian philosophy *minus* the law of gravitation, or the science of surgery without the circulation of the human blood. We should like to know what the redeeming quality would be that could save the philosopher or the practitioner from universal contempt, when avowedly ignorant of the first principle of his profession.

The scope of these lectures is one of mere reform, and not of conversion. In the former, Mr. Mursell has been useful; but in the other, which, after all, is of infinitely greater importance, he will never succeed without a mighty change. Reform, whether personal or domestic, is the work of the mere moralist; but conversion is that of the man of God, as the instrument employed by the Holy Spirit. The one is the sole offspring of that eternal Spirit, which these lectures nowhere honour, and but barely acknowledge,—but the other is the child of human philanthropy, in whose production Divine principles may or may not find a place. In a word, the one is the work of man, and belongs alone to time and perishing human things; but the other is the work of the Spirit of God, and will remain the imperishable proof of the divinity of its source, amidst the unknown blessedness of the "eternal weight of glory." Mr. Mursell, like many another Sunday

lecturer, may command his congregated crowds,—he may add to his church and extend his reputation among men;—but souls born again by the Holy Spirit—made new creatures in Christ Jesus,—renewed after the image of the Almighty, and converted into living temples of the ever-living Saviour;—souls such as these, upon his present principles, he will never have the high honour of bringing home to God.

*Discussion on Infant Baptism, &c., between the Rev. JOSEPH BAYLEE, D.D., Principal of St. Aidan's Theological College, Birkenhead, and the Rev. CHARLES WILLIAMS, Baptist Minister, of Accrington.* Pp. 98.  
*The Scripture Warrant for Infant Baptism: a Sermon by the Rev. C. ROBINSON, LL.D. A Lecture in reply to Dr. Robinson, by the Rev. CHARLES WILLIAMS, of Accrington. And a Letter to Dr. Robinson in defence of that Lecture, by the same.* Pp. 24, 12, and 11. Manchester: T. Sowler & Sons.

Public discussions seldom produce permanent good. They are too frequently a mere trial of skill between rival combatants, whose chief object is victory rather than truth; and in frequent cases, principles are overlooked, while excited passion sweeps with hurricane violence over the scene of strife. But the discussion reported in the closely-printed pages of the above pamphlet is an exception to this remark, it having been conducted throughout with gravity, Christian forbearance, and an evident desire on both sides to discover the truth. In one or two instances only, there is an exhibition of warmth of feeling; but in the main, the spirit of the discussion does credit to the combatants.

The discussion commenced in the most appropriate manner conceivable, the opponents having first spent a season in *private* prayer together. This was an admirable beginning, and the spirit then exercised and invoked appears subsequently to have pervaded the controversy, and held in check some strong tendencies to irritability which both parties now and then evinced.

Dr. Baylee managed his part of the contest with much candour and respect towards his opponent; but here and there his dexterity degenerates into something like cunning, and the advocate employs methods of entanglement that bear a close resemblance to the tricks of the Jesuitical school. Many of his "questions" are far-fetched and wide of the point debated, and he assumes an air of triumph on account of the momentary embarrassment of his opponent in replying to some remote enquiry which had nothing whatever to do with the point in hand.

Mr. Williams is equally candid and courteous, but far less tortuous, and, consequently, more direct and manly in the management of his part in the discussion. He evinced no common readiness and tact on this occasion, and on all the principal points of the controversy he had decidedly the advantage. In dialectics he is fully a match for the Doctor, but in the employment of Scripture truth vastly his superior. We regret that our want of space forbids quotations from any of the pamphlets enumerated in the above list, or from each of them we could easily show how little to the purpose is the skill of the churchman when confronted with the Scripture truth of the Baptist. Mr. Williams discharged his duty to the denomination in a way that entitles him to our gratitude, and we thus publicly thank him for the excellent service he rendered to the cause of truth.

*Chastisement: its Cause and Design.* By WILLIAM PARKS, B.A., Incumbent of Openshaw, Manchester. London: W. H. Collingridge, Long-lane. Pp. 32.

Mr. Parks has done well in the publication of this address. The subject is an important one, and too frequently overlooked by those who think that the sole work of the ministry is to "comfort Zion." Mr. Parks has taken both a scriptural and a comprehensive view of the doctrine of "Chastisement," and clearly demolished the arguments of those who appear to believe that God does not *punish* sin in his people. We intreat our readers to procure this sensible and judicious tract, for we can venture to assure them that it contains within the compass of thirty-two pages more sound theology upon a great scriptural truth than is to be found in many a bulky volume.

*The Liberator* for November and December, 1858, and January, 1859. London: Houlston and Wright, Paternoster-row.

The amount of useful information given in this work from month to month, on *all* subjects affecting religious liberty, is really surprising. On these points, there is no journal in the land to be at all compared to it, while the ability that pervades its whole management is of the very first class. As opportunity offers, we shall present our readers with selections from a work which they would find it greatly to their advantage to peruse.

*The Annual Report of the Victoria Auxiliary of the Baptist Missionary Society, for the year ending December 31, 1857.*

It is one of the most characteristic and encouraging signs of the times, that colonization and Christianity are spreading together. Wherever Englishmen form colonies, there, too, they form churches for God, and the zeal of the mother-country inspires her sons when at the farthest ends of the earth. The above report proves this to a demonstration. A few Baptist churches on the other side of the world raise large sums for foreign missions, and still larger sums for what may be called their *own* missions at home. Our distant brethren are evidently at work for God: our sincere prayer for them is, that God may return upon them in tenfold blessings the earnest attachment they have shown to his cause.

*The Missionary Magazine of the American Baptist Missionary Union, for November and December, 1858.*

These publications of our American brethren have ever afforded us great gratification, and supplied us with a large amount of missionary information that we could not have obtained in any other way. These two numbers are fully equal to their predecessors, and abound with intelligence of a most valuable kind. We thank our brethren for giving us the opportunity of perusing their interesting missionary magazine.

*The British Workman.—The Band of Hope Review: both for 1858.—The Band of Hope Almanack for 1859.* London: Partridge and Co., Paternoster-row.

These are, without exception, the most varied, interesting, and beautiful publications of their class in the British empire. How works so exquisitely embellished with wood engravings of a superior style and finish, can be supplied to the public at one half-penny and one penny each per month, is to us a perfect marvel. Their cheapness, style, and really useful and interesting contents, adapted so perfectly to both old and young, combined with their invaluable design and tendency, unite to make them deserving of a *universal* circulation. No "British workman," and no British home, from the Land's End to John o' Groat's house, should be without a monthly copy of these beautiful works. Parents and children would be alike improved by their regular perusal.

## Intelligence.

### Foreign.

#### PRUSSIA.

*Report for the month of October, 1858.*

HAVING the church at Königsberg committed to my care, I had during this month all the pastoral duties to fulfil, conducting the regular meetings of the church, administering the ordinances, visiting the members, &c. But besides this, I have visited during the week-days ten different preaching stations, where, with few exceptions, I found great audiences who were desirous to hear the gospel. To reach all these places, I had to travel nearly 200 English miles by foot, only occasionally getting a lift on a coach. At one of these stations, I baptized two young believers, and afterwards received them into church-fellowship. At Königsberg, at the stations, and on my journeys, I distributed a number of tracts, which found a good reception. Also in a new place I have commenced regular meetings, where the Lutheran minister said to one of our brethren in the neighbourhood, "Whilst you Baptists are going everywhere, preaching the word, as it is our duty, I beseech you never to come into my parish, which is sound enough" (that is to say, *asleep*). The minister gave the warning, the Lord opened the door, and we entered, found a glad reception, and left the promise to come again.

Once I accepted the invitation to the love-feast of a large station of a neighbouring church, who had opened their newly-erected chapel (Bladian). It was a day of rejoicing and blessing; a great number of brethren and sisters from near and far were assembled, and all most happy to see each other. Being requested to give an address, I spoke of the love-feast as a type of heaven and its happiness, showing it in a positive and negative view. At the conclusion, I made a collection for our German mission, having first related some interesting cases of conversions, which I read in English papers.

In the middle of the month, I paid a visit to the church in Memel (consisting of about 400 members), accepting their invitation, and conducting two services there. Here I was much gratified in seeing the operations of the working societies (*Arbeits-Vereine*) of the church, which the members form among themselves. There are first, a great number of the married ladies, who

meet weekly for the space of six hours, during which time they are busy with sewing, knitting, &c., for the mission. The unmarried sisters also form a society for themselves, employed in the same way; and likewise all the older members meet regularly on a certain day, on which they work together for the mission. In fact, the whole of the church are busy in some way or other to raise money, and thus doing a great deal to support the Lord's cause at home and abroad.

To conclude the report of this month: during it I preached twenty-three times, have continually been engaged, and yet not able to meet all the claims. But in addition to all the labours and journeys, I also had again a dispute with the magistrate, or, rather, he with me. Then, having to do with him, I have had to battle with the *clergy* of the town, for they generally send the magistrate on the stage to fight for them. You will see how little we have of that precious liberty which Englishmen enjoy, and how far the civil power extends itself. In order to get our meeting-house filled, and sinners under the sound of the gospel, I had put out a large printed bill, announcing—"Meeting-house of the Church of Baptized Christians," with the intimation of the regular services, and invitation to them. Soon after, I was ordered to take it away again. However, according to the laws of the country, the president had no right whatever to forbid this intimation; But to avoid six weeks' imprisonment, I must alter the title. We usually call ourselves "baptized Christians," in distinction from those who are only sprinkled. But this we are not permitted to do, neither dare we openly call ourselves a church—(Is it not horrid?) In answer to the first direction of the police president, to score out the title—"Church of Baptized Christians," I sent him the answer—"What I have written I have written." To this I got the reply, that then I should no more put out the bill. Still I could not but put it out again. If I had really been wrong, I would willingly have subjected myself. However, the right must give way to the power: the police took away the bill, and threatened me with six weeks' imprisonment; and if I do it again, it will be doubled.

But I have now prepared a new bill, on which I wrote, in still larger letters, "Baptists," which they cannot take away;



and now our meetings are attended better than ever, several have applied for church-fellowship, and others are seeking after the Lord; so that we can say, The Lord has been with us." To Him, therefore, be all the honour, now and for ever.

MORITZ GHEISLER, *Missionary.*

*Königsberg, Dec., 1858.*

#### RELIGIOUS PERSECUTION IN SWEDEN.

It is deeply to be regretted that a Protestant country like Sweden should disgrace itself in the eyes of Europe, in the nineteenth century, by a system of religious persecution, for which a parallel must be sought in Roman Catholic countries two or three hundred years ago. Some time since, public indignation was aroused by the fact that four Swedish women had been banished from their native country, merely because they had chosen to leave the Lutheran for the Roman Catholic Church. But it appears that the law of Sweden is equally severe against persons who relinquish Lutheranism for other forms of Protestantism. A Mr. Rechnitzer, a respectable retired tradesman, has recently been committed for trial before the Swedish courts of justice, on the charge of having brought over a member of the Lutheran church to Baptist tenets, and of having administered to him the rite of baptism. This is an offence which, if proved, will entail upon Mr. Rechnitzer banishment, and the confiscation of his property. The trial is fixed to take place on the 7th of February. Let British Baptists on that day bear on their hearts before a throne of grace, our persecuted brother's trial, and intreat the Father of mercies to make even the wrath of man to praise him in our brother's deliverance. Prayer—united fervent prayer—will do more than human laws or worldly politicians.

#### AMERICA.

##### BAPTISTS IN NOVA SCOTIA AND NEW BRUNSWICK.

The Committee on the state of the denomination report, that the returns furnished by the various Associations present the following results:—

##### *Nova Scotia.*

Western,—48 churches, 342 baptisms 6154 members.

Central,—38 churches, 276 baptized, 3589 members.

Eastern,—49 churches, 306 baptisms, and 2500 members.

Total—135 churches; 924 baptisms, and 12,243 members.

##### *New Brunswick.*

Eastern, 57 churches, 281 baptisms, 3668 members. Western, 59 churches, 191 baptisms, 2595 members. Totals, 251 churches, 1396 baptisms, 18,506 members, in both Provinces.

Six new churches have been constituted during the year; four of them are in New Brunswick, viz:—New Zealand, Marsh Bridge, St. John, 2d. Springfield, and Tenth Creek. Two in Nova Scotia, viz:—Jordan River, and Truro.

STRICT COMMUNION.—The Rev. Dr. Sprague, of the Presbyterian church, (as a correspondent of the True Union states) said recently in conversation with a Baptist gentleman: "I am surprised that any one can condemn your practice as to communion. Were I a Baptist, I should, of course, agree with you. Consistency, and the Bible, would compel me to admit none but those whom I regarded as baptized."

NEGRO SALES IN GEORGIA.—There was a trustee's sale of twenty negroes at Fayetteville on the 11th of December, at which extraordinarily high prices were obtained. The sale was for cash, and the twenty negroes brought 20,010 dols. 50c. The *Fayetteville Observer* gives the prices obtained as follows:—Jane, aged 24, 990 dols.; Lizzie, aged 30, 931 dols.; Flora, aged 13, 948 dols.; Reuben, aged 7, 603 dols. 50c.; Henry aged 4, 551 dols. 50c.; William, aged 13, 1,195 dols.; George, aged 11, 1,140 dols.; Andy, aged 9, 905 dols.; Charley, aged 12, 1,555 dols.; Dick, aged 15, 1,315 dols.; Anderson, aged 13, 1,199 dols.; Arena, aged 30, 815 dols.; Catherine, aged 11, 926 dols.; Clara, aged 9, 800 dols.; Frank, aged 4, 415 dols.; Tenah, aged 10, 705 dols. 50c.; Anthony, aged 27, 1,099 dols.; Davy, aged 21, 1,285 dols.; Bill, aged 24, 1,305 dols.; Jim, aged 26, 1,327 dols.

PRAYER FOR PEACE.—The American Peace Society proposes that on or near December 25th in each year there should be a General Concert of Prayer for universal and permanent peace.

#### IMPORTANT HINT TO BRITISH BAPTIST CHURCHES.

At the late session of the New Jersey Baptist State Convention, it was resolved, "That we do hereby recommend that the pastors of the churches use great diligence to acquaint the youth, as well as adults, with our denominational antecedents, and with the great principles which were justly

dear to the hearts of our fathers, and which are now not less essential than in other days, to the maintenance and spread of a pure Christianity."

#### SEPARATION OF CHURCH AND STATE.

THE late Constitutive Assembly of the Canton of Neuchâtel resolved, with 51 votes against 40, that the principle of a union between Church and State shall be excluded from the new constitution. A special law will regulate the relation of the state to the religious denominations.

### Metropolitan.

#### WHAT NEXT?

THE *Daily News* gives the following account of a service recently held in London. As it was conducted by a *Baptist minister*, it will, no doubt, occasion some surprise. "At seven o'clock, the rev. gentleman ascended the platform alone, and proceeded to a temporary pulpit, consisting of a small table and desk covered with crimson cloth, and gave out the Hundredth Psalm, which was sung with the accompaniment of the organ. He then read the Litany as far as the end of the Lord's Prayer, after which the psalms for the evening were chanted. It was observable that neither of these important portions of the service was joined in with anything like heartiness by the bulk of the assembly, who were probably either Dissenters or very irregular attendants at a place of worship. Comparatively few persons had a Prayer-book. At the termination of the chanting, Mr. Daniell commenced his discourse, the subject of which was 'The Supremacy of Love.' The text was taken from 1 Cor. xiii. 1—13, 'Though I speak with the tongues of men and of angels,' &c. The sermon founded on this well-known passage was in one respect at least a novelty; it consisted of a poem in blank verse, in which the preacher illustrated the transcendent importance of love by the quaintest metaphors and the oddest allusions we had ever heard in a sermon. For three quarters of an hour was he pouring forth an apparently interminable string of conceits, on the elaboration of which he must have bestowed an immense amount of labour." He could not "ope his mouth" "but out there flew a trope."

#### A MISSION TO THE FRENCH IN LONDON

Is started, under the direction and superintendence of the Rev. R. W. Hartshorn. It

has the sanction of the Archbishop of Canterbury and the Bishop of London, and is to have the assistance of the French pastors. A French *colporteur* and an evangelist have already entered on the work. It is estimated that there are resident in and around London only—French, 50,000; Germans, 60,000; Italians, 15,000; Spanish and Portuguese, 5,000.

#### SHADWELL.

PRESENTATION TO MR. FIELD.—On Tuesday evening, Dec. 28th, 1858, the members and friends of the Sunday-school teachers' Bible class of Rehoboth Chapel, Shadwell, had a social tea together in the vestry of the above place; after which a very interesting meeting was held when the Rev. T. Field (their pastor) was presented by Mr. David Taylor, the superintendent of the Sunday-school, (after a short address, expressing the feelings of affection maintained by the class towards him) with a large edition of Cobbin's Commentary on the Holy Scriptures, and Dr. Candlish's "Life in a Risen Saviour," handsomely bound, as a tribute of their gratitude for his kind and efficient services as their president.

THOMAS DAY.

### Provincial.

#### COLCHESTER.

INTERESTING SOIRÉE.—One of the most successful means of educating and improving the minds of the young men of the middle and working classes is the "Mutual Improvement Society." Colchester numbers several associations of this character, and one of the name; and it is the third anniversary of the latter we have to record. The business meeting announced the addition of 50 vols. to the library, which now numbers about 400 vols., and gratefully remembered the services of the President, the Rev. W. Jackson.—The following officers were then elected for the ensuing year:—*President*—Rev. W. Jackson; *Vice-President*—Mr. W. J. Fitch; *Treasurer*—Mr. Rogers; *Secretary*—Mr. W. E. Holland; *Librarian*—Mr. Howe; *Committee*—Messrs. Rand, Dand, Bennell, Sanders, Nevard, G. F. Dennis, F. Orrin, and R. Tillett. The anniversary was celebrated at the Baptist Chapel School-room, Eld-lane, on Tuesday evening, Jan. 4th, and was altogether a perfect success. At half-past five, the members and a large number of friends sat down to tea, the President of the Society occupying the chair, supported by the Revs. Langford, Church, Frost and Thompson, after which it was resolved into a public meeting, and several interest-

ing addresses were delivered.—The meeting having been opened by singing and prayer, the chairman made a few preliminary remarks, and suitably touched on the decease of a young man, a member of the society—the only loss their ranks had sustained by death. He congratulated the members on arriving at their third anniversary, spoke of the good it had done, and advised them of the good they might achieve.—Mr. Holland then read the report, which showed a balance in hand of over £2. Interesting addresses were then given by Messrs. Barrett, G. Frost, Thompson, Bet-tany, Langford, and Church. During the evening the President was presented with his portrait, beautifully framed in gilt, and bearing the following inscription:—"Presented to the Rev. W. Jackson, as a token of esteem by a few members of the Mutual Improvement Society, for his valuable services rendered as President of the above Society.—Colchester, January 4, 1859." After the usual vote of thanks this interesting meeting closed.

#### WHITESTONE, HREFFORDSHIRE.

OUR brother Mr. W. Moore, is much blessed and encouraged in his work in this village. He recently baptized a man and his wife. The prayer-meetings are better attended than they have been for years, and there are other indications of the Divine presence. This little church is one of the true gospel order, and we fervently desire that its firmness and prosperity may continue and increase together.

#### BURY, LANCASHIRE.

*Baptist Sunday-school Christmas Tea-party.*  
—At this school 350 sat down to tea, and the number afterwards was considerably increased. Mr. W. Stokes, of Manchester, occupied the chair. The meeting passed off most pleasantly, the proceedings being varied by recitations, singing, &c. During the year 100 scholars have been added to the school, and the library now contains 250 volumes. It was considered one of the best meetings they had ever had.—*Bury Times.*

#### MILLGATE, NEAR ROCHDALE.

A NEW small Baptist chapel was opened at the above place by a sermon by Mr. W. Walters, of Halifax, and a tea-party on Christmas-day, and on the following Sunday Messrs. Stokes, of Manchester, and Burchell, of Rochdale, preached. The proceeds from the tea-party, collections, and donations, reach £240, being rather over a fourth of the cost of the chapel.

If any who read this can afford help, it will be very thankfully received by the Treasurer, Mr. S. Crabtree, B. T. Mill, Bacup, or by Mr. J. Smith, Baptist minister, Bacup.

#### BACUP.

*Tea Party.*—On Monday, January 10th, the friends connected with Ebenezer Chapel, Bacup, had their annual tea party; about 1000 persons (including the scholars) were served with the bounties of a kind providence. At the public meeting a number of young men gave a narrative of the life of Rev. John Hirst, who laboured here from 1773 to 1815.

#### SUNDAY SCHOOL FESTIVAL, SUNNYSIDE, LANCASHIRE.

On December 25th, 1858, the friends of the Baptist Sunday-school, as above, held their annual festival for the teachers and scholars, &c., when 451 took tea. In the evening, the chapel was crowded, and the proceedings of the day passed off very pleasantly.

#### STAFFORD.

AN effort has been made recently, to establish a Baptist interest in this town. The attempt appears to have been prosperous, and the attendance so much to have increased as to have rendered it expedient to occupy a larger building. The friends of the cause now rent the Mechanics' Institution, and have raised about £100 towards a new chapel, which they hope to erect at no distant date. An interest in this town has long been wanted, and we earnestly hope that the present efforts to establish one, will be abundantly blessed.

#### MINISTERIAL CHANGES, ETC.

MR. W. JEFFERY, although unanimously requested by the Baptist church at Amersham to continue his pastoral services among them, has, at length decided on accepting the pastorate of the Baptist church at Great Torrington, Devon. May the Great Shepherd accompany our dear brother to his new charge, and abundantly bless his labours.

Mr. J. Parkinson, of Horton College, has accepted the call of the Baptist church, Hinckley, and commenced his labours there.—Mr. H. Hall, of Hay, has removed to Fishponds, near Bristol.—Mr. W. G. Fifield, of Grampound, has removed to a Baptist pastorate at Blackburn.—Mr. T. M. Morris

has removed from Romsey to the Turret-green Baptist church, Ipswich.—Mr. George Short, B. A., has removed from Plymouth, and accepted a call to the pastorate at Hitchin.—Mr. E. Roberts, late of Rhyl, has removed to the church at Pontypridd.—Mr. David Thompson has left Great Torrington, and is now open to a call. His present address is, Sea View Cottage, Appledore.—Mr. John Barnett has resigned the pastorate at Offord, and is waiting the opening of Providence. His address is, Offord Darcey, Hunts.—Mr. J. Mostyn has announced his intention to resign the pastorate at Had-denham in April next.—Mr. D. V. Phillips has left Pontypool College for a pastorate at Llangwm, near Usk;—and Mr. G. Taylor, late of Derby, has removed to the church at Burnham, Essex.

## BAPTISMS.

BRADFORD, YORKSHIRE.—1858: Nov. 7th.—Eight, by Mr. Dowson, of Westgate Chapel.

Nov. 7th.—Seven, by Mr. Betts, at Trinity Chapel.

Dec. 5.—Five, by Mr. Chown, at Sion Chapel.

1859: Jan. 2.—Six, by Mr. Walton (for Mr. Dowson) at Westgate Chapel.

Jan. 2.—Twelve, by Mr. Chown, at Sion Chapel.

Jan. 2.—Eleven, by Mr. Betts, at Trinity Chapel.

KINGSTON-ON-THAMES.—On Wednesday, December 29th, after a solemn discourse from Mark xvi. 16, Mr. Medhurst immersed four disciples, who had been brought to decision through his instrumentality. While our pastor still receives encouragement to go forward, our cry shall ever be, "Not unto us, O Lord, not unto us, but unto Thy name be *all* the glory."

COSSEY, NORFOLK.—On Lord's-day morning, November 7, after a sermon from 1 Pet. iii. 21, Mr. J. Ivory, pastor of this church, baptized two persons on a profession of their faith in Christ.

FELTHORPE, NORFOLK.—On Lord's-day morning, December 5th, after a sermon by Mr. W. Easter, from John ix. 27, (last clause); Mr. J. Bird baptized three persons having professed their faith in Christ.

BRIGHTON: *Queen-square*.—The Baptist church here has passed through much trial during the past year, but the mercies of our heavenly Father have abundantly overbalanced. From month to month the pastor's heart has been gladdened by the seals given to his ministry. On December 30, he led five believers into the pool, in

obedience to the Divine command, making forty-one during the year professing their love to Jesus.

CREWE.—In September, two persons, and on the first Lord's-day in January, six persons, were added to the church by baptism. One of these six had been a local preacher among the Wesleyans for a number of years, and a member about twenty. He gave an interesting address before going down into the water, and clearly stated his reasons for becoming a Baptist.

FENNY-STRATFORD.—On the first Lord's-day in January, our brother Hosken baptized six candidates one of them his own son, and two others, sons of two of the deacons. God is greatly blessing our brother's work in his new field of labour. May that blessing continue with him and increase, until the "small one" shall become "a great nation!"

EBENEZER CHAPEL, BACUP.—Jan. 2nd, nine persons were baptized on a profession of faith, and on the same day were added to the church.

## MARRIAGES.

On Jan. 1st, 1859, at the Baptist Chapel, Sunnyside, by the Rev. Abraham Nichols; Mr. Robert Ashworth, of Crawshawbooth, to Miss Sarah Alice Duckworth, Reeds-holme, Sunnyside, Lancashire.

## RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

PER REV. T. DAWSON.

*Hill Cliff.*

|                        |   |    |    |
|------------------------|---|----|----|
| Mr. Baxter .....       | 1 | 0  | 0  |
| Mr. W. Baxter .....    | 1 | 0  | 0  |
| Mrs. Bradford .....    | 1 | 0  | 0  |
| Mr. Clayton .....      | 0 | 10 | 0  |
| Mr. Peter Barber ..... | 0 | 10 | 0  |
| Mr. W. Bradford .....  | 0 | 5  | 0  |
| Mr. Lawton .....       | 0 | 5  | 0  |
| Mr. Barber .....       | 0 | 5  | 0  |
| Mr. Naylor .....       | 0 | 5  | 0  |
| Mr. Edgecock .....     | 0 | 5  | 0  |
| Mr. Britton .....      | 0 | 2  | 6  |
| Collection .....       | 2 | 2  | 10 |
| Mr. W. Ward .....      | 0 | 5  | 0  |

PER REV. T. WALL, RYE.

*Rye.*

|                       |   |    |   |
|-----------------------|---|----|---|
| Mr. G. Ballard .....  | 0 | 10 | 0 |
| Mr. E. Ballard .....  | 0 | 5  | 0 |
| Mr. G. Holder .....   | 1 | 0  | 0 |
| Mr. W. Mitchell ..... | 0 | 2  | 6 |
| Mr. J. Smith .....    | 0 | 8  | 0 |
| Messrs. Watson .....  | 0 | 2  | 0 |
| Friends .....         | 0 | 6  | 8 |

| <i>Brighton.</i>               |   |    | Collected at <i>Lewes</i> ..... |                                         |   |    |   |
|--------------------------------|---|----|---------------------------------|-----------------------------------------|---|----|---|
| Collected at Bond-street ..... | 0 | 12 | 0                               | <i>Hastings.</i>                        |   |    |   |
| Mrs. Savory .....              | 0 | 2  | 6                               | Mr. C. H. Gansden .....                 | 0 | 10 | 0 |
| Mr. Watmer .....               | 0 | 2  | 0                               | Mr. Strickland .....                    | 0 | 10 | 0 |
| Mr. Harris .....               | 0 | 2  | 6                               | Collected at Tabernacle .....           | 0 | 16 | 6 |
| Mr. T. Read .....              | 0 | 10 | 0                               | Boro' Green, per Rev. J. H. Blake       | 4 | 5  | 0 |
| Mr. Lambert .....              | 0 | 10 | 0                               | Matfield Green, ditto .....             | 1 | 5  | 6 |
| Mr. Barnet .....               | 0 | 2  | 6                               | Rev. R. Cameron, <i>Blackburn</i> ..... | 0 | 10 | 0 |
| Mr. Thacker .....              | 0 | 5  | 0                               | Mr. John Chamley, ditto .....           | 0 | 2  | 6 |
| Miss Smith .....               | 0 | 2  | 0                               | Mr. George Walker, ditto .....          | 0 | 5  | 0 |
| Mr. Pentecost .....            | 0 | 2  | 6                               | Smaller sums, ditto .....               | 0 | 2  | 0 |
| J. D. ....                     | 0 | 2  | 6                               | Mrs. J. Sykes, <i>Lindley</i> .....     | 0 | 10 | 0 |

### Summary of Events and General Intelligence.

PARTICULAR DAYS, &c., IN FEBRUARY.—1st. Duty on Corn reduced to 1s. per quarter, 1847.—2nd. John Rogers burnt, 1555.—5th. Sir Robert Peel born, 1788.—6th. Printing discovered, 1436.—7th. Joseph Caryl died, 1673.—8th. Mary Queen of Scots beheaded, 1587.—9th. The Reform Bill passed, 1832.—10th. Marriage of Queen Victoria, 1840.—11th. Washington born, 1732.—13th. Revolution of 1688 completed.—15th. Commencement of the National Debt, 1500.—16th. Birth of Melancthon, 1490.—18th. Death of Martin Luther, 1546.—20th. Archbishop Cranmer burnt, 1556.—21st. Death of Robert Hall, 1831.—22nd. French Revolution, and (24th) abdication of Louis Philippe, 1848.—26th. Escape of Napoleon from Elba, 1815.—28th. The Corn Law expire, 1849.

RELIGIOUS PERSECUTION IN NORWAY.—Another case of religious persecution has occurred in Norway :—M. Lichtle, a Catholic priest, of Christiana, has just been condemned to a fine of 20 rix-dollars, for having allowed a Protestant lady to abjure her faith, and having inscribed her on the list of his flock, *without first obtaining the consent of the Lutheran clergy.*

Two wealthy Hindoos generously liberated all the debtors incarcerated in Bombay Gaol, on the day when the Queen's Proclamation was read, by paying their debts for them. By this act of benevolence about thirty individuals were set free, and the cost to the donors was about 4,000 rupees (£400).

APOSTACY.—The *Banner of the Cross* publishes a list of 38 American perverts from the Episcopal clergy to Rome since 1815; from which it appears that, of the number, 5 were originally Congregationalists, 5 Methodists, and 7 Presbyterians. Not one is set down as having come from the Baptists!

It is with much regret we have to record the death of the Rev. W. H. Denham, president of the Baptist College at Serampore. Mr. Denham returned to England with his family about two years ago, and was on his way back to his missionary duties on board the *Simla*, when he was so severely attacked with dysentery that, on the advice of Dr. Mackinnon, he was landed at Galle, Ceylon, where his illness terminated fatally on the 25th October.—*Homeward Mail.*

LIBERALITY.—Mr. W. E. Dodge, of New York, a New School Presbyterian, is now sustaining twenty-two students for the ministry, in the Union Theological Seminary, at an average expense £40 a year each.

RUMOURS OF WARS.—Europe is once more threatened with war on behalf, as it is pretended, of *Italian liberty.* How much blood may flow,—how many wives made widows, and children left fatherless,—and how much the peaceful industry of great nations may be disturbed and burdened by such a fearful contest, no human tongue can tell. When we remember what the life of man is and what the worth of his immortal soul, we ought to pray with an untiring earnestness, "Scatter thou the people that delight in war."

MR. SPURGEON'S NEW CHAPEL.—From a paragraph now going the round of the papers, we learn, that the entire cost (including purchase of land) will be about £21,000. Towards this large sum £9,000 have been raised, consequently £12,000 will yet have to be collected.

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXXIII.—MARCH 1, 1859.

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**Essays, Expositions, &c.**

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LOVE WITHOUT DISSIMULATION.

BY JOHN BROWN, A. M.

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Love is essential to true religion. It is an invariable accompaniment of the new birth, being communicated in regeneration, and flowing out of a renewed heart, as water flows out of a fountain. As certainly as Christians are taught of God to believe the gospel, so certainly are they taught of him to love his people. "But as touching brotherly love," says Paul to the Thessalonians, "ye need not that I write unto you; for ye yourselves are taught of God to love one another." There can be no true religion without love. "Though I speak with the tongues of men and of angels, and have not *love*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am not *ing*. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing." 1 Cor. xiii. 1—3.

But the apostle insists on *undissembled* love. Let love be without dissimulation," (Rom. xii. 9), literally, "let love be *unhypocritical*." The language implies that there is such a thing as *feigned* love. Not only is love sometimes pretended,

where it does not exist; but even *hatred* in some instances assumes that appearance. Thus, Joab on one occasion took Abner aside as if he meant to speak with him quietly, and smote him there under the fifth rib, that he died; and on another occasion, while pretending to make the kindest inquiries respecting the welfare of Amasa, he took him by the beard with one hand to kiss him, and slew him with a sword that lay concealed in the other. Judas too betrayed the Son of man with a kiss. But this is the wolf in sheep's clothing—hatred attired in the guise of love. 2 Sam. iii. 27; xx. 9, 10; Luke xxii. 47, 48.

The apostolic precept requires "love unfeigned," and forbids the profession of affection without a corresponding feeling in the heart. It is in direct opposition to those hollow compliments which abound in the world, and which it is to be feared are but too common in the church. Let us instance a few cases:—When public speakers, for example, laud each other to the skies on the platform; but slight or despise the objects of their adulation in private circles, this is *hypocritical* love; but when they avoid flattery on the platform, and endeavour to uphold each others' reputation in their private intercourse with the world, that is love

*without dissimulation.* When parties endeavour to upset the authority of a ruler civil or sacred, by worming themselves into the favour of the people by "good words and fair speeches" as Absalom did, this is *hypocritical* love; but when they maintain the prerogatives of lawfully constituted authority, though it should be at the expense of making themselves unpopular, when these prerogatives are invaded, that is love *without dissimulation.* When the members of a congregation profess great affection for a minister who is about to leave, but whom they are in reality glad to get rid of; or when a retiring minister lavishes praises on the people of the charge which he is about to resign, though he knows he had but little comfort among them—merely to save appearances, this is *hypocritical* love; but when kindly feeling is cherished and manifested by substantial acts of kindness on both sides in the event of the dissolution of the pastoral relation, that is love *without dissimulation.* When persons pretend to sympathise with injured innocence, and yet do not stand up in the defence of those that are wronged (Prov. xxiv. 11, 12,) this is *hypocritical* love; but to pluck the spoil out of the teeth of the wicked as Job did, (chap. xxix. 17,) that is love *without dissimulation.* To say to a brother or sister who is "naked, and destitute of daily food, depart in peace, be ye warmed and filled, and notwithstanding give them

not those things which are needful to the body," this is *hypocritical* love; but to visit the sick, feed the hungry, and clothe the naked, that is love *without dissimulation.* To go between parties that are at variance, and profess to sympathise with each in the absence of the other, this is *hypocritical* love; but to "drive away" the "backbiting tongue" with an "angry look," to make as many allowances for the absent party as truth will admit, to speak of one's faults to his face, and of his virtues to those who bear him ill will, that is love *without dissimulation.*

True Christian love is distinguished by *sincerity.* Hence it is called "love unfeigned," and "love out of a pure heart." "And this I pray," says Paul to the Philippians, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be *sincere* and without offence till the day of Christ." Sincere love is expressed more by deeds than by words. The actions speak louder than the voice. Thus Jesus proved the sincerity of his love by dying for his people, and he is our pattern as well as our propitiation. "Hereby perceive, we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John iii. 16.

Contig, Newtonards,  
Ireland, Jan. 5th, 1859.

## CONVERSION THE RESULT OF THE SPECIAL OPERATION OF THE HOLY SPIRIT.

(Continued from page 35.)

2. As it is by the special influence of the Holy Spirit that regeneration is effected, so is it by his special influence that the good work goes on in the soul, and that the believer is sanctified and preserved unto God's heavenly kingdom.

Here we may notice three things, Bible declarations, Bible promises, and Bible prayers.

1. There are many declarations in the Bible which show that all good in the believer, is the fruit of special grace—the result of the special operation of the Holy Spirit on the believer's heart.

The apostle tells us what are the fruits,

or works of the *flesh*, the fruits brought forth by man's own nature. They are such as "envy, pride, wrath, drunkenness, murder," and such like. But love, joy, peace, long suffering, gentleness, goodness, meekness, temperance; whence do they come? Are they also the work of the flesh? Are they the fruit of *man's own nature*? The apostle traces them up not merely to the word of God, but still higher, even to the *Spirit* of God. They are the fruit of the Spirit, the fruit which God's Spirit produces.

Again, the apostle says: "Being confident of this very thing, that he that

hath begun a good work in you, will perform it until the day of Jesus Christ." The work of grace in the soul of the believer is a *good work*; it is faith and repentance, it is love to God and love to man; it is the sanctification of the soul. That is a *good work*; but it needs a *beginning*, and it needs a *carrying on*.

Now, the apostle does not think that the *word* of God alone *begun* that work, nor does he think that the *word* alone will *carry it on*. He looks *higher*, even to God himself as the great Worker in this matter. He is not confident that *they themselves* will go on with the work any more than that *they* commenced it; but he is confident that God, who commenced it, will carry it forward until it be perfected. Still this would not be without *their* working in the matter; it would not be carried on *apart from them, outside of them*, but *in their heart*, the seat of action. So it would set them a working, and keep them working. Hence, he elsewhere in the same epistle, exhorts, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." If the believer *wills* what is included in the working out of his salvation, it is God that works this *willing* in him; and if after *willing* this, he is enabled to *do it*, it is still God that imparts this ability. Our *willing* and our *doing* are therefore the result of *his working in us*. And if this be the case with the *believer*, who is become a new creature, how can it be imagined that the unregenerate should *begin to will* and to *do* without having this wrought in him by God?

The following declarations of Scripture also point to the same conclusions. "Now to Him that is of power to establish you according to my gospel." Rom. xvi. 25. We cannot be established in the truth of the gospel, without the special putting forth of God's power; not *us*, but *God* is of *power sufficient* to do this. "My father is the husbandman; every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." "The love of God is shed abroad in our heart by the Holy Spirit;" and believers "are kept by the power of God through faith unto salvation." Those that are born again are kept *through faith*; it is not *by faith* that they are kept, but

*through faith*; that *by* which they are kept is something stronger than their faith, it is the *power of God*.

II. The *promises* of the Bible, which I can hardly take time to notice, teach the same truth. "I will strengthen thee," saith God, "Yea I will help thee, yea I will uphold thee with the right hand of my righteousness." He does not simply say, I will give thee the Bible to uphold thee; but, "I will uphold thee with *my own right hand*." There is intimated the putting forth of a spiritual and supernatural influence to sustain the feeble believer. "The Lord is faithful, who shall establish you, and keep you from evil." 2 Thess. iii. 3. "God shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 8. These and many other similar promises, speak of special grace, and of spiritual influence distinct from the word.

III. If, lastly, we look at Bible *prayers*, we are brought to the same conclusion, that all good in man from first to last, is not merely the result of the presentation of truth to the mind, but also of the direct influence of the Holy Spirit.

Almost every petition in the Lord's prayer proceeds on this supposition, "Hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven; lead us not into temptation, but deliver us from evil." So also Jesus himself prays: keep those whom thou hast given me—keep them from the evil that is in the world, sanctify them through thy truth—make them all one.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope." How? "Through the power of the Holy Spirit." God had given them his gospel, and yet the apostle asks more for them; even that God would *fill them with joy and peace*, and make them abound in hope *through the power of his Spirit*. Power was needed for this, even the power of the Spirit of God, in addition to the possession of the means. "If ye being evil know how to give good gifts to your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him?" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are not only to *read* and to *hear*, but, in



addition to that, we are to *pray*,—pray for the *Holy Spirit*;—not that God would give us the Bible, and give us the preaching of the gospel; but that God would give us his *Holy Spirit*, which surely must point to the special operation of the Spirit on our hearts.

Let us hear how the apostles pray for their converts. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." "The God of all grace make you perfect, stablish, strengthen, settle you." "May the Father of glory give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe." "I bow my knees unto the Father, that he would grant you, according to the riches of his glory, to be *strengthened with might by his Spirit* in the inner man, that Christ may dwell in your heart by faith." "I do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." "The Lord make you to increase and abound in love toward one another, and toward all men; to the end he may establish your hearts unblameable in holiness before God." "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Thus the apostles pray for believers; and all such prayers were utterly thrown away if there be no spiritual influence exerted on the soul of man, except that which is in the word. If the word were sufficient of itself, then, instead of *praying* for believers, the apostles should simply have *exhorted* them to attend to the word, hear, and meditate. But we see that they do *more* than that, and deem it proper to *pray without ceasing* for believers. And they pray for others as well as

for believers; for Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved." He prayed for unbelieving Jews, and that for their *salvation*; and in like manner he would have us to pray for *all men*, because God is willing that all men should be saved and come to the knowledge of the truth.

If we look into the book of Psalms, what do we see? We see one who *praises* much but also *prays* much. And who is the praying person? It is the inspired psalmist—one who has the Holy Spirit as the spirit of inspiration. But that is not enough, he needs the Spirit as the Spirit of sanctification. Yea, though he already has the Spirit in this respect, he is not satisfied; he still feels that he needs to experience more of his gracious power on his mind and heart, to enlighten, purify, and keep his soul. Let us listen to two or three of his petitions. "Open thou mine eyes, that I may behold wondrous things out of thy law." Does he, then, a believer and inspired, yet stand in need that God would open his eyes to see the wonders in the word; and has the unconverted no need of spiritual influence to open his eyes, to see the way of salvation, and to discern the glory of Christ, so as to trust in him and turn to God by him? But let us hear the Psalmist praying further: "Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Unite my heart to fear thy name. Create in me a clean heart, and renew a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

But there is no necessity for quoting more Bible prayers. What are *all* Bible prayers, and what are all the prayers incessantly offered up by the churches, but acknowledgments that spiritual influence is needed to render the word effectual to the conversion of sinners, and to the building up of the converted in their most holy faith? The earnest supplications of every humble soul proclaim that soul's consciousness, that a higher power than its own is needed to fit it for

heaven. Even John Foster, a man of giant mind, and a man in considerable favour with many who love the new doctrine, even *he* felt himself utterly powerless in spiritual matters, and had no hope of being able of himself to awaken in his soul right emotions. "When I sink down into indifference," he says, "I then wonder I can ever indulge confidence again. But again it swells and rises at the view of that gracious economy of *Divine influences and strength from heaven* which Jesus has proclaimed and still administers. I am verily persuaded that no man embraces this part of the gospel with a firmer belief or a warmer joy than I do. I solemnly aver that all my habitual confidence, as to what I shall become or accomplish, rests *exclusively here*. The alternative is, *such a hope or flat despair*."

And such, surely, is the feeling of everyone who knows the plague of his own heart; if he had not the hope of what *heavenly influences* can do in answer to prayer, there would remain no other alternative but *flat despair*.

It has been alleged, however, that though *believers* may experience the special operation of the Holy Spirit, such an operation is not experienced in bringing the sinner to faith and to the reception of the truth. But the conversion of a sinner is represented as a *new birth, a resurrection, a creation*; and yet, according to this doctrine, "we are required to believe that the new life is produced, that the new creature comes into existence, without any direct divine agency, any creative or life-giving energy of the

Divine Spirit; and that, when it has been produced, by nothing more than the word and providence of God, it is sustained and carried on to its perfection by the indwelling operation of the Spirit." That is surely a strange supposition. One would think that Divine influence must be as necessary to *begin* the new life as to keep it up, as necessary to *raise the dead* as to keep the raised alive, as necessary to create as to sustain the thing that is created. But the many testimonies we have now heard from the word of God render it wholly unnecessary for us to involve ourselves in such absurdities. They teach us that all good in man, from first to last, is the fruit of the special influence of the Holy Spirit,—an influence which is almighty in its operation, and which will be found sufficient to enlighten the darkest mind, purify the most polluted heart, and uphold the most feeble.

Let us, therefore, hold fast the teaching of God's word on the necessity of Divine influence to the conversion of the world, and to our own sanctification; and believing this, let us act accordingly. Let us cherish that Divine influence in ourselves; pray for it without ceasing; and let it be our heart's desire and prayer to God that the world around us may experience the working of that mighty influence which has made us alive unto God. Let us daily pray that the breath may come from the four winds, and breathe upon the slain, that they may live, and that in their restoration to the Divine image, God may be glorified.

Glasgow.

JOHN SHEARER.

### THE BATTLE OF THE FLESH AND THE SPIRIT.

THERE are two great branches of Christian knowledge, a knowledge of the word of God revealed to us, and a knowledge of the work of God effected in us. This latter branch of knowledge is, we fear, too little studied; and, as a consequence, we find too many professors of religion at the present day, either strangely unwilling, or unable, to speak of the operations of the inward conflict of the flesh and the spirit; a conflict so necessarily arising from a saving change of heart, that whenever it is not felt there cannot

be any internal, scriptural evidence of conversion to God. "I see," says an inspired apostle, "another law in my members warring against the law of my mind." I see it clearly—distinctly; I keep my eye upon it, I watch its movements, I mark its end that I may not be surprised unawares; I know what thoughts and feelings, and desires come from the flesh, and what come from the Spirit, so that I can say of such a thought and feeling, it is the flesh, or the Spirit, as the case may be.

The combatants in this warfare are the old man and the new man, or the inward man. In the new man, there is a will to be as holy as God requires, both in thoughts, feelings, motives, purpose and action; but in all these respects, there is opposition from the old man. Faith is opposed by unbelief; hope by despair; love by hatred, and every motion of the spirit, by an opposite and contrary motion of the flesh.

The alliances of the one are opposite to the alliances of the other; and from hence we see how the warfare will be carried on; and we are certified that the new man will finally conquer. The allies of the flesh, are the world and Satan, the prince of the power of the air, the spirit that still worketh in the children of disobedience. The allies of the new man, are a Triune Jehovah, Father, Son, and Holy Spirit. The new man, if not aided in the conflict, if left to himself, would soon and most certainly be vanquished. The battle is the Lord's, and in the issue, will redound to his glory. The aid which he gives by his word, and the secret supplies of his grace are abundant and seasonable. Christ foresaw Peter's danger, and made provision for his safety. "I have prayed for thee."

In this conflict, a child of God may at many times be faint and seemingly overcome, but as surely as the new man lives, he will renew the fight and never yield. Hostility to sin, to Satan, and the world, is as lasting as his existence. Sin plagues, but cannot rule; the new man does sit upon the throne of power, and does and must reign supreme.

Ignorance on this subject has led many young converts into strange mistakes. The feelings of joy, of which they were the happy subjects, when first they passed from death to life, led them to suppose they should never more be distressed with the flesh; but, when they feel the opposition of the old man, they doubt whether a change can have taken place in them. In truth, it is the eye of the new man that sees the conflict, for whatsoever maketh manifest is light; darkness does not discover darkness, nor insensibility perceive hardness. If a person do not thus see and feel, there cannot be a saving change. Thus, to see and feel are indeed the clearest and most certain evidences of a state of

grace. The natural man is all flesh, no spirit, led captive by Satan at his will. The battle begins when we breathe the air of liberty and taste of its joys.

All attempts to bring man into freedom from the degrading pleasures, follies, and vices that prevail in the world, will be futile unless they are formed anew. A man must be a new man to be a free man. There may be an apparent conflict with the flesh in many who are a little more moral than once they were; but, it is but a sham fight, they will neither kill nor be killed.

A man may seemingly oppose the vices that prevail without, and declaim loudly against them, but if the inward man do not fight against and conquer the sin within his own heart, it is only a feint. At the present day it is needful that this truth should be sounded with the blast of a trumpet. Moral lectures draw admiring crowds, external reformation is the cry, but if men do not reform from a principle of spiritual life, it will end just where it began. God's plan is to raise man from degradation by cleansing the inside first; and those who never did battle with sin within their own hearts, are but white-washed after all.

Watchfulness over the heart, it is clear, becomes a most important matter for every child of God. The flesh is a dangerous and deceitful foe. It often will betray us, by forming a league with the world and the wicked one. How often in matters affecting gospel truth, and the interests of the Church of God, do worldly and selfish considerations prevail over what is true, and holy, and just? The old man is falsehood, the new man is truth; the old man is pride, the new man is humility; the old man is uncleanness, the new man is purity; the old man is unbelief, the new man is faith; the old man savours that which is of men, the new man that which is of God: and as the one or the other prevails, so is the believer successful or otherwise in this conflict. Success in no enterprise is to be compared with this. Men may fight with men, may overcome, and be called conquerors; a man may prosper in his business, and be called industrious, fortunate; but a time is coming when all man's glory and greatness shall fade as the flower of the field, and be scattered as the dust before

the breeze; but the man who fights against himself and overcomes, will be more than a conqueror, and receive the crown that fadeth not away. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." But still fight

on; take the whole armour of God; quit yourselves like men; be strong in the Lord; hold fast truth in a pure conscience; watch, pray, be holy, depend wholly on Christ, fight for him, and thou shalt reign with him.

T. DAWSON.

Liverpool.

## BAPTISTS AS THEY WERE.—No. V.

ON BUILDING THE FIRST BAPTIST CHAPEL IN COVENTRY, 1719.

*To the Associated Ministers and Messengers now meeting at Bewdley, and to their several and respective Congregations.*

The baptized church of Jesus Christ meeting in the Leather-sellers' Hall, in the city of Coventry, wisheth grace, mercy, and peace from God our Father, through our ever-blessed Lord and Redeemer, Christ Jesus, by the Lord Jehovah the Spirit.

DEARLY BELOVED IN CHRIST,—It hath pleased God, in the riches of his grace, to call us out of the world, and form us in a body divinely politic, not only laying us under the highest obligations, but in some measure spurring of us to appear for his honour and interest in the world. To that end it hath been laid upon our hearts for some time to build an house for his worship, which is what we stand in great need of. At our first conceptions about it, our own weakness and other concurring circumstances, laid us under such discouragements, that we were ready to sink under our attempt; but the Lord in his providence favoured us with an opportunity which gave some fresh life to our hopes; and after some time spent in solemn seeking the Lord by prayer, we essayed to apply ourselves by a friend or two who had some interest with some sister churches, which, beyond our expect-

tation, generously raised us near the sum of £30, which sum, together with what we have some further promise of, and what we shall raise among ourselves, reduces our deficiencies to about £20. We hope you will not be offended at our application to you for some assistance towards it. 'Tis our Redeemer's cause, and what may be of great use to perpetuate the same to future generations. We need not tell you what need there is for it at this time of day, when error abounds and love to the gospel grows cold. We entreat you in the bowels of Christ, that you will appear for us in this matter, and should be heartily glad to see any of your faces whom the Lord has raised up to preach his everlasting gospel. We further request to share in your addresses to the throne of grace, and hope to be your remembrancers there, as also ready to oblige you to our power in all Christian service.

Signed and delivered to our brother the bearer, this 18th of May, 1719.

JOSEPH HARRINGTON, *Pastor.*

NICHOLAS BARTON, } *Elders.*  
WILLIAM RATTON, }

JOHN EBPAIRAE, JOHN GLOWER,  
WILLIAM CRANER, JOHN EBBORN,  
HUMPHREY CRANER, RICHARD GILBERT.

## Fragments and Choice Sayings.

GOD'S CARE OF HIS PEOPLE.

*A Wall of Fire or Wall of Snow.*—It was during the campaign in 1814, that an aged woman and her grandson, who lived in a small village in Germany, were

preparing for their nightly rest. The peasants universally entertained a well-grounded terror of the marauding Cossacks, who formed the light cavalry of the Russian army, and who swept away

all on which the subsistence of the poor inhabitants depended. From the position of the advancing troops, these unwelcome visitants were at this time hourly expected in the village. "Grandmother," said the child, when their simple supper was done, "what shall we do if the Cossacks come here?" "We must put our confidence in God," she replied, "for he never forgets any who trust in Him. And now, my child, read the chapter, and let us ask our heavenly Father to take care of us." The evening's portion was Zech. ii., and the old woman called the boy's attention to the promise in the fifth verse:—"I will be a wall of fire round about." "But," said he, with the literal exactness of childhood, "will God really make a wall of fire round us to keep out the Cossacks?" "I do not say that," replied the grandmother, "but he will certainly protect us in the best way; and if there were no other means of doing so but by fire, even that would not be wanting." They went to bed and slept; the one in the carelessness of youth, the other in the calmness of faith. The night was quiet, and seemed unusually long, till the grandmother, though not a gleam of daylight appeared, desired the child to rise and open the door. On doing so, he found the entrance, as well as the window, blocked up with snow. As there were provisions enough in the house, they remained contented prisoners: and when on the ensuing day they contrived to liberate themselves, it appeared that, during that very night, the dreaded Cossacks had entered the village; and while the terrified inhabitants sought safety in flight, had destroyed some of their dwellings, and plundered all. One cottage only, hidden by the drifting snow, escaped; and there, we may well believe, the aged Christian and young companion devoutly returned thanks to him who had heard their prayers, and made a wall of snow no less effectual for their protection than one of fire.

#### "GO FORTH." CANT. III. 11.

It is easy to go forth if the way is clear, if the road is straight, if the sky is serene, if the day is bright, if the prospects are good, and if one feels in *every* respect fitted to travel; but if any one of these "ifs" may be reversed, it is not so easy. Yet it is the lot of the children of God to

"go forth," sometimes under all these, and many more unmentioned disadvantages. She (the church collectively); has to "go forth without the camp, bearing *his* reproach." But in that state she is not defenceless. No; she has her *defensive* armoury,—her helmet of salvation, her spiritual sabre, her breast-plate of righteousness, as well as her feet shod to tread the rough ground. "Go forth," then, Christian warrior; fear not; for thou hast Jehovah Nissi (the Lord my banner) for thy general; and if the enemy should pursue thee, thou hast the mighty God of Jacob for thy refuge. But more cheering words: thou shalt be "*MORE THAN conquerors through HIM*," for thou shalt partake of the spoils—the milk and honey. While the whole army shall be destroyed, and while their city is left desolate, it shall be for thy profit and advantage. But more: thou art also invited to "go forth" to behold *Him*, thy husband, thy general, thy friend, *crowned*, having finished the work given him to do, fought the good fight, led captivity captive, and (O precious truth! glad tidings!) he hath received gifts for men, even for the church of God. "Go forth," then, with all *cheerfulness*, Christian, for thou shalt be to the world ere long "terrible as an army with banners." Thou shalt arrive ere long, where "the wicked cease from troubling, and where the weary are at rest." O what a cheering prospect! Certain victory—more than victory! And

"Though painful at present, 'twill cease before long."

And then thou shalt obtain for thy light afflictions a crown of glory, and that also of "*exceeding weight*;"—ah, and that fadeth not away. No; neither the wearer nor the thing worn shall

"E'er grow old,

Nor fear the rain, nor moth, nor mould."

"Go forth," then, leaving the things that are behind, and "*press* toward the mark for the prize of the high calling of God in Christ Jesus." Farewell, till "we arrive with God in Zion."

#### THE GREAT END OF CHRISTIANITY.

"Christianity aims at nothing, it gets a man nothing, if it do not procure him a better spirit. It is an empty, insignificant thing, it hath no design in it at all, if it do not design this. It portends to

nothing else. It doth not offer men secular advantages, emoluments, honours; it hath no such aim to make men in that sense rich, or great, or honourable, but to make them *holy* and fit for God. He therefore loses all his labour and reward, and shows himself a vain trifler, that makes not this the scope and mark of his Christian profession and practice. And hence what more important question can be put than this:—"In what posture am I as to my last and chief end? How is my spirit framed towards it?" He who, in infinite compassion, first inscribes his law on the heart, is engaged to fulfil all the good pleasure of his goodness in the character, and to enable the believer to perfect holiness in the fear of the Lord. Feeling his own weakness after conversion, as much as he did his guilt and condemnation at first, he rejoices that the Law-fulfiller is his *strength*, as he is also his righteousness, and engaged to strengthen him with might by his Spirit in the inner man, the seat of all delight in this law."—*John Howe*. 1660.

#### AN EXAMPLE TO CHRISTIANS; OR, HOW TO USE THE BIBLE.

"The Mohammedan looks upon the Koran as the word of God, and therefore he regards it with a reverence which degenerates into superstition. The faithful consider it not only as containing a sacred message, but as in itself a sacred object. They dare not touch it with unwashed hands, and the warning is generally written upon the cover:—"Let none touch it but those who are purified." They hold it with great care and respect while they read, keeping it above their girdles. All of them who understand the Arabic language are in the habit of reading it. In the schools, it is the school book which they learn to read, and a title equivalent to "rememberer" is given to those who have committed it wholly to memory. It is a high religious act to transcribe the entire book, and sovereigns have accounted it an honourable and sacred employment to perform this laborious task. On festivals, at funerals, and other public occasions, its recital by hired read-

ers is esteemed an act of piety, beneficial alike to the living and the dead."

#### "LOVE YOUR ENEMIES."

A few poor Cherokee Indian women who were converted to Christianity, formed themselves into a society to send out the gospel. The produce of the first year was ten dollars, and they were some time considering to what particular object it should be devoted. At length a poor woman proposed that it be applied to spread the gospel among the Osage nation; "for," said she, "the Bible tells us to do good to our enemies, (Matt. v. 44), and I believe the Osages are the greatest enemies the Cherokees have."

#### FIDELITY IN THE MINISTRY.

If trimming and hypocrisy, duplicity and adulation, be justly considered as indications both of guilt and meanness, even in the common intercourse of civil and social life, how much deeper guilt must he incur, and what transcendent contempt must he deserve, who from sinister motives of honour, interest, or applause, would dare to temporize in holy things, and either maim the body of religious doctrine by a partial display of it, or veil and disguise it with the cloud of artificial misrepresentation. Jesus Christ himself hath affirmed, "Whosoever shall be ashamed of me and of my words," *i. e.*, of me and of my doctrines, in this adulterous and sinful generation, of him also shall the Son of man be ashamed;" *i. e.*, him shall the Son of man disown, "when he cometh in the glory of his Father with the holy angels:" Mark viii. 38. A denunciation this, sufficient to make every minister's ears to tingle, and his heart to tremble.

Such as suppress and keep back any part of Christian doctrine, either through fear of men, or to curry the favour of men; and consult their own ease, advancement, or reputation, at the cost of truth and of souls; have a tremendous valley of pain and horror to pass through, ere they reach the kingdom. If saved at all, it will be as by fire, *i. e.*, in a way of anguish and difficulty. The blood of souls stains deep.—*Toplady*.

## A Page for the Young.

### THE HAPPY DEATH OF A LITTLE BOY.

A letter recently received from Mrs. W. Shafner, furnishes the following touching account of the happy religious experience of a beloved son, ten years of age, in the prospect of death. After describing his sufferings with the moving pathos of a mother's love, she says:—"Having requested me to sit near him, he turned his languid eyes to me and said, 'Tell my brothers to be good, and love and serve the Lord, that they may go to heaven and see Jesus, where there is no sickness, pain, or suffering, but where they will be always happy with the Lord.' After a few moments quiet sleep, he awoke calling Charley. I enquired—'What shall I tell him?' 'Tell him,' said he, 'to pray;' and added, 'O mother, tell everybody to pray.' His brothers having come by his bedside, he charged them all to pray to God to give them good thoughts, that when they died, they might be where God is. He then referred to the joys of heaven, and requested prayer. One of the friends prayed; and when he concluded, the lad prayed distinctly for his father and mother, his brothers and himself, and said, 'This I ask for Jesus' sake.' He continued to suffer, but, said he in a whisper, 'My suffering will soon be over, bless his holy name!' He expressed a wish to sleep. I told him to rest. He closed his eyes, and beautifully repeated—

'Now I lay me down to sleep,' &c.

At two o'clock, I kneeled by his bedside. He turned his dying eyes to me, and said, 'Mother! Mother!' then a slight struggle, and the vital spark fled, and his happy spirit entered, I doubt not, the regions of peace,

'Far from a world of grief and sin,  
With God eternally shut in.'

It was ours to gaze upon the lifeless lump of clay; but, as Mr. Judson said when he looked upon the grave of his sainted wife, 'Who ever found comfort there? I desire to say, with one of old, 'Though he slay me, yet will I trust in him.'"

We hope our young friends will read this description of the power of the Chris-

tian faith, as illustrated in the peaceful and triumphant death of this Christian boy, and, like him, "remember their Creator in the days of their youth."

### A JEWISH PARABLE.

A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man, passing by in his chariot, took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked why he did not lay it on the chariot. The poor man said that it was enough that he had been allowed to be himself carried in the chariot, and he could not presume to ask for more. "O foolish man!" was the reply, "if I am willing and able to carry you, am I not able to carry your burden?"

Thus it is with the Lord Jesus Christ, he bears the sinner and his burden too. He tenderly invites the "weary and heavy laden" to come to him, that they find rest to their souls! When we have cast our souls, our sins, and our cares upon him, then "we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. xiii. 5.) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32). Children, there is no friend like Jesus, who will "gather the lambs in his arms, and carry them in his bosom;"—seek him, and you shall never seek in vain.

### HYMN FOR A CHILD.

What a strange and wondrous story,  
From the book of God is read,  
How the Lord of life and glory  
Had not where to lay His head!  
How he left His throne in heaven,  
Here to suffer, bleed, and die,  
That my soul might be forgiven,  
And ascend to God on high.

Father, let Thy Holy Spirit,  
Still reveal a Saviour's love,  
And prepare me to inherit  
Glory, where He reigns above.  
There, with saints and angels dwelling,  
May I that great love proclaim,  
And with them be ever telling  
All the wonders of His name.

## Correspondence.

## NORWICH CHAPEL CASE.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—We beg the insertion (in your next issue) of the following brief statement which was read to, and the resolutions which were unanimously adopted by, the church worshipping in Providence Chapel, Norwich, Jan. 30th, 1859. (Signed in behalf of the Church.)

G. DEARLE, *Secretary*.

DEAR BRETHREN,—Knowing that there was a disposition on the part of many members of the church at St. Mary's to introduce the practice of mixed communion, many of us have watched with painful interest what the ultimate effect would be, and it resulted in this, that during the ministry of Mr. Brock, a special service was instituted "called the Third Sunday Communion," when the Lord's-supper was administered to unbaptized persons, and to as many members of the church as chose to commune with them. This caused some thirteen or perhaps more of the members to cease from communion at the Lord's-table altogether. This they did for conscience' sake. And although they attended to their duties in other respects, they were excommunicated for their non-attendance at the Lord's-table, with this testimony to their character, that they were excommunicated in Christian conduct.

Some years since, Mr. Gould succeeded Mr. Brock in the pastorate, and continued the "Third Sunday Communion." In the early part of last year, a person who was unbaptized was introduced to the regular church ordinance of the Lord's-supper. The effect of this was the production of a protest against this innovation upon the order of the church, signed by about 130 members.

Some time after the protest was presented, the members who signed were ordered to be visited with a view to their exclusion, for their non-attendance at the Lord's-supper. This act of the open communionists placed the strict brethren in this position either to suffer all their *right* and *interest* in their chapels to be taken from them, or to appeal to

the Court of Chancery for protection. *This they did*, and the Chancery writ arrived just in time to prevent their being excommunicated as a body.

Now, dear brethren, such being the circumstances of our Strict Baptist brethren at St. Mary's, we propose for your adoption the following resolutions:—

Resolved 1st.—That we lament that the trustees of St. Mary's Chapel, did *not* see to it, that the chapel was secured to the Strict Baptists, according to the trust deed which they had taken upon themselves to execute.

Resolved, 2nd.—That under the circumstances before referred to, the Strict Baptist brethren, belonging to St. Mary's church are in our opinion doing right, in seeking the legal protection of their property.

Resolved, 3rd.—That their case demands the Christian sympathy and support of all the Strict Baptist churches.

Resolved, 4th.—That we will assist them by giving them a collection, or otherwise when necessary, and that we invite all Strict Baptist churches and lovers of New Testament church order to do the same.

Resolved, 5th.—That three brethren be chosen to confer with the brethren belonging to St. Mary's and other Strict Baptist churches in Norwich.

JOHN GOWING, *Pastor*.

JOHN NEWLAND,

PHILIP BREEZE,

ISAAC CLARKE,

} *Deacons*.

P. S.—At a meeting of the Strict Baptist Committee, held Feb. 4th, it was proposed that the above resolutions be forwarded for insertion in the various Strict Baptist periodicals.

NORWICH CHAPEL CASE.—NO. II.

Norwich, Jan. 23rd, 1859.

WE the ministers, deacons, and church worshipping in the Strict Baptist chapel, (Orford-hill,) Norwich, having had opportunity to watch the unjust, unscriptural, and unmanly proceedings of certain open communion Baptists in the Strict Baptist chapel, St. Mary's Norwich, by which



... we **prom**  
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by the recent introduction of the e of open communion, appears to be er deeply affecting the interests of Baptist churches throughout the y,—this church hereby expresses its interest in the case, and engages to utmost to prevent the alienation of perty referred to, at the same time nding the matter to the sympathy actical aid of their sister churches ly."

ed on behalf of the church,

S. MILNER, *Pastor.*

|                |                   |
|----------------|-------------------|
| R. TURNER,     | } <i>Deacons.</i> |
| Z. LONG,       |                   |
| J. NICHOLSON,  |                   |
| E. W. LERICHE, |                   |
| H. COOPER,     |                   |

cheerfully make way for the above, a greatly pressed for room, and ve that we are only discharging a duty in allowing our brethren to for themselves. The course adopt- the open communion party at ich we have ever condemned, and t believe that course to be at all tent with the Christian rule of ing "whatsoever things are honest, oever things are of good report." we should be among the first to mn a similar procedure if ever pted by Strict Baptists themselves. me a chapel built by known open unionists, avowedly for open com- purposes, and held by them for purposes for a whole generation or ;—imagine such a chapel gradually, hily, silently, and step by step, ed from that party by a *clique* of ; Baptists. What exposure would not merit? What *legal* penalty l they not invite? We hesitate not moment to declare that they would ve to be branded through all Chris- m, as faithless and unworthy men. th parties we would therefore say all solemn earnestness, rather wor- d in a barn or a hovel, than be of an innovation upon each others' . The chapel at Norwich was built rict Baptists, and possessed by them for years upon years,—and it is estly inconsistent with straight-for- honesty to wrest it to purposes . that branch of the Baptist family entiously disavow.

therefore commend the case of Norwich friends to the sympathy

and support of every Strict Baptist church in the United Kingdom. The expenses of the appeal will be *very heavy*, too much so indeed to be borne by individuals; and we sincerely hope that real Baptists throughout the land will take up the cause as if it were their own. —ED.]

#### ENCOURAGEMENT AND AN ENQUIRY.

*To the Editor of the Primitive Church Magazine.*

MY DEAR SIR,—I have no right to expect that anything I might write should find a place in the pages of your excellent and well-conducted periodical, unless you were ill supplied with proper materials to occupy its pages. That I hope will *never* be the case, as it is evident from what has frequently appeared in the *Primitive Church Magazine* that you have a staff of brethren as able to write for your periodical as can be found in any part of the kingdom. These being in the possession of talents of a superior order, united to a still greater talent, namely, clear views of revealed truth, and, moreover, as your magazine is the undissembling advocate of the sovereignty of God's grace, in many cases hid from a goodly number whom, upon the whole, we are constrained to recognize as the children of God,—they need to be very watchful, lest Satan should succeed in tempting them to bind up their talent in a napkin, or to dig in the earth and hide their Lord's money.

Upon this subject, it is not so much the RAGING, as "the wiles of the devil" they have to fear. No doubt some of them may be led to think they have plenty of work on hand, without writing for periodicals; especially such as have the "oversight" of churches. But who has not plenty of work on hand? Only let the indolence of the human heart in reference to the interests of the kingdom of Jesus in our world be once allowed, and a long list of idle excuses will be produced. In addition, does it not sometimes happen, that those who complain most of the accumulation of duties upon their hands, accomplish the least? True, no man can accomplish impossibilities, but it is just as true that no man knows what he can accomplish, unless he make efforts beyond the *common* routine of duty.

The best our qualified brethren can do is, to charge themselves before the great King with supplying, according to their ability, the readers of your magazine with such matter as, under the blessing of God, shall minister to their spiritual advantage; which, if they do, your magazine will continue to rise in future, as it has done for some time back.

But, Mr. Editor, the foregoing remarks are not what I sat down to write. The following is what I wish to submit, in the hope of obtaining some additional light upon the subject. In various public prints, I have, especially of late, fallen in with the following:—"The heavens are not clean in his sight, and he chargeth his angels with folly." Now, I have read the Scriptures, I hope, with some degree of interest for the last forty-seven years, but I have not met with these words in any one passage in it. I find in Job iv. the following:—"Behold, he put no trust in his servants, and his angels he charged with folly." In the fifteenth chapter of the same book I also read:—"Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." Now, I suppose it is a portion taken from each of these verses and put together which is so often quoted, as if they read the same way in the Bible. Now, Sir, I beg to premise, that I feel bound to believe what I find in the Book of God, whether I am able to comprehend it or not. I do not pretend to understand in what sense the heavens are not clean in the sight of God, but shall be glad to peruse any additional light any Christian brother will try to give your readers upon that part of the subject. But though I do not write dogmatically upon the other part of the quotation, I must confess to my dissatisfaction over the mistake so often made in writing it. I have never read in the Bible that Jehovah *chargeth*, though I do read that he "*charged* his angels with

folly." Some readers might ask, Where is the difference? I, for one, must answer, A very great difference—to me, inconceivably so. "*Charged*" is in the *past* tense, and which I have for long applied to "the angels which kept not their first estate." *Chargest*, or "*chargeth*," is in the *present* tense; and if so understood, must overturn the views and disappoint the expectations of many a pious child of God, now "*desiring* to depart and to be with Christ," which he esteems as "*far better*." And among all the superiorities of heaven to earth, one particular advantage is,—there will be no SIN. But how beclouded must his prospects become, when he thinks that even heaven itself is not without *sin*, as many understand the passage! and that the "*holy angels*" are sinning in heaven, or in the execution of their offices among men, as some view the erroneously spelled quotation to imply! The writer of this note, however, is not only *willing*, but even *anxious* to see how those of his brethren who see farther than he does, have become reconciled, if they are, to the modern method of quoting these two halves of two distinct texts of Scripture, and the ideas they unavoidably convey. It is no uncommon thing in this corner to hear pious brethren, when engaged in prayer, and when justly confessing and lamenting over remaining depravity—contrasting their character with that of God—quoting as follows:—"Even heaven itself is not clean in thy sight, and thou *chargest* even thine angels with folly."

Hoping that some advocate of the *fair* quotation of Scripture will favour us with his thoughts upon the passages in question, and sincerely praying that Jehovah himself may hold up your hands in the solemn duties devolving upon you, especially as Editor of the *Primitive Church Magazine*, I am affectionately yours in the truth and its advocacy, T. S.

## Poetry.

### LUTHER'S CHRISTMAS CAROL.

*Written for his little son Hans in 1546.*

To you this night is born a child  
Of Mary, chosen mother mild;  
This little child of lowly birth  
Shall be the joy of all the earth.

These are the tokens ye shall mark,  
The swaddling-clothes and manger dark;  
There shall you find the young child laid  
By whom the heaven and earth were made.

Give heed, my heart, lift up thine eyes!  
Who is it in yon manger lies?  
Who is this child so young and fair?  
The blessed Christ-child lieth there.

Ah, Lord, thou hast created all;  
How hast thou made both weak and small,  
That thou must choose thy infant bed  
Where ass and ox but lately fed!

Were earth a thousand times as fair,  
Beset with gold and jewels rare,  
She yet were far too poor to be  
A narrow cradle, Lord, for thee.

For velvets soft and silken stuff,  
Thou hast but hay and straw so rough,  
Whereon, thou King, so rich and great  
As 'twere thy heaven, art throned in state.

Ah, dearest Jesus, holy child,  
Make thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for thee.

My heart for very joy doth leap,  
My lips no more can silence keep;  
I too must sing, with joyful tongue,  
That ancient sweetest cradle song—

Glory to God in highest heaven,  
Who unto man His Son hath given!  
While angels sing with pious mirth  
A glad new year to all the earth.

## Reviews.

*A voice from the Pulpit.*—On the work of the Ministry,—Enoch Walking with God,—Heavenly Citizenship,—The Church of God,—and the Smitten Shepherd. By JOHN BLOOMFIELD, of Salem Chapel, Mead's-court, Soho. Pp. 76. London: G. J. Stevenson, 54, Paternoster-row, E. C.

We scarcely anticipated the pleasure of again meeting with Mr. Bloomfield, so soon after he obliged us by publishing his "Christian Companion." (See *P. C. M.* for November last, p. 268.) That work we are happy to say, was so well received and so properly appreciated, by the Christian public, that the author has been encouraged to make a second appearance in the commencement of a series of which the above is but an instalment.

In an age when publications are so numerous, and principles so few; when books increase in the same ratio that solid thought declines, and authors and readers alike float down one shallow stream into the *Dead Sea* of silent oblivion; it is a relief to meet with a man who has sufficient courage or rather sufficient grace, to abandon the common herd, and to dare to be singular in casting behind him the empty plaudits of a worldly popularity. Of late years, the paucity of such men has been truly alarming, for it appeared an almost certainty that our era was about to be handed over *en masse* to the pigmy writers whose chief ability lay in adorning a tale, producing a *religious* novel, or preparing a school-boy essay as a sermon, with all the *splendid* verbosity of a school-boy taste. And the number of publications of this order corresponded with the absence of serious thinking which their pages shamelessly displayed. Every issue, with few exceptions, bore on the face of it an eager desire to increase the supply of "light reading;" and the pulpit, catching the common contagion and forgetful of its

own dignity entered into rivalry with the superficiality around it, and poured forth its penny trash until the market fairly groaned under the load of accumulated rubbish. We looked in vain for the Owens, the Howes, and the Flavels, the Gilla, the Romaines, and the Booths,—of a former age. Where we expected to see giants, we beheld a race of dwarfs; and while scanning the horizon for some noble Alpine elevation, with

"Eternal sunshine settling on its head,"

we discovered nothing but mole-hills with the poor little animals burrowing in the *dark*.

We begin to hope however that a change for the better is about to open, if indeed it has not already appeared, and we think we can discern in the distance the "little cloud" that betokens the refreshing shower. Of this, such works as Mr. Bloomfield's may be regarded as the early drops, and the hearty reception they have met is a confirmation of our opinion. They are like that purest form of gold which is obtained in minute grains; all the more precious from the almost total absence of dross. They abound with principles, expressed in language of a manly and noble simplicity. There is no effort about them,—no attempt to show off,—but every statement is made with a becoming gravity,—and every doctrine taught is worthy of the man of God. The following extracts will abundantly justify this encomium.

"We live in times, however, when the Spirit's work is sadly forgotten; and in many places, we fear it is entirely ignored; and yet no sinner was ever quickened into spiritual life; no sinner was ever really converted unto God; no believer ever sanctified, but by the grace and presence of the Holy Ghost. If it be so, for heaven's sake, for the church's sake, for the gospel's

sake, let us never forget the necessity and importance of the Spirit."—p. 12.

"Walking with God is not a dumb or a deaf employment. There is a speaking to God in fervent supplication, and in solemn thanksgiving; and there is Christ, who has spoken to his followers, the words of life and peace. There is no speaking to God, but through the sacrifice and priesthood of Christ. Adam, before his transgression, was favoured to hold sweet and profitable intercourse with God in the garden; but after his fall, he was banished from God's presence and driven out of the garden. Abel worships God, and receives Divine manifestations of his acceptance before the Lord, so he enjoyed fellowship with the eternal. 'Enoch walked with God.'"—p. 27.

"Christ is the great mystery of godliness; here is the wonder of angels; not that he was God, but, that he who is God, should become man. He who was before angels, sin, or death; he who gave angels birth; he who gave angelic beings all their power, all their happiness, all their security and all their glory, became a little lower than the angels. This is the mystery to angels; that he who created all things, sustains all things, and for whom all things were made, that he should be made by an act of wonderful condescension a little lower than angels. He who is God above law, became man under his own law; he was man, that he might sympathize with man; he was man, that he might make an atonement, full and perfect; he was man, that he might suffer, and that his sufferings should end in the salvation of a great number, which no man can number."—pp. 66, 67.

Now, this deserves to be characterized as sound, gospel divinity;—divinity, such as would repay a walk of some miles to hear;—and such as will compensate any outlay to read. Would to heaven that in every place called *Christian*,—in every Baptist meeting throughout the land, there could be heard in tones as rich, as clear, as manly,—such "A voice from the pulpit."

*Priesthood and its adjuncts*: a Letter addressed to the Bishop of Oxford. By CATHOLICUS. London: W. Yapp, 4, Old Cavendish-street, Oxford-street. Pp. 24.

In these few pages we have an able exposure of "priesthood and its adjuncts." The author who, we regret to see, writes anonymously, is evidently a man of large reading, extensive scholarship, and thoroughly master of his subject. If a word of ours can promote the circulation of this valuable pamphlet, we can only say

that we should rejoice to know that it has been purchased, and carefully read, by Christians of every denomination in the land.

*Christ Crucified—the one meeting-point between Christ and the sinner.* By J. E. HOWARD. London: W. Yapp, 4, Old Cavendish-street, Oxford-street. Pp. 44.

An eloquent and polished production, for which we earnestly hope a large and lasting circulation. The appendices are of great value, and, equally with the essay itself, prove the author to be a scholar as well as a divine. We regret our very limited space will not allow of quotations; and in the absence of these we would recommend our readers, especially young men, to purchase for themselves a copy of this solid and useful production.

*Elizabeth Guthrie: her Life and Correspondence.* Dedicated to the operatives of Leeds. London:—J. Heaton and Son, 21, Warwick-lane. Pp. 40.

The subject of this exceedingly interesting memoir is viewed in these pages as a Sunday-scholar, a servant, and an invalid. She was called by Divine grace in early life, and after a brief career, much of which she passed in affliction, was taken home to her rest in October, 1843. She was enabled to glorify her God and Saviour both in life and in death. This unpretending account of the departed saint is written with beautiful simplicity, and deserves to be extensively read. The elder female Sunday-schools and serious young females who are about to enter service, and the more thoughtful of those who work in factories, should each be presented with a copy, and encouraged to imitate the sincere piety and calm submission to the will of God of Elizabeth Guthrie.

*Congregational Singing speedily improved by a short and simple method, &c.* London: Houlston and Wright, 65, Paternoster-row. Pp. 16.

A most practical treatise on congregational psalmody, and one that merits to be extensively known. By the plain and easy method recommended in these sensible pages, any man of intelligence and fair average musical power, might, in a very short period, do more to improve the singing of an ordinary congregation than could be accomplished in treble the time by any "scientific" system now before the world. We advise our friends who are interested in good congregational singing, to procure and study this little work without delay.

*Something is wanting in the Churches of Great Britain. What?—The Question answered.* By A. D. London: J. Heaton and Son, 21, Warwick-lane. Pp. 15.

This is a valuable tract on a subject of the highest possible importance to every Christian and to the church of God at large. The dispensation of the Spirit is the theme, and in a few earnest pages we have the subject presented in various aspects, and enforced by motives of the greatest weight. The author has at heart the true prosperity of the cause of Christ, and his earnest spirit has supplied a tract which deserves to be spread by thousands over the length and breadth of the land.

*The Right Gospel: a Sermon preached on behalf of "the Christian Blind Relief Society."* By JAMES WELLS. London: Robert Banks and Co., 182, Dover-road, S. E. Pp. 21.

A sermon containing great truths presented, in more than one instance, in new connections. The language is homely and strong, but never coarse; and the principal points are brought out with much effect. It is a discourse calculated to yield solid profit to the serious reader.

*God's Gracious Promise to his Faithful Servants: a Funeral Sermon for the late Rev. Thomas Shirley, of Sevenoaks.* By his successor, the Rev. J. MOUNTFORD.

London: J. Heaton & Son, 21, Warwick-lane. Pp. 12.

The late Mr. Shirley was one of the excellent of the earth. As a man, he was mild, gentle, and affectionate; and as a minister, sound, faithful, and modest. Indeed, his modesty often cast a veil over those excellencies which would have made him more conspicuous and better appreciated as a preacher of the gospel. In his pulpit ministrations *self* was forgotten, and the hearer lost sight of the man in the doctrines of his Master. He came to his grave in a full old age, and the above discourse is an affectionate tribute to his memory by his respected successor. May the mantle of the departed descend on our brother who is appointed to fill his place.

*A Letter to an Enquirer on Christian Baptism.—A Notorious Sinner Saved.—Little Harriet, the Sunday-school Girl; being Nos. 184, 185, 186 of the Baptist Tract Society.*

These tracts are interesting and valuable additions to the stock of the Baptist Tract Society. Every Strict Baptist church should keep an ample supply constantly on hand, and lose no opportunity of putting them into healthy circulation. They are eminently adapted to serve the cause of "pure and undefiled religion" throughout the land.

## Intelligence.

### Foreign.

#### DENMARK.

*Mindstrup Mark, Hveisel Sogn, per Veile, Denmark, Jan. 10, 1859.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—My last to you was of Dec. 3. I shall here give you an account of my proceedings since that time.

Lord's-day, Dec. 5, I was at Veile, preached fore and afternoon, baptized a female, and in the evening we sat down to partake of the Lord's-supper.

Monday, 6th.—Went to a place called Bredballe, about three miles from Veile, had a meeting at the house of the person baptized the previous day. This is the first time we have had a meeting at that place.

Lord's-day, 12th.—Preached again at Veile fore and afternoon, went to Bredballe in the evening, and preached there to a

great number of people. Some of them were very attentive, but some mocked. When we went away from the meeting, the village schoolmaster and some of his friends amused themselves with firing a gun after me.

Monday evening, we had a meeting at Veile, and a young woman, sister to the one mentioned above, was baptized, and, as I was about leaving in the night for Funen, we celebrated the love of our dear Redeemer in partaking of his last supper. I was very unwell that night, and more fit to lie in bed than to go on a journey. I lay down for an hour or two, but had no rest; rose about a quarter past twelve o'clock, and set off for Funen.

Next day, about dinner-time, I reached Odense, visited some of our brethren, but left again for Nyborg, the brethren there having appointed a meeting to be held the same evening. When I arrived, I was glad to meet there with the pastor of the church

at Ore, near Swendborg, whom I requested to preach in my place, myself being still very unwell. After that, I preached every day to attentive and well-attended assemblies. The clergy, however, taking alarm on account of my preaching, and because many people, both rich and poor, thought well of it, they assembled (so I have been told) from various places at Vindinge, about two miles from Nyborg, and induced one of the clergyman at Nyborg to deliver some discourses on baptism. Presently, an announcement appeared in the newspaper that he (Mr. Tolstrup is his name) intended to deliver some discourses to elucidate the questions about "the Christian infant-baptism and baptism." This sounds rather strange in English, but in Danish it is expressed by different words. Infant baptism is called "barne-daab;"—barne is child or infant, "daab" is baptism. Us they call Baptists, our principles or sentiments "baptismen." It would then read thus:—"The Christian barne-daab and baptismen." The first discourse was to be held Saturday night. A great number of people attended, myself and our brethren at Nyborg among them. His discourse was, to say the least of it, a miserable one. Let me give you but one example of his interpretation of Scripture. After a short introduction, he quoted the beautiful passage in Zech. xiii. 1:—"In that day there shall be a fountain opened to the house of David," &c. "This promise," said he, "was accomplished by our Lord, when he said in Matt. xxviii. 18:—"Go ye, therefore," &c. 'Baptism alone,' said he, 'is that fountain; there we can be cleansed, if we go down into it, though our sins were as blood. When the prophet says, 'The whole head is sick, and the whole heart faint,' there is no other place to which we can go but the baptismal font;—at no other place is a remedy." Is it not greatly to be lamented that a man holding such sentiments should be a teacher of religion? His whole discourse abounded with baptismal regeneration and salvation. He misrepresented us in various points, and I was much surprised to hear him declare that we deny original sin. I had taken some paper with me, and put down his discourse, intending to refute him.

Lord's-day, 19th, we had obtained permission to use the town-hall to preach in the forenoon, and had it announced in the newspaper. A goodly number of people attended—among them some of the gentry, and I preached a plain sermon from Heb. ii. 2:—"How shall we escape, if we neglect so great salvation?" I took no notice of Mr. T.'s discourse, but having been informed that we might have the hall again in the

afternoon, I announced it, and said I intended, please God, to refute Mr. T.'s discourse. This was quickly spread over all the town, and a great number of people attended. Two clergymen were present, the schoolmasters, the richest merchants, and a number of officers of the highest rank: Several of them had been to other meetings I had held. Mr. T. himself was not there. A great number of soldiers and some of the humbler classes were also present. These made some noise, but the rest behaved exceedingly well. Even one of the clergymen endeavoured to quiet the disturbers. It was an easy matter for me to refute Mr. T. I had the finest opportunity to proclaim and prove from Scripture some of the most important doctrines. I showed clearly what regeneration is, and what are its effects, and that neither infant baptism nor any other baptism is regeneration, nor does baptism produce it. Mr. T. having censured us much for laying great stress on *faith*, I showed that great stress is laid upon it in Scripture, and pointed out the necessity of it; for "he that believeth not shall be damned." I was several times interrupted by one of the clergymen who were present, who was honest enough to admit that the words I had quoted were Mr. T.'s, but said that the meaning could not be his. Well, said I, this may be so; very likely that Mr. T., in his warmth or zeal, has said what he did not mean. To this the clergyman assented. But ought a teacher of religion, in a public discourse of so much importance, to suffer himself to be carried away by his feelings, and say what he did not mean? Various questions were also proposed to me by other gentlemen. I answered them calmly, but did not suffer them to move me, it being my object that evening to refute and expose Mr. T.'s unsound interpretation and reasoning. As I had spoken for more than an hour, and accomplished my design, I told them that I should conclude for this time, but asked them to request Mr. T. another time to write his discourse, or at least the substance of it, as I intended to refute him again when I returned, as I had to leave the Tuesday following, being engaged elsewhere.

[After an account of his being pelted by a rude mob, Mr. Förster proceeds:—]

A man who had often attended our meetings, requested me to come to his house that evening and preach, his wife being unwell, and not able to go out. It was not far from brother H.'s, but the mob standing outside his house, we could not get out. At length they dispersed, and we had an interesting and well-attended meeting till

about twelve o'clock at night. You will be glad to hear that my labours at Nyborg have not been in vain, but have already met with the approbation and blessing of God. A woman, daughter of brother H., has been a believer for several years, but being convinced of the right and duty of believers' baptism, she has now been baptized. There are several others of whom we have reason to entertain hope.

Tuesday, 21st.—Left Nyborg for Odense, preached there on Wednesday, and left again on Thursday for Veile.

Saturday, 25th.—Meeting at Oesterho, Givskud parish;—had a long dispute with a man who was once a Baptist, but has since declined into sad error, and done us considerable injury. I am much grieved and troubled because of this. Pray with us and for us, that the Lord in his mercy may restore his people to the simplicity of the truth as it is in Jesus.

Lord's-day, 26th.—We had a meeting in the forenoon in Give parish, and in the afternoon at Collemorten.

Saturday, Jan. 1.—Meeting at Mindstrup Mark.

Lord's-day, 2nd, I was at Veile, preached fore and afternoon,—evening at Bredballe. The people at Bredballe have threatened to set fire to the house if we made our appearance there again. Some made a noise, and shouted after us when we left the village, but did no further harm.

Yesterday, Lord's-day, 9th, I was again at Veile, and preached twice. I intend, please God, to leave again for Funen very soon, perhaps next week.

With kindest regards to all kind friends, and wishing you every blessing, I remain, dear brother, yours affectionately in Christ,  
A. P. FÖRSTER.

P. S.—The tracts you sent I have received.

[In the "Freeman" of Feb. 9, there appears a letter from Dr. Steane, enclosing one from the Rev. A. Wiberg, of Stockholm, in reply to an enquiry of the Doctor's concerning the accuracy of a statement of Mr. Förster's that was inserted in this magazine for December last, p. 287. Mr. Wiberg does not authenticate the extract he sends from *Tiden*, and until we possess more complete particulars we are not prepared on such exceedingly loose premises, to question the *substantial* accuracy of Mr. Förster's account of that distressing manifestation of bigotry and cruelty. Mr. Wiberg himself admits that Mr. Förster's statements "are not entirely unfounded," but adds that they are "quite incorrect and greatly exaggerated." But what *proof* does he give in support of these charges? Why, just an

extract from an authority whose own accuracy has yet to be proved. We intreat our readers to suspend their judgment until Mr. Förster has been heard in his own defence.—Ed.]

#### PRUSSIA.

*A brief Account of Mr. Giessler's labours brought up to the beginning of 1859.*

After a description of scenes of persecution, such as have appeared in former numbers of the *Primitive Church Magazine*, and which, by the Divine blessing "have fallen out rather unto the furtherance of the gospel," our brother Giessler goes on to say:—

"The new year we commenced with a baptism; and this very day (Jan. 3rd) was a day of great joy to me. Having preached yesterday on the words, "How long halt ye between two opinions?" &c., I had the pleasure to-day to hear the experience of several souls, and three of them I could joyfully note down as being truly converted. Also others, as I am told, will come, and there are more than ten who are expected soon to join the church. But, as it appears also here, the enemy has not yet withdrawn, for when I went this afternoon, as I was required, to the police to get further permission to remain in the city, it was refused, and I was told that I should receive a summons the next day. What will be the result I don't know. Only one thing I know—that I have transgressed in having held religious meetings, and preached occasionally "out of season," without having given notice, (which was impossible) of it to the police;—further, in having immersed during severe frost, which is by the highest authority in Prussia prohibited, even for the whole winter-time. However, *one Lord* only I can and will serve; but in serving the one I must offend the other; and what now this other one will do with me, remains to be seen.

So, then, another quarter is gone. During it, I have preached the gospel sixty-three times, besides distributing some thousands of tracts, administering both ordinances, and disposing of Bibles and Testaments, thus assisting, at least in some measure, what I consider myself only to live for—the extension of Christ's kingdom. In the midst of these labours, I have, during this quarter, written a pamphlet entitled, "The State Church and the Bible," which seemed very needful. In it I have compared the two with each other, and shown that, in more than thirty different and important points they contradict each other. I think soon to get it printed. For writing it, with its more than 200 pages, I had to use those



midnight hours which just occasionally I could get.

For these winter months I had further commenced a *Bible class* on the Sunday evenings, at which the attendance is just as many as the meeting-place can hold. In these exercises I am going through the *subjects of controversy*, concerning which the people are so greatly deceived and ignorant, such as—1. The Bible and the Apocrypha. 2. The Lord's day and the holy days. 3. Immersion and sprinkling. 4. The church of Christ and the State Church. &c., &c.

The Lord graciously, I trust, has directed what has been done, and already followed these labours with his blessing. In reviewing the whole of the past, with its imperfections and failures, as well as trials and labours, and God's blessings and assistance, I am constrained, with Paul, to "thank God and take courage."

MORITZ GEISLER, *Missionary.*

*Königsberg, Jan. 3, 1859.*

#### REPORTING SERMONS—A JUDICIOUS PROHIBITION.

THE practice of taking down sermons in short-hand notes had reached such a height in Frankfort, that the consistories, both of the Calvinistic and the Lutheran bodies, have thought it necessary to prohibit it for the future. "The church," says the ordinance, "is not a lecture-room, but a house of prayer." A similar resolution would do good in many parts of England, where young men and others are found, not listening to the word of God, but practising or improving their skill in short-hand. Farewell to *devotion*, wherever such a practice is allowed to prevail.

#### THE GREEK CHURCH.

The following statistics of the Greek Church are quoted from a "Journal of a Mission in the East, sent out by the Malta College."

|                                                        |            |
|--------------------------------------------------------|------------|
| In Russia the numbers of the Greek Church are .....    | 50,000,000 |
| In Turkey .....                                        | 12,000,000 |
| In the kingdom of Greece .....                         | 800,000    |
| In the Austrian dominions .....                        | 2,800,000  |
| In the Patriarchate of Alexandria .....                | 5,000      |
| In the Patriarchate of Antioch, including Cyprus ..... | 250,000    |
| In the Patriarchate of Jerusalem .....                 | 15,000     |
|                                                        | <hr/>      |
|                                                        | 65,870,000 |

As nearly four-fifths of the Greek Church in the world are under the dominion of Russia, this gives the Czar the pretension to be acknowledged as the great head and protector of Greek Christianity.—*Burgess on Greek Christianity.*

#### AMERICA.

##### POPULATION OF CALIFORNIA.

THE San José *Tribune* estimates the population of California at 597,000. The estimate is based upon the returns of the local assessors. Of this population 332,250 are Americans, 38,500 Chinese, 15,000 French, 15,000 Mexicans, 10,000 Irish, 2,000 English, and about 4,000 colored persons.

##### POPULATION OF NEWFOUNDLAND.

THE population of Newfoundland, as shown by the census of 1857, is 119,336. Of these, 55,152 are Catholics, 42,859 Episcopalians, 20,142 Methodists, 302 Scotch Presbyterians, 520 Scotch Free Church, 347 Congregationalists, 44 *Baptists*!

#### GEORGIA.

GEORGIA has over twelve hundred miles of railroad built and paid for, and yielding to the stockholders more than an average of seven per cent, yearly dividends.

Within the next year, two hundred miles of additional road, completed and equipped, will be in operation. These roads, with but a single exception, are mainly the results of the enterprise, the energy, and capital of her own people.

We have cotton, wool, and paperfactories, rolling mills, foundries, and machine shops,—merchant mills—marble yards—gold, copper, and coal mines—all in a flourishing condition, and remunerating the proprietors by handsome returns on the capital invested.

The cotton crop of the present year will bring \$25,000,000 at present prices. The crop of cereals is worth twice that sum—the sugar and tobacco crop not being included in the account.

The State tax is not quite one-twelfth of one per cent.—the net income of the State road will be \$300,000. The State debt amounts to about \$2,000,000 and a tax of one-fifth of one per cent. would pay it in two years. Our banks are solvent—our merchants in the best of credit, and the people generally out of debt, with full crops of cotton, corn, &c., on hand. The country is healthy, with the exception of the epidemic in Savannah. We have six

male colleges, and colleges of the fair sex in almost every village containing five hundred inhabitants in the State. Looking to this statement of facts, is there a State in Christendom in the enjoyment of so many of the material elements of comfort, prosperity and success, as the great State of Georgia? [Good, so far,—but what of the poor slaves?—Ed.]

## Provincial.

### A MEMORABLE CHARGE.

*The following was the last Charge of Mr. J. Robinson, of Leyden, to the members of his Church, on the eve of their emigration to the New World, in A. D. 1620 :—*

"BRETHREN,—We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry. For I am verily persuaded, the Lord has more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches; who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember it as an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. Remember that, and every other article of your sacred covenant. But I must here, withal, exhort you to take heed what you receive as truth; examine it, consider it, and compare it with other Scriptures of truth, before you receive it. For it is not possible the Christian world should come so lately out of such thick anti-christian

darkness, and that perfection of knowledge should break forth at once."

[This affectionate address is worthy of being preserved. One part of it however requires a caution, and that is, that whatever assumes the character of "further light" shall be tested by the Holy Scriptures, or else we shall for ever have some "new case" palmed upon the church under that fair pretence. Mr. Robinson indeed strongly urges this course in the latter part of the above address, and we repeat the caution to prevent the possibility of a mistake.]

### IS THIS HONEST?

#### STRICT BAPTIST v. STRICT COMMUNIONIST.

PERHAPS it will seem strange to most of the readers of the *Primitive Church Magazine* that there should be an important distinction made between a *Strict Baptist* and a *Strict Communionist*. But it is a fact that some of the open communion brethren make a wide difference. I give a case which fell under my own observation, to illustrate this; a pastor was about to be chosen by a *Strict communion church* in Norfolk, when a gentleman was introduced to that church by one of the deacons and strongly recommended as well adapted to occupy that position. One of the members asked the question "Is the person you recommend a *Strict Baptist*?" The answer given by the deacon was "certainly he is, or I should not have recommended him to this church." The consequence was, that he was offered and accepted the pastorate. It soon after transpired that he was a thorough going mixed communionist. The deacon who introduced him to the church was then asked, "how is it you informed us that our minister was a *Strict Baptist*?" The answer given was "he is a *Strict Baptist*, as much of a *Baptist* as you are;—I never said he was a *Strict Communionist*." I think such base deception as this on the part of an office bearer in a Christian church needs no comment; he knew the church was *Strict*, he knew the question had reference to communion, but what mean acts will not some resort to to forward their own ends, especially when they are embarked in a bad cause. I have written these facts to put our churches on their guard.

JOHN P. BANE.

*Downham, Norfolk, Feb. 3rd, 1859.*

P. S.—The deacon above referred to is not the only one who makes such a distinction.

## DECLINE OF SOCINIANISM.

*The Inquirer*, an accredited organ of the English Unitarians, makes the following characteristic admissions in its numbers for July and December last. They are significant signs of the times, not, however, that the seceders from that body embrace *Evangelical* religion, for this is very doubtful; but that they indicate clearly that no amount of mere intellectualism enlisted in the service of theological error, will keep that error from decline and final extinction. The second extract recommends *doctrinal* preaching as the means of saving their body from farther decay. Much as we detest a system that denies both the atonement and special grace in human salvation, we should nevertheless rejoice to hear that this advice had been reduced to practice, for the day in which *doctrine* shall become the staple of Socinian pulpit teaching, will be also the day when the sophistry of the entire system will be exposed to the world.

"Year by year our congregations grow weaker,—often in numbers, more often still in social influence and relative importance. It is but a short time since the treasurer of one of our Institutions assured us that the denomination to which we belong is gradually changing its character altogether, and that he now drew his subscriptions from a lower grade in the great middle class. Or, if we take individual congregations, we find the same result; and Wakefield, Exeter, and Norwich, are but individual examples of a universal rule. Liverpool has doubled and trebled its population, and the three Unitarian congregations, which existed at the beginning of the century, barely maintain their ground, either socially or numerically."

"*Doctrinal* preaching was never more required than it is at the present time. *Our churches are languishing for the want of it.* So far from being dry and unacceptable, it has always been effective and popular. For want of it, we are losing ground as a church; for want of it our youth are deserting us, from pure ignorance of the principles we profess. The greatest preachers of all ages have been doctrinal, and not merely ethical. We want no mere sentimental platitudes, or mystical utterances out of EMERSON and the Transcendentalists."

## SUNDAY SCHOOL TEACHERS.

JOHN BRIGHT, M. P., in his eloquent speech at the Music Hall, Edinburgh, paid the following gratifying tribute to the value of Sunday-school labour:—"I don't believe

that all the statesmen you have in existence—all those officials who set us down for knowing nothing about public affairs—I don't believe that all the efforts they have ever made have tended so much to the greatness and the true happiness, and to the security and the true glory of this country, as have the efforts of your Sunday-school teachers."

## MATFIELD GREEN, BRENCHELLEY, KENT.

THE children of the Baptist Sabbath-schools, to the number of 132, had their usual annual dinner recently, when the ample *material* supply gave good satisfaction to the smiling juveniles, all of whom appeared happy and thankful. A considerable number of friends sat down to tea at five o'clock, and the chapel was well filled in the evening, to listen to a lecture on the "*Kentish Martyrs*," by Mr. Shindler, the pastor.

## MINISTERIAL CHANGES, ETC.

Mr. J. M. Morris has accepted the pastorate of the Baptist church assembling in Turret Green, Ipswich.

Mr. G. Dunn, late of Bradford, has become pastor of the Baptist church, Airdrie, Scotland.

Mr. James Bury, late of Haslingden, has removed to Darwen, and taken the oversight of the newly-formed Baptist church in that place.

Mr. Thomas Voysey, of Hammersmith, has become pastor of the new Baptist interest at Sandy, Bedfordshire.

Mr. Clare has resigned the pastorate at Perth, on account of ill health.

Mr. F. King, late of Aldreth, has become pastor of the Baptist church at Great Grimsden, Hunts.

Mr. W. Varley, recently returned from South Africa, has become pastor of the church at Stourbridge.

Mr. Thomas Morgan has removed from Machen, and become pastor at Nodffa, Abersychan.

Mr. John Watts, late of Wotton-under-Edge, has accepted the pastorate at Saffron Walden.

Mr. J. Williams, from the Academy at Pontypool, has become pastor of the English Baptist church, Dowlais.

Mr. A. Macdonald has resigned the pastorate of the Baptist church at Edenbridge, and Mr. E. R. Hammond that of the church at Town Malling; both are open to an engagement elsewhere.

Mr. J. A. Spurgeon, late of Regent's-park

College, has accepted the pastorate of the Baptist church, Southampton, lately under the care of Mr. M'Laren, now of Manchester, and expects shortly to commence his labours in that town.

Mr. David Jones, late of Beaumaris, has become pastor of the church at Glynceiriog, near Llangollen.

Mr. John Roberts has resigned the pastorate at Llanfyllin, Montgomeryshire.

Mr. D. W. Morris has removed from Ystradyunlais, and settled at Cwmsarnddu, near Llandoverly.

Mr. G. Small has removed from Croydon. His present address is, 76, Lamb's Conduit-street, London, w. c.

Mr. Watson Dyson, of Horton College, has accepted the pastorate of the Baptist churches at Offord and Yelling, Hunts.

Mr. John Horne, of Horton College, has accepted the co-pastorate with Mr. W. Burchell, Rochdale, and expects to commence his ministerial labours there in the month of July.

The Baptist church at Goldhill, Bucks., for many years under the care of the late Mr. D. Ives, has invited Mr. W. C. Atkinson, formerly missionary in the British colonies, for six months, with a view to the pastorate. He commenced his labours on the second Lord's-day in February.

#### BAPTISMS.

ROSS, HEREFORDSHIRE.—Not long since, a follower of our Lord and Saviour was baptized at Leys Hill Chapel, by Mr. James Shaw. He had for several years been a local preacher among the Wesleyans, and preached a suitable sermon to an attentive congregation before the administration of that ordinance.

On Dec. 12, two females were baptized by Mr. Shaw, one of whom is truly a brand plucked from the burning. Since her conversion she has been enabled by the grace of God to walk worthy of her high calling, and bids fair for being useful in the Lord's vineyard. The other is a daughter of Mr. J. Moore, Baptist minister at Whitstone, near Hereford. T. H.

KINGSTON-ON-THAMES.—On the evening of Feb. 2, Mr. T. W. Medhurst administered the ordinance of Christian baptism to three believers, one from the Church of England. Thus we have another token of the Lord's approbation of the labours of his faithful servant.

EBENEZER CHAPEL, BACUP.—Feb. 7th, three, by Mr. Smith.

MILLGATE.—Feb. 14, three, by Mr. Smith, of Bacup.

FENNY-STRATFORD.—On Lord's-day, Feb.

6, two females were baptized in accordance with the rite of believers' immersion, after a sermon from Psa. cxix. 59, 60; and a goodly number more are seeking the way to Zion.

#### DEATH.

MRS. HATFIELD, for many years a member and diligent Sunday-school teacher in the Baptist church, Goldhill, Bucks, fell asleep in Jesus, on Saturday, Feb. 12, 1859.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                                   |    |    |   |
|-----------------------------------|----|----|---|
| Mr. D. Fraser, Lochgilphead ..... | 0  | 14 | 0 |
| Capt. J. Campbell, R. A. ....S.   | 1  | 1  | 0 |
| Mrs. Trego, Devonport .....       | 2  | 0  | 0 |
| Ditto, ditto .....                | H. | 1  | 0 |
| Ditto, ditto.....P. C. M.         | 0  | 10 | 0 |
| Mr. G. Stephenson, Devonport ...  | 0  | 10 | 0 |

#### PER REV. J. HOWE.

##### Bacup.

|                                              |   |   |   |
|----------------------------------------------|---|---|---|
| Second church, Zion Chapel, collection ..... | 5 | 8 | 0 |
|----------------------------------------------|---|---|---|

##### Waterbarn.

|                                  |   |    |   |
|----------------------------------|---|----|---|
| Collection .....                 | 6 | 8  | 2 |
| Penny weekly subscriptions ..... | 1 | 10 | 0 |
| Week evening Bible Classes ..... | 0 | 13 | 2 |
| Proceeds of Tea Party .....      | 0 | 8  | 5 |

#### PER REV. T. VASEY.

##### Elgin.

|                                |   |    |   |
|--------------------------------|---|----|---|
| Mr. A. Urquhart, Sen. ....     | 1 | 0  | 0 |
| Miss Urquhart .....            | 0 | 2  | 6 |
| Dr. L. K. Urquhart, R. N. .... | 1 | 0  | 0 |
| Mr. A. Urquhart, Jun. ....     | 0 | 10 | 0 |
| Mr. Walter Urquhart .....      | 0 | 5  | 0 |
| Miss Ann Grant .....           | 0 | 5  | 0 |
| Dr. Craig .....                | 0 | 2  | 6 |
| Miss Simpson .....             | 0 | 2  | 6 |
| Two Friends .....              | 0 | 5  | 0 |
| Three Young Men .....          | 0 | 2  | 0 |

##### Little Wild Street.

|                                            |   |    |   |
|--------------------------------------------|---|----|---|
| Missionary Prayer Meeting ...              | 2 | 0  | 0 |
| Sunday-school collections .....            | 1 | 0  | 0 |
| R. Lush, Esq., Q.C. ....                   | 2 | 2  | 0 |
| Thomas Pillow, Esq. ....                   | 0 | 10 | 0 |
| Woolwich: collection, by Rev. C. Box ..... | 2 | 10 | 0 |

#### RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                 |    |   |    |   |
|---------------------------------|----|---|----|---|
| Mr. Briscoe, London, 1858 ...   | S. | 1 | 1  | 0 |
| Capt. J. Campbell, R. A., 1858  | S. | 0 | 10 | 0 |
| Mrs. Trego, Devonport, 1859 ... | S. | 0 | 10 | 0 |
| Mr. G. J. Stephenson, do. 1859  | S. | 0 | 10 | 0 |
| Mr. T. Pillow, London, 1859 ... | S. | 0 | 10 | 0 |
| Mr. Clements, Southwell .....   | D. | 0 | 5  | 0 |

#### FOR PRIMITIVE CHURCH MAGAZINE.

|                                 |   |   |   |
|---------------------------------|---|---|---|
| Miss Mary Spencer, Ramsgate ... | 5 | 0 | 0 |
|---------------------------------|---|---|---|

## Summary of Events and General Intelligence.

**PARTICULAR DAYS, &c., IN MARCH.**—1st. Great debate in Parliament concerning the House of Lords, 1659.—2nd. Death of John Wesley, 1791.—3rd. Louis Philippe escaped to London, 1848.—6th. Death of William III, 1702.—7th. Slave Trade abolished, 1807.—8th. Birth of the celebrated Raffaele, 1483.—11th. Birth of Tasso the Poet, 1504.—12th. Chelsea Hospital founded, 1682.—13th. Sudden Death of Justice Talfourd, 1854.—15th. Julius Cæsar assassinated, B. C., 44.—Ditto. London Bridge commenced, 1824.—16th. Birth of French Prince, 1856.—18th. Princess Louisa born, 1848.—20th. Death of Sir Isaac Newton, 1727.—21st. Death of Southey the Poet, 1843.—23rd. Southwark Bridge opened, 1819.—24th. Death of Queen Elizabeth, 1603,—and of Dr. Whitby, the writer on "The Five Points," 1726.—26th. Reform Bill read a first time, 1830.—28th. War with Russia proclaimed, 1854.—29th. Manchester first created a City, 1853.—30th. Treaty of Peace signed at Paris, 1856.—"Blessed are the Peace-makers."—31st. Population Census, 1851.

**OLD PSALM TUNES.**—*Blackwood* says of old Psalm tunes:—"There is to us more of touching pathos, heart-thrilling expression in some of the old Psalm tunes than in a whole batch of modernisms. The strains go home, and the foundations of the great deep are broken up—the great deep of unfathomable feeling that lies far, far below the surface of the world-hardened heart—and as the unwonted, yet unchecked, tear starts in the eye, the softened spirit yields to their influence, and shakes off the load of earthly care, rising purified and spiritualised into a clearer atmosphere."

The Bedford Baptist Association, Iowa, was constituted two years ago, with nine churches and 341 members. At its recent session seven new churches were received, and an addition reported of 304 by baptism. It now numbers 20 churches, and 816 members.

A missionary in the Chinese waters having distributed several copies of the Ten Commandments on shore, they were sent back the next day with the request that they might be distributed among the French and English, for the tracts contained admirable doctrines, and these foreigners evidently much needed them.

Recently an Independent minister, while officiating in a Glasgow West End chapel, publicly prayed for the newspaper press of the kingdom, and more especially of that city, that it might be guided to take a correct view of all matters affecting the public interest.

**CLERICAL LIBERTY.**—According to the *Bath Journal*, two clergymen in the west of England have published their protest "against the intrusion of unauthorized teachers, under the sanction of the Scripture Readers' Society, into their parishes, not only without their permission, but against their consent." With these gentlemen it is evidently a grievance or worse to "save a soul from death" without their consent.

**THE BIBLE.**—The Bible contains 2,566,489 letters, 810,697 words, 31,173 verses, 1,189 chapters, 66 books, the word "and" occurs 46,227 times; "Lord" 1,815; and "reverend" only once, that in the 111th Psalm. The 27th verse of the 17th chapter of Ezra contains the complete alphabet. The 19th chapter of the 2nd Book of Kings, and the 37th chapter of Isaiah, are alike. The first man recorded as buried in a coffin was Joseph, 50th chapter of Genesis, and 26th verse. Nowhere but in the 1st chapter, 2nd Timothy, is the name "grandmother" mentioned. There is no name or word of more than six syllables in the Bible.

**READING SERMONS.**—An Old Itinerant in the *Zion's Herald* says, with respect to "the practice of reading for preaching:" "Its strongest arguments are analogous to the reasons for walking on stilts, namely, a man can take longer steps, appear taller, and save shoe leather."

**DISPLAY IN DEVOTION.**—Dr. Wayland says: "If we keep on in our present course, building expensive churches (chapels) and keeping up our expensive worship, our population will all be heathen, both within the church and without."

Miss Burdett Coutts has, for the third time, endowed a bishopric. She has given £15,000 for the bishopric of British Columbia, and £10,000 for the other clergy.

The Edinburgh papers state that the late Miss Mary Barclay, of Carlton-terrace, has bequeathed her entire property, amounting, it is estimated, to about £30,000, to the Free Church.

**PAY YOUR DEBTS.**—Every man in China must pay his debts at the beginning of the year, and also at the time of a religious festival, about the middle of the year. If unable to settle at these times, his business stops until his debts are paid.

Printed by JOSEPH BRISCOE, 28, BANNER STREET, in the Parish of St. Luke, in the County of Middlesex, and published by ARTHUR HALL and GEORGE VIRTUE, 25, PATERNOSTER ROW, in the Parish of St. Faith, under St. Paul's, in the City of London.—TUESDAY, MARCH 1, 1859.

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXXIV.—APRIL 1, 1859.

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Essays, Expositions, &c.

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“I HAVE KEPT THE FAITH.”

2 TIM. IV. 7.

THE Baptist annual meetings are near at hand, and while it should be the settled sovereign rule of every-day life to keep the faith, it is doubly binding as a law upon all who at these great gatherings take a public part in the affairs of the churches.

But is the faith so kept? Is it preserved with that studied care, that scrupulous fidelity, which are due to a deposit so sacred and precious? Are we tremulously alive to keep the fine gold of the kingdom of Christ pure from all worldly admixture, which, like dross of every other kind, can only lessen the value and reduce the utility of the great and serious trust? To this grave subject we would respectfully direct the attention of our readers, in the hope that the remarks which follow will tend to prepare them for the right discharge of their duty in connection with the approaching meetings.

Without indulging in a captious spirit, it is plain beyond all question that throughout the denomination at large, the faith is *not* kept. That there are encouraging exceptions to this remark in various directions is readily and joyfully admitted. There are both brethren and churches who sigh, and groan, and labour, to preserve the faith in all its purity;

and who mourn with a deep and bitter mourning over the awful defections that prevail throughout the land. But these are exceptions. The mass, the great body of professors, especially the *élite* of the denomination, are evidently of another spirit. With them “creed” is of little or no consequence whatever. “The faith” is to them a matter of secondary concern: and if the general aspect of the profession, whether in the pulpit or the pew, reaches the standard of their “respectability,” they have charity enough to overlook all the dogmas of a Paul, a Luther, or a Calvin. Viewing these things comprehensively, but just as they are, we conclude from a dire necessity and with genuine sorrow, that as a whole, throughout the Denomination at large, the faith of God is *not* kept.

I. *It is not kept in doctrine.* So far as the cause of God and truth *can* be in danger, it is so in Great Britain to an alarming degree. The *doctrine* of the church has deteriorated of late years beyond all former precedent since the period of the Reformation. The doctrines of sovereign grace, imputed righteousness, justification by faith alone, the new birth, effectual calling, final perseverance, and the indispensable necessity of the Holy Spirit, with others of a kindred character which

spring out of them, are very rapidly disappearing, or have already departed, from the churches. The sermons of the most part, are mere displays of intellectual ability,—the teaching scarcely a shade better than bare morality,—the worship that of mechanical officialism,—and the prayers, without penitence, humility, or power. Among considerable numbers of Baptists themselves, the atonement is an *adaptation* of love to latent but defective virtue in man; and not a vicarious sacrifice for sin;—the Holy Spirit is allowed to be a *superior influence*, but not a Divine Person,—conversion is nothing more than an external reformation, but without a change of heart,—and religion in all its substance, its origin, its progress, and final perfection, the voluntary and spontaneous work of *virtuous man*. These are the doctrines taught in a large number of pulpits, accepted with pleasure by numerous churches, contended for by respectable officials, and applauded by a smiling and a friendly world. But when these insipidities are carefully examined in the light of Holy Scripture, or placed side by side with the Baptist theology of a better age, it will have to be confessed of all the churches that tolerate and admire them, “we have not kept the faith.”

## II. *The faith is not kept in its discipline.*

The church of God is not a wild and open common, but a sacred enclosure, the appropriated and sanctified dwelling-place of those *alone* who have “passed from death unto life.” It is the earthly home of such as are “born of water and of the Spirit,” and these only possess the right to “go in and out and find pasture.” The discipline of the faith is the ordained safeguard of this privileged retreat against the worldling and the hypocrite. Within those holy precincts the unconverted should never find a place. They are not “born again,”—they are not “new creatures in Christ Jesus,”—they are not alive from the dead, and have no claim to a residence among the living. The home of the family is not the place for a corpse, nor can the “dead in trespasses and sins” be allowed an abode within the living temples of the ever-living God. Consequently, the utmost vigilance should be exercised to exclude the members of a carnal world from the

habitation of the new-born family of Heaven.

But is not the spirit of modern proselytism adverse to this judicious care for the purity of the church? Has not the rage for increase, the pride and boast of mere numbers, proved fatal to the integrity of truth, and injurious to the interests of our associated piety? How many churches are there who admit their members without any enquiry beyond that of an external morality? How many more are content with a *written* statement from their candidates? And a still larger number, having *pressed* a public profession upon the applicant, shrink from any investigation into *spiritual* character, from a well grounded dread of exposing and defeating their own precipitancy! They dare not hazard an examination that might lay bare the unfitness of the party whom they have already invited to enter the church.

And what are the consequences? Instead of churches composed of saints, lovers of the truth, grateful for pardoned sin, and glowing with love to Him whose precious blood procured that pardon with all its joys and glorious hopes; we have “intellectual” hearers, profound critics on style, *haters of doctrine*, lovers of smooth things, and advocates of a charity whose highest ambition consists in incorporating as much of the world with the church as it is possible to obtain. Where are now the churches,—or, where are even the associations, (with a few solitary exceptions), that lift up the cry against Arminianism on the one hand, or that denounce the faintest approaches to Socinianism on the other? Where are the pulpits that glory in such a theology as that of Abraham Booth, or the occupants of pews that delight in the experimental religion of a Dr. Gill? We may look through the land, and travel the web-work of its railways, and with few and almost unknown exceptions, we shall have heart-rending reason to exclaim over the churches of Britain, Alas, alas, they have not kept the faith!

## III. *The faith is not kept in its communion.*

“The church of God, which is the pillar and ground of the truth,” is pledged to honour her Master by an unquestioning obedience to his commands. Bought with his blood, and redeemed by his

mercy, her allegiance to her Lord is the smallest return she can render for his infinite compassion. To other parties she owes nothing, consequently their wishes she is not at liberty to consult, and their desires she should regard it beneath her to gratify by the smallest infraction of the known will of her Lord. No plea of charity will compensate for the breach of his rule; no considerations of expediency ever atone for an innovation upon his authority.

The "communion of saints" is a part of the faith entrusted to the keeping of the churches. Have they *kept* the faith in this great particular? or have they "proposed an amendment" in its stead? Have they preserved the Lord's communion to the baptized? or have they presumed to lay it open to the unbaptized? Have they rigidly adhered to the gospel precedent and precept? or have they superseded them by *something better*? If they have swerved from original rule, surely it must be in favour of something better, or it is presumable they would never have swerved at all. And having *improved* upon the gospel plan, it follows as a matter of course, that it was *not perfect* before, or they have improved upon perfection itself! Oh the modesty, the humility, the lowly-mindedness of modern Baptist churches! How profound the wisdom, that has at last made *more perfect* even the perfect will of God!

But with all their works of supererogation, have they "*kept the faith*?" Is their communion now just such as a humble reader of the New Testament would find in its sacred pages? Is it such a communion as the apostles practised? Is it such a communion as "the faith once delivered unto the saints" must for ever enjoin? Is it, in a word, the faith "*kept*," or the faith *not kept*, on the great point of communion? Go from end to end of Great Britain—traverse her provinces, inspect her cities, and examine the churches that are spread throughout the whole domain, and among the great majority there will be found a communion which, louder than words or the sound of a trumpet, is declaring to the ends of the earth that *they have not kept the faith*.

Brethren,—Representatives of the churches!—on whose official care the future of the Denomination will depend in no unimportant degree, allow a word of friendly counsel. Be firm,—be decided. Oppose with a respectful determination, and a honest boldness, the fashionable tendencies of the day in favour of compromises. The Denomination is already compromised to a fearful extent on the communion question, and as a natural consequence we are rapidly approaching a still more fearful compromise on doctrine itself. On one side we are falling away into a treacherous Arminianism, and on the other numbers are coquetting with a diluted Socinianism, no less to be deplored than Deism itself. Brethren! stand up boldly for the truth which was for ages the glory of the Baptist denomination. Declare in the face of wealth, of power, and of office, that these fashionable compromises will prove, sooner or later, our denominational ruin. Tell them that just as we let in the world, we shut out the Holy Spirit. Tell them that our strength lies in *principles*, and not in mere numbers; and enter your bold protest against any projected course that would conciliate an ungodly world at the expense of godly sincerity and truth. Hesitate not to affirm in their presence that the blessing of God is of ten-fold more value than the smiles of a patronising gentility, and fear not to affirm with an undaunted decision that the open communion system is sinking our entire body into a premature old age. What if they will not retrace their steps,—what if blind to consequences they determinately refuse to reform their course, or even to listen to your remonstrance;—is it nothing that you have done your duty? Is it nothing that you have stood in the breach and at least attempted to stay the plague? Will it be nothing that you have pleaded for God, and protested for his honour? Yes,—such a course is precious above all wealth; and what will not be the unspeakable satisfaction to that faithful servant who amidst the frowns of the proud, the silence of desertion, or the pains of death, is able to exclaim "I HAVE KEPT THE FAITH?"

O. L.



## WICKLIFFE.

BY REV. B. EVANS, D. D.

PERHAPS many of my readers have often gazed with unmixed pleasure on the morning star. The feeling which has been excited by that beautiful orb has been deepened by the calm repose of nature around you. Not a sound has disturbed the deep silence of the early morn: the solitude is unbroken: all nature is at rest. Gradually the herald of day pales as you still gaze on it. A brighter light is rising in the distant horizon. It shoots rapidly across the sky, tinging the mountain tops with beauty, and shedding its radiance of gold and crimson on everything around you, as higher and higher it rises in the heavens. The morning song of creation welcomes the rising sun, and the herald now gives place to the monarch; the rays of the smaller orb are lost amidst the growing splendour of the god of day. I need not remind the reader that this beautiful object has supplied the title by which Wickliffe has become familiar to us as a household word,—“*The Morning Star of the Reformation.*”

In this and a subsequent paper or two, the writer is anxious to exhibit some aspects of the character of this extraordinary man. We attempt no sketch of his life. It is too vast, and fills too wide a space for compression into the pages of a magazine. Still, to all who love moral greatness—who mark with grateful feelings the wondrous workings of God's hand in nations and individuals, and to Baptists in particular, everything about this spiritual hero must be clothed with touching interest. The sketches will not be continuous, but fragmentary.

## I. THE PREPARATION.

Of the early life of Wickliffe before going to Oxford, we really know nothing. The youthful career of great men, like some of the first movements towards great moral or social revolutions, are unobserved by the multitude, and are, therefore frequently lost to posterity. The hero of the future is hidden amidst the group of the ordinary and common-place boys in the play-ground. It is not till a nation's eye is fixed on his individual actions, or absorbed with the splendour of

his achievements, that enquiries about his childhood, or the incidents of his youth are invested with any attraction. With Wickliffe and men of his age we scarcely wonder. The press, the telegraph and the power of steam were unknown. Society was only rising from its rude chaos into anything like form. It was massive, but not polished. Strong, but only in muscle and bone, and not in mental and moral power. Knowledge was very limited, difficult to acquire, and it was only by patient and laborious effort that it was communicated from district to district.

To Yorkshire, England has been indebted for some of the noblest of her statesmen, her philosophers, her patriots and her divines. Upwards of 500 years ago, probably about the year 1324, the reformer was born. Wycliffe, near to the beautifully rural town of Richmond, in the North Riding, was the place of his nativity. This village, which appears to have been the abode of his ancestors for some time, supplied the name by which he was afterwards so well known as “de Wycliffe.”\* Though, probably, not of the highest rank, his parents were doubtless above the lowest class. It would be interesting to uplift the veil which shrouds, in all but impenetrable gloom, the early life of the great Yorkshireman. To gaze on his youthful sports, to mark the unfoldings of his mental and moral powers, to witness the joyous outburst of spirit as he threw himself into the sports and rough pastimes of his age, and which would exert an influence in the formation of his manly and commanding character. But on every incident which marked this period of his life, the page of history is silent.

Education at this era was not only inferior in quality, but equally limited in quantity. Most of the great religious houses had scholastic establishments attached to them, and in some of the large towns the means of instruction could be obtained; but over the wide surface of the country they were only thinly scattered. Despised by

\* Wycliffe means a dwelling-place on the banks of a stream.

the great nobles and the feudal chiefs of the nation—the lower class, by their bondage and social position entirely cut off, education was confined in the main to the middle classes.\* Probably within the conventual walls of Ripon, the episcopal city of Durham, or some other priory school, Wycliffe quenched his thirst for learning. For seventeen years he was thus employed, storing his youthful mind with such elements of learning as his monkish instructors could supply.

Oxford was now his destination. Designed for the church, he was sent to this then very celebrated seat of learning to finish his education. The veil of mystery is now uplifted; there is no uncertainty now about his course. Before us he now stands, concentrating our attention, and gradually filling one of the widest circles in those stirring times, which left so deep an impress on our national history. Oxford at this time was very famous. Some of the most gigantic intellects of that age had made it illustrious by the splendour of their genius and their method of instruction. Bradnardine, R. Bacon, Occam, Duns Scotus, and others, whose subtle minds tried to penetrate everything, and then exhaust themselves in words and forms, had taught with eminent success. 30,000 students, at one time, are said to have crowded the city, seeking to quench their thirst for knowledge in its academic bowers.† It would be exceedingly interesting to have a picture, clear and graphic, of the social and scholastic life at Oxford at this distant period. The difficulty is great. If we try to throw the mind back upon the past, and, by an effort of the imagination, penetrate those distant ages gathering around us the inci-

\* Many, perhaps most of these great barons and their noble dames could not write. Not till the reign of Henry IV. were villains, farmers, and mechanics permitted by law to send their children to school; and, long after, they could not educate a son for the church without permission from their lord.

A curious instance of the profound ignorance which existed at a much later period in Spain, occurs in Miss Wood's Letter of Royal and Illustrious Ladies. The ambassador of Ferdinand assured him "that the larger portion of the common people in Spain are utterly ignorant of the existence of any other country than their own." And this in the reign of Ferdinand the Catholic!

† Fitzsralph blames the friars for the diminished numbers.

dents and facts which history has recorded, still we fail. We are apt to think of the past under the influence of the present,—to think of the classic retreats on the banks of the Isis, their stately and venerable piles, as they rise in their beautiful and majestic proportions before us,—of the refinement of social life,—of the bounding energy of young England, in striking the ball in their cricket ground, or in impelling the swift boat on their sluggish stream. From memory we must obliterate all this. The Oxford upon which the ardent-minded young Yorkshireman first glanced, and the life into which he threw himself, was a perfect contrast to all this. We must think of the city with its wooden sheds, or habitations of lath and plaster, or wattled dwellings with their earthen floors, covered in some cases with straw or rushes, and the common receptacle of all refuse. We might look at them in their public gatherings to listen to the professor, as he doles out his scanty portions of information, or mark them as uproariously they enter into the mental conflict, or as they sit down to the common table, without a knife, or fork, or spoon, and in the most primitive manner devour their meal of salt meat or fish, and probably without a vegetable to give variety to it. Following the students to their room, in their coats of serge, with a leathern girdle around their loins, and their long flowing hair covered with a woollen cap, and their feet shod with long pointed shoes, we should see them, over some rush-light, or by the blaze of some piece of rag or tow dipped in oil or grease, and placed in an earthen lamp, poring over the lesson of the day from some MS. work, or transcribing from some rare and costly roll the condensed wisdom of the past, and then throwing themselves on the hard bench or the cold ground in their daily dress, to snatch a few hours' repose. Or if we transport ourselves to the pleasant meads, and witness their English athletic games, we should hear their wild and boisterous shouts, as they give vent to their fierce, joyous spirit, and as they mingle in the manly exercise, or engage in some of those party conflicts which the northern and southern factions of the students so frequently promoted.

If we fill up this rough outline—give all the shades to the picture which it

needs—mingle with it the multiplied forms and senseless, but somewhat imposing, ceremonies, which the church enjoined, with the student's life at Oxford in the fifteenth century we shall become a little familiar.

Let it be remembered also, that, limited as the circle of knowledge was in this, one of the first schools of Europe, the facilities for acquiring it were very few. Learning was no easy task. The press had not smoothed the rugged path to the temple of science. No primer, no introduction, epitome or compendium aided the inquisitive youth. No friend to youth had supplied either simple lessons in grammar, arithmetic, or astronomy. No Books, as we possess them, existed not. The most celebrated libraries had only few works on their shelves. The student must write down from the lips of the tutor everything he said. He must copy for himself the works of those authors he wished to master, or get some one else, at a considerable cost, to transcribe them for him. Toil awaited the successful student. Over the midnight lamp his studies must be prosecuted, and in circumstances, too, which would cool the fervour of many an ardent mind in our day.

It would afford but little interest minutely to detail the outlines of study prosecuted at Oxford at this time. A sentence or two will be enough. Grammar, rhetoric and logic, with arithmetic, astronomy, &c., formed the basis of their secular study. Music was a prominent feature in the services of the church,—the canon law in all ecclesiastical matters was supreme; and as civil offices were mostly filled by the great churchmen, these, with divinity, made up, in the main, the chief objects of pursuit. Mental and moral science, and the higher ranges of Biblical literature, the languages of Palestine and its cognate tongues, and that of classic Greece, formed no part of their intellectual course.\* The authority of Aristotle was supreme, and scholastic authority all-powerful. The former, Friar Bacon assures us, had the same authority in philosophy as the apostle Paul had in theology, whilst Lombard, Scotus, and Aquinas challenged unqualified obedience in the latter.

\* R. Bacon assures that he only knew four who had any knowledge of Greek; and Petrarch was regarded by Innocent VI. as a magician, because he could read Virgil.

Into all these departments of knowledge Wickliffe threw himself with uncommon ardour. His efforts were untiring, and no difficulties cooled his zeal or made him relax his studies. The mastery of one subject nerved him with fresh strength for grappling with another. Raised to one elevation, his prospect only enlarged, and, with fresh ambition, he sought to explore the whole field of knowledge as it opened before him. Distinction crowned him, and gradually he rose to high places in the scholastic circle, and made his power felt on the community around him. One of his bitterest enemies says, "*that he was a most eminent doctor in theology, in philosophy he was second to none, and in the scholastic divinity he was second to none.*" So intensely was his mind absorbed with Aristotle, that the larger portion of the philosopher's works was committed by him to memory. No one familiar with the writings of the illustrious reformer can doubt that his acquaintance with "the scholastic disciplines" was equally accurate and full. But all these were only subordinate to a higher range of thought and enquiry. The Grecian was used to aid his acquaintance with Paul, and the master of the sentences only to extend his knowledge of the works of Augustine, Basil, Gregory and others. To a purer fount he repaired to quench his thirst for evangelic knowledge. The sacred volume was the source of new light and moral vigour. Its great truths absorbed his heart; and in his public lectures in the divinity chair, to which he was raised when comparatively young, he urged them with such power and clearness, that he was only known by the designation of "the evangelical doctor." This was his favourite study. His mind appears to have luxuriated in its rich and ample resources. His prelections were given with such freshness and vigour, that they excited intense interest, and drew multitudes to listen to his novel expositions of revealed truth. Many of his works now extant were prepared for, and read in, the class room. They are full of vigour, racy, and rich in all that is sound and vital in the great verities of the Christian faith; and their utterances must have augmented his influence greatly. The mastership of a college, and the bestowment of livings, evinced the esteem in which he was held by those in power,

whilst under his teaching a class of men were raised up, who made known in every part of the kingdom the rising fame of the young reformer.

It is no disparagement of Wickliffe to say that, with all his mental treasures and scholarly attainments, he fell far short of those of subsequent ages. He stands before us like the roughly-hewn outline of some gigantic and massive figure, which other artists might polish and perfect. Amongst his fellows, his position was commanding. In all that could elevate and expand mind, and shed a glory around our nature, he had no equal; while in

high-souled moral principle, in the broad and lucid view of Christian doctrine, and in his deep and intense hatred to vice and religious formalism, and his quenchless love of man's native freedom, he was ahead of all his cotemporaries. All these were growing. Every year augmented his influences and increased his resources. He felt that he had never attained. His work was not finished while anything remained to be done. How he expended the affluence of his mental and moral wealth we shall see.

(To be continued.)

### ACCORDING TO YOUR FAITH.

"According to your faith be it unto you." MATT. ix. 29.

HERE is an oft repeated truth which is left unexplained. It seems strange to poor carnal reason that the Bible should contain statements of this sort without accompanying explanations. But why should Jehovah give explanatory notes to everything he says? Neither the parent nor the teacher does this. And shall we presume to deny to Jehovah the prerogative of making known his will without telling us why it is his will? He will have us accept his word, and do it without asking questions. He will have us to do his will that we *may* know of the doctrine. We want to see and then believe, but he will have us believe that we may see. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Jesus was willing to heal the two blind men who asked for sight, and he could do it with the utmost ease; but, he first inquired, "do ye believe that I am able to do this?" He suspended the cure till faith was exercised and manifested. That was his ordained and fixed plan. He would have faith first, he would be honoured, and then he would honour his own grace.

But what is faith? Some imagine it is a something which may be taken up and laid down, and which belongs to set times and places. But the Bible teaches that faith is a grace of the Holy Spirit, a life, a walk, a battle, and a victory; and that it has to do with all that pertains to or concerns its subject. Faith is to the soul what the eye and hand are to

the body, what the helm is to the ship, what steam is to the engine, and what electricity is to the wire. And as faith is such a precious grace,

1. *Let us try to illustrate the doctrine of the text.*

It holds good in reference to

1. *Our personal salvation.* "He that believeth and is baptized shall be saved," &c. "He that believeth on the Son hath everlasting life," &c. Some affirm that salvation is intended for all, but if we understand statements like these it is designed for none but believers, and it cannot be ours till we make application to Christ and simply and heartily rely upon him. God will not have a substitute for faith. We may bring our educational, social, and moral advantages, but it is written, "without faith it is impossible to please God." Jehovah never says to seeking sinners according to your good name, your deep convictions, and the mode of your awakening, be it unto you. No; but he says according to your looking to Jesus, your grasping the cross, and your washing in the blood of the Lamb, be it unto you. To encourage the insolvent debtor, he says, "Only believe; for all things are possible to them that believe." Faith brings salvation from sin by receiving the atonement,—from condemnation, by taking the robe of Christ's righteousness,—from corruption, by the victory that overcomes the world,—and from the fear of death by the assurance, "I know that my Redeemer liveth,"

&c. Cowper said that death always appeared formidable to him when he viewed it from the top of his good works, but he could look forward to it with comfort when he saw its sting sheathed in the body of Jesus.

The text holds good in reference to

2. *Our prevalency in prayer.*

In coming to God we "must believe that he is, and that he is the rewarder of them that diligently seek him." If we doubt our God, we ask amiss and cannot expect to receive anything. We want the faith of Jacob, who said to the angel of the covenant, "I will not let thee go, except thou bless me;"—of Moses, who drew from God a promise to spare and forgive the Israelites;—of Elijah, who sealed the clouds, and opened them;—of the saints who had the imprisoned Peter restored to them; and then we shall be sure to prevail. It would be as impossible for faith like this to fail, as it is for God to lie; "for this is the confidence we have in him, that if we ask anything according to his will, he heareth us." Martin Luther knew how to pray, for the Holy Ghost taught him. He used to take one of God's promises and plead it in earnest prayer. God has also given us his word, and it is his bond. Let us copy Luther's example, and sue Jehovah on his bond. We may address him with a believing familiarity and boldness. He allows us to be his remembrancers, and invites us to try and prove him, and if we take him at his word he will surely fulfil it.

The text holds true in reference to

3. *Our success for Christ.*

Faith prompts us to "attempt great things for God, and expect great things from God." It was so in the case of the ancient worthies whose honoured names and heroic deeds are emblazoned by the hand of Paul in his Epistle to the Hebrews.

Faith has a mighty influence upon others as well as upon its subjects. When the members of the Jewish sanhedrim saw the boldness of Peter and John they took knowledge of them that they had been with Jesus. The Spirit of their Master was upon them, and they produced the impression that they believed and therefore spoke. Their moral majesty awed their persecutors. And let a man of God go forth now with intense earnestness, and he will make a deep impression, and secure followers while others remain

in the shade. There is contagion about him which but few can avoid catching.

But, more than all, faith lays hold upon God and brings his perfections and fullness to our aid. It sows though the soil be barren, and though it be the enemy's purpose to "catch away the seed and scatter tares," in the persuasion that God's word shall not return unto him void; and then it comes again rejoicing, bringing sheaves with it. It draws the two-edged sword, and through the power of the Holy Spirit does great execution in the hearts of sinners and the ranks of evil. It employs the hammer of the word, and by the demonstration and power of God breaks the adamant in human bosoms, and demolishes the strong-holds of sin and Satan.

The text holds true in

4. *Our temporal affairs.* God has pledged himself not to withhold any good thing from them that walk uprightly. It goes well with those who entrust their affairs in his hands. In prosperity they have God in all things, and in adversity they have all things in God. When Abraham left his father's house, and went out not knowing whither he went; it was according to his faith, for the Lord was his shield and great reward. When the Israelites forsook Egypt, it was according to their faith; for the Lord supplied all their needs, and led them forth by the right way, &c. When Job exclaimed from the depths of his trials, "Though he slay me, yet will I trust in him," it was according to his faith; for his latter end was greater than his beginning. When the Hebrews lived upon pulse and water rather than defile themselves by the king's meat, it was according to their faith, and they were healthier than before.

II. *Let us give some cautions respecting this doctrine.*

1. *We should beware how we call it in question.* We are tempted to doubt it. Satan and our wicked hearts are opposed to it. They often ridicule it, and pronounce it preposterous and fanatical to walk by faith. They affirm that every sensible man will want to walk by sight. And alas, how often they have prevailed, and we have had to mourn the sad consequences. God's delays we have taken for denials, instead of patiently waiting for the salvation of the Lord.

We have forgotten that there are progressive steps in communion with God. We have asked, but not sought. We have knocked, but not waited in the assurance that the blessing would come in the end and not tarry.

2. *We should beware of attaching merit to faith.*

It has none of its own, but looks for all in Christ. It is a free gift too, and all the glory of it belongs to the Author of every perfect gift. But we are liable to be proud of our faith. The tempter does his best to make the very grace of God a snare to us, that he may gain advantage over us. Let us ever remember that God has made us to differ, and that his electing love claims all the praise.

3. *We should also guard against presumption.* Our faith must have a Divine warrant. It must not be based on selfishness or caprice. We must not imagine Jehovah will gratify every wish and grant us everything we may please to ask for. The rule of our asking must be "*according to his will*," and not our own. We must pray that he will glorify himself, and not that he will feed our vanity. The exclusive foundation of faith is the Divine word, and verily that is broad and firm enough. The comprehensive argument put into the mouth of faith is this:—"My God shall supply all your need." With this we may go to the throne and spreading our cause before the Lord, like Jacob in extreme difficulties, cry, "And thou saidst, I will surely do thee good."

Nor should we forget that proper means must be employed in order to insure success. There are times when they cannot be used. Then the believer's strength is to "sit still." When he cannot see help around him, he can look upward, and will behold "a door open in heaven." But as a rule faith stands identified with means. And it would be presumption for the farmer to neglect to plough, and sow, because he believes spring, summer, and harvest will come in due order. It would be presumption for a man who is poor to fold his arms in sloth, and exclaim, "The Lord will provide." It is presumption for those to expect prosperity who are at ease in Zion. It is presumption

for us to pray unless we couple with the act corresponding effort. As the negro said, it was no use saying—

"Fly abroad, thou mighty gospel,  
Win and conquer, never cease."

unless we give something to help, it to fly abroad.

III. *Let us offer some encouragements respecting this doctrine.*

1. *It applies to little faith.* My faith, says one, is very weak and small. O, if it were stronger, I might claim an interest in this doctrine; but as it is so feeble, I fear I have no part or lot in the matter. Be not discouraged, thou smoking flax, for Jesus says, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove to yonder place, and it shall depart, and nothing shall be impossible unto you."

2. *It applies to every seeking soul.*

One says, I have only just begun to believe, and cannot expect to stand on a level with the confirmed believer. I am but just feeling my way to God, and dare not presume to think such a privilege is accorded to me. But, recollect the two blind men had only just begun to pray, and that Jesus who is "the same yesterday, to day, and for ever," did not withhold the blessing on that account.

3. *More faith may be obtained.* The Lord giveth more grace. His Spirit is not straitened. Then be not afraid to cry out, Lord, I would believe; help thou my unbelief; Lord, increase our faith.

4. *Christ pleads for the continuance of our faith.* One says, I am afraid mine will fail; it is so strongly opposed. But it shall not be destroyed.

"His grace will to the end,  
Stronger and brighter shine;  
Not present things, nor things to come,  
Shall quench the spark divine."

Jesus said to Peter, "I have prayed for thee, that thy faith fail not;" and he prays for all his saints. Let us, therefore, trust him with our entire affairs, both for time and eternity; and remembering that he is "the same yesterday, to-day, and for ever," let us cheerfully confide in his loving assurance, "According to your faith, be it unto you."

W. J.

Colchester.

## A Page for the Young.

### VALUE OF THE SUNDAY SCHOOL.

Not long since, a gentleman was called upon to visit a dying female. He quickly obeyed the call, and entering the humble cottage where she dwelt, he heard, in an adjoining room, an infant voice. He listened, and found that it was the child of the poor dying woman, engaged in prayer. "O Lord, bless my poor mother," cried the little boy, "and prepare her to die. O God, I thank thee, that I have been sent to a Sunday-school, and there have been taught to read my Bible; and there I learn, that when my father and mother forsake me, thou wilt take me up. This comforts me, now my poor mother is going to leave me. May it comfort her, and may she go to heaven, and may I go there too! O Jesus! pity a poor child, and pity my poor dear mother, and help me to say, 'Thy will be done.'" He ceased, and the visitor, opening the door approached the bed-side of the poor woman. "Your child has been praying with you," said he:—"I have listened to his prayer." "Yes," said she, making an effort to rise, "he is a dear child: thank God, he has been sent to a Sunday-school. I cannot read myself, but he can, and he has read the Bible to me; and I hope I have reason to bless God for it.—Yes, I have learned from him that I am a sinner; I have learned from him of Jesus Christ, and I do, yes, I do, as a poor sinner, put my trust in Him. I hope he will forgive me; I hope he has forgiven me. I am going to die; but I am not afraid: my dear child has been the means of saving my soul. O how thankful am I, that he was sent to a Sunday-school."

This is a noble testimony to the value of the Sunday-school. May every scholar be encouraged to imitate the pious example of the above little boy, that whether living or dying, their parents may have reason to bless God for the Sunday-school.

### THE BOY'S BIBLE.

"Please, sir, don't you want a cabin-boy?"

"I do want a cabin-boy, my lad: but what is that to you? a little chap like you is not fit for the berth."

"Oh, sir, I'm real strong. I can do a great deal of work, if I am not so very old."

"But what are you here for? You do not look like a city boy. Run away from home, hey?"

"Oh no, indeed, sir; my father died, and my mother is very poor, and I want to do something to help her. She let me come."

"Well, but where are your letters of recommendation? Can't take anybody without those."

Here was a disappointment. Willie, for that was the boy's name, had never thought of its being necessary to have letters to prove to strangers that he was an honest and good boy. Now what should he do? He stood for a minute in deep thought. At length he put his hand into his pocket, and drew out his little Bible, and without saying one word put it into the captain's hand.

The captain opened the blank page, and read "Willie Graham. Presented as a reward for regular and punctual attendance at the Sunday-school, and for his blameless conduct there and elsewhere. From his Sunday-school teacher."

The captain's heart was moved as he looked at the little fatherless boy, standing humbly before him, and pointing him to the testimony of the Sunday-school teacher, as it was given in his little Bible. Clapping Willie heartily on the shoulder, he said, "You are the boy for me; you shall sail with me; and if you be as good a lad, as I think you are, your pocket shan't be empty when you go back to your good mother."

### FOUR GOOD RULES.

- 1st. Begin every day with prayer.
- 2nd. Read a small portion of God's Word once every day at least, and pray for a blessing upon it.
- 3rd. Honour your parents, and study to make them happy.
- 4th. Never neglect the Sunday-school. Always be in your place, if possible.

## Correspondence.

## NORWICH CHAPEL CASE.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—I have carefully read the "Statement of Facts" as published by the Defence Committee of the Baptist Chapel, St. Mary's Norwich, and I have also read the "case" as presented in your last number by the sister churches in Norwich; and while I highly approve of the apostle Paul's advice that brethren should avoid going to law with one another, and rather suffer wrong, yet I cannot forget that even the apostle himself when exposed to violence and injustice, appealed to the law, Acts xxv. 11.

It does appear to me that the attempt of Mr. Gould to exclude the 130 members from their home and property, who had signed the protest against the alteration of the order of the church, was such an act of violence and injustice as to justify their appealing to the law for protection. Nor can I think they are bound by any law, human or Divine, to submit to such an act of injustice, any more than I ought quietly to submit to be turned out of my house and home.

I am glad, therefore, to see the strict communion churches coming forward to the help of their persecuted and suffering brethren, and I hope that Strict Baptists will immediately raise a subscription to assist the Trustees in their righteous course.

I shall be happy at any time when required to forward to you five pounds for this object.

AN OLD STRICT COMMUNION BAPTIST.

March 14, 1859.

P. S.—The writer of the above encloses his name and address. A second correspondent recommends the formation of a Central Committee to raise and superintend a fund in support of the appeal. He too offers five pounds towards such a fund.—And the Editor is entrusted with the name of a third party who also engages to give five pounds to the Norwich appeal case. We would express a hope that these spontaneous contributors, will be cheered by the generosity of the churches in all parts of the kingdom, and

the columns of the *Primitive Church Magazine* shall be open to report any collections or donations, in favour of an object which must commend itself to every consistent Baptist in the land.—  
ED.

## THE STATE OF OUR CHURCHES.

*A Letter addressed to a Friend.*

DEAR FRIEND,—In reflecting on the conversation which passed at our last meeting, I have been induced to address to you the following observations.

That many of our churches are in a languid, apathetic state, is a fact felt and deplored by many. The letters read and remarks made at the gatherings of the various association meetings of our denomination and elsewhere, prove that such a state is deeply lamented by many, and various means are suggested to promote a better state of things. In my opinion, most of the means recommended are good in their way; but there are others, I think, not sufficiently considered and acknowledged. Just look for a moment at the recommendations usually given when a want of prosperity is felt in connection with a Christian church. First, some urge upon the attention of the pastor a more rousing ministry and stronger appeals to the unconverted; Second, more frequent visits to those who attend his ministry; third, the establishment of bible classes for the young; fourth, a larger distribution of religious tracts; fifth, greater exertions in connection with the Sabbath-school; sixth, greater attractions in connection with public worship, &c.

In my opinion, this is not beginning at the right place. Our Lord said, Matt. xiii. 33: "The kingdom of heaven is like leaven, which a woman hid in three measures of meal, till the whole was leavened." Being hid in the meal, implies that it first began to operate in the centre, and then spread till it extended to the circumference, and the whole lump was brought under its leavening effects. So I think the measures to be used to promote revivals in our churches should be first to affect the members themselves;



and if the leavening process began in the church, it would spread and must be felt beyond the visible church itself. But the most prominent feature of the present day is *proselytism*, and it is not unfrequent that means far from being justifiable are resorted to for the purpose of adding numerically to the churches. The consequences are, first, that many of those added have not passed under that great change which constitutes them members of Christ; they are not stones "polished after the similitude of a palace." And instead of forming part of and beautifying that spiritual temple which is being reared to the praise of God's grace, they are a dead weight upon its walls and unsightly to the beholder. The churches thus become worldly, which is painfully manifested in the present day, and many of them think they are "rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked." And second, in reference to those who are gathered in and who have "passed from death unto life," they are generally disappointed when they enter within the pale of the church, for it is not in a fit state to receive them, and instead of finding that cordial welcome, spiritual sympathy, and Christian communion they expected, they find little beyond cold formality, and discover great lack in spiritual conversation, which young converts so greatly desire and need to build them up in their newly received faith. It is painful to write in this strain, but from my own observations, and from conversation with Christian friends, I find that such a state is too common in our churches. Then I come to the conclusion, first, that the hindrances to prosperity are to be found in our churches themselves; and second, the means to be used must be such as are calculated to produce a better state *within*, before we can expect an improved condition of things without.

First, I should suggest true Christian intercourse. What societies are there of a worldly nature that have so few meetings exclusively to themselves for the purpose of promoting their own interests as Christians? In this respect "the children of this world are wiser than the children of light." Generally speaking, we have but few meetings which can

strictly be called Christian; the unconverted world part of our assemblies form, yet what is more delightful to contemplate than a number of Christians met together, banded by the strongest ties of Christian love, actuated by the feeling that we have *all* been redeemed by the same blood, *all* quickened by the same Spirit, *all* of one family, and *all* travelling to the same home.—

"Our hope, our way, our end the same."

As the rule is now, we go to God's house, join in singing and praying, listen to the sermon and retire. We see a few Christian friends at the close of the service, friendly salutations pass reciprocally, and generally that is all the intercourse we have as Christians. We may meet and part in this way all our lives and never accomplish what the word of God enjoins, Col. iii. 16: "Teaching and admonishing one another;" 1 Thess. v. 11. "Comfort yourselves together and edify one another." We read that in days of old, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard" (approved). I think, then, if Christians exclusively, frequently met together for mutual spiritual edification, they would warm each others' hearts, become more intimately and affectionately united, and be more of one heart and one mind. Being frequently reminded of the best things, they would more unitedly strive together for the faith of the gospel, diffidence and distance would vanish, and we might again expect to hear the saying, "Behold how these Christians love one another," and *they* would feel "how good and how pleasant it is for brethren to dwell together in unity." Such a state of things could not but be seen and felt, and probably the cry would soon be heard, "We will go with you, for we perceive that, God is with you" in deed and of a truth.

I do not think the mere act of Christians meeting together would produce the effect desired, but their keeping before them the objects here alluded to, and taking for their motto and acting upon the principle contained in Rom. xiv. 19: "Let us therefore follow after the things which make for peace, and things where-with one may edify another," the blessed result would be accomplished.—

"Forgotten be each worldly theme,  
When Christians meet each other thus;  
We only wish to speak of him,  
Who lived, and died, and reigns for us."

Such meetings should be confined exclusively to the members of the church, otherwise a restraint would at once be felt by many a timid brother; many subjects tending to the edification of the church especially under peculiar circumstances could not be introduced, the meeting would receive a worldly taint, and soon degenerate into a mixed assembly. On the contrary the advice of the apostle when writing to the church at Ephesus should be followed, Eph. iv. 16; "To the edifying of *itself* in love;" and Heb. iii. 13; "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." It appears to me that when Christians cease to meet as Christians, many passages of Scripture become as good as obsolete which would be brought into practical use, were the church to meet together "for the perfecting of the saints for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of

the stature of the fullness of Christ." Eph. iv. 12, 13. "Let us" then "consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of is; but exhorting one another: and so much the more as we see the day approaching," Heb. x. 24, 25. One means, then, to produce a better state in our churches is *Christian intercourse*.

Several other considerations might be noticed, such, for instance, as ceasing from man whose breath is in his nostrils, and a more implicit reliance upon the influence and work of the Holy Spirit. A ceasing from that almost universal proclamation of a negative theology, and putting in its place the preaching of the great, positive, and sublime doctrines of the gospel of our Lord and Saviour Jesus Christ, and a more strict adherence to New Testament law as the only rule of church guidance and government, &c.

But space forbids me to trespass further and these topics require a more vigorous mind and a stronger nerved pen than I possess. Yours in Christ Jesus,

JOHN P. BANE.

Downham, Norfolk.

## Obituary.

OBITUARY OF MR. PETER MACDONALD,  
LATE OF ELGIN, SCOTLAND.

THE subject of this brief sketch was born in the parish of Dull, Perthshire, in the beginning of December, 1787. His parents being remarkable for integrity of conduct, were universally respected by the inhabitants of the district in which they lived. Some years after his birth, his mother became, by the grace of God, a disciple of Jesus Christ, and eminent for godliness. A memoir of her was published in the Quarterly Christian Magazine in 1834. Although Mr. P. Macdonald was in his general deportment what is commonly termed moral, he lived without God in the world until he was about twenty-five years of age. But even during this period of his life he was distinguished for his affection towards his relatives, especially towards his mother. In the special providence "of Him who worketh all things after the counsel of his own will,"

he removed to Edinburgh, and became a hearer of the late eminent servant of God, Mr. J. A. Haldane. Under the searching and powerful preaching of that excellent minister, Mr. M. became the subject of deep and strong convictions of sin. His anxious enquiry now was—"What must I do to be saved?" The gospel preached by Mr. Haldane came to him "not in word only, but also in power, in the Holy Ghost, and in much assurance." The Holy Spirit opened his heart to receive the knowledge and love of the truth, and by the mighty power of God, he never swerved from the form of sound words while he was in the body. Being justified by the righteousness of Christ received by faith, he had peace with God, and a good hope through grace. He was immersed on a personal profession of his faith in the Lord Jesus Christ, and received into the fellowship of the church of which Mr. Haldane was pastor. He

continued a member of that church during his residence in Edinburgh, which embraced a period of upwards of ten years. In 1820, he left Edinburgh for Aberdeen, and in 1827, he removed to Elgin, where he commenced business on his own account as bookseller and stationer. Here he spent the remainder of his useful life. It was in the autumn of 1843 that the writer of this sketch became acquainted with Mr. M.; and he feels that to write anything like a history of his life during the fifteen or sixteen years in which he enjoyed the happiness of his friendship (twelve years of which he sustained the pastorate of the church), would in effect be to write the history of the Baptist cause at Elgin, for Mr. M. was closely and prominently identified with it. This he shall not attempt, but will content himself by stating a few particulars connected with his religious history and character.

At the time just referred to, the church, which only numbered fourteen members, was in a very low condition; but Mr. M. and a few others longed to see the cause revived, and were anxiously looking out, in answer to their prayers, for a suitable instrument to carry on the work of God in that locality. Elgin, with its venerable cathedral, and its intelligent and enterprising population of some 7000 souls, is a place of considerable importance. The superiority of its educational institutions, and the famed salubrity of its climate, combined with other advantages seldom enjoyed, attract to it individuals and families from various and distant parts, so that it now stands foremost among the small towns in the north of Scotland. Mr. M., who was far from being a mere sectarian (for he loved all who bore the image of Christ, and had much Christian and social intercourse with the Lord's people of every name), had nevertheless strong denominational convictions, and was extremely anxious to see the Baptists take their proper place, side by side with other sections of the professing church. He firmly believed that our distinctive principles were scriptural, and felt persuaded from "the sure word of prophecy" that, however much we might be kept in the background now, there was, in the language of the German theologian, "a future for the Baptists." Hence he thought that any

little differences of opinion which may exist in regard to matters of ecclesiastical polity, ought not to prevent all sound Baptists throughout the land from heartily uniting together for the advancement of the truth.

The success which attended the preaching of the gospel rendered some alterations in the chapel desirable, and Mr. M. was the first to propose, as well as the principal person to carry out, these alterations. The cost was considerable, but the improvement was apparent to all, and greatly increased the comfort of the congregation. Besides the duties of his office, as one of the deacons and as treasurer of the church,—duties which he sedulously and conscientiously discharged, he taught a class of young people for many years, by whom he was much esteemed. Several of these received saving good from his teaching, and joined the church.

When, in 1849, it was found necessary to build a new place of worship, Mr. M. threw himself heart and soul into the enterprise, and *chiefly* through his influence and self-sacrificing zeal and activity, the present neat and convenient chapel was erected; and it is not too much to say that the church owes it to him, under God, that they now possess a *place of their own*, with the slight burden of only £25 of a debt. Mr. M. never shrank from taking his full share of all pecuniary responsibilities connected with the maintenance and propagation of the cause of truth. Till within the last few years, he took his turn at the door, and made it a special point to see to the comfort of strangers, leading them to a seat and providing them with a hymn-book. He excelled in the happy art of securing the confidence of such, being open and communicative in his manner, and ever ready to oblige.

In the autumn of 1855, when the writer was, in the providence of God, removed to Edinburgh, his friend felt the separation most keenly. For two years the church at Elgin was without a pastor; but Mr. M., who took a warm interest in the matter, and made great efforts to procure supplies, had the happiness, before leaving the world, to see one settled among them who promised to be an acceptable and faithful pastor.

His work was now nearly done, and his family could not help remarking the

peculiar earnestness and spirituality of his prayers, and his growing meekness for the heavenly world. His general health, which was usually good, began to fail him in the course of last summer; but he was not wholly laid aside from his business till October. In the middle of that month, the writer paid him a visit, and remained over two Sabbaths; and the last time Mr. M. left his house was during that visit, and to hear him preach. On the following Monday, he took to his bed, and, except once or twice, never left it afterwards. He had occasionally complained of sciatica for twenty years, and as it was thought that this was the cause of his illness, strong hopes were entertained that, by God's blessing, he might recover; but the medical gentlemen who attended him discovered, some time before he died, that there was an internal tumour besides. For nearly four months his sufferings were painful and continuous, but he bore them all with Christian patience and resignation. Satan, who knows how and when to attack the Lord's dear children, was permitted to try him. At a time when he was enduring extreme pain and in a state of great physical prostration, he suggested doubts as to his interest in the love of God, and for a while a cloud rested upon him; but it passed completely away before the end came. It was Satan's last fierce onset. He used to remark during his illness,—“I have never seen sin as I do since I lay here. I hate it, and loathe myself on account of it; but my comfort is that the Lord will bring me to a city where there is no more sin.” Once he said to his sorrowing family, as they stood around his bed, “We are too much of this present evil world. What is it to us but all vanity, except to act our part as believers on the Son of God.” Again, he said, “If I get within the walls of the New Jerusalem, how I will sing of grace and mercy!” The last words he spoke on earth were—“He is my refuge: he will never leave me;” and that was done, says one of his children who was present, “with a very great struggle;” and she adds, “His looks and gestures showed that, were he able, he could tell us more than we could understand.” “Since then,” writes this member of the family, “he has made signs to us repeatedly, that he was in perfect peace. He is quite sensible,

knows each of us, but to all human appearance a very few hours must put an end to his sufferings.” He survived till the following morning, Feb. 6, at half-past two, when he gently breathed his last, and his ransomed spirit passed away to the bright world above.

Intelligence of the event was communicated to the writer in the following letter, which, as it gives a graphic account of the closing scene, he makes no apology for inserting in this place, though not written with any view to publication:—

“Our dearly beloved father is now with the white-robed multitude who surround the throne. I shall always regret you were not here. O what an abundant entrance he has had! Language cannot express what we have witnessed this night. About ten minutes before his death, he made in answer to our inquiries, unmistakable signs that he enjoyed his Saviour's presence: indeed, he seemed to see what we could not;—it seemed to be more sight than faith. Just when the spirit was about departing, he turned to us and *looked* his good-bye, and with his cold hand pressed poor mother; and then he turned his head and gazed towards heaven, and *literally his countenance was radiant with glory*. O that you could have seen it! It could not but have strengthened your faith, as it has done ours. We seem to be more rejoicing than sorrowing.”

“Blessed are they which are called to the marriage supper of the Lamb.”

In grouping together a few of the leading characteristics of his lamented friend, the writer would first mention *his clear and comprehensive grasp of Divine truth*. His views of himself as a sinner,—of the way of acceptance through faith in the imputed righteousness of Christ,—and of the necessity of renovation by the Holy Spirit, were clear and decisive. He was firmly attached to the doctrines of free and sovereign grace, and delighted to trace their bearings on every part of Christian experience and practice. This gave compactness and consistency to his religion. He was *bold and uncompromising in his adherence to the truth*. He was no time-server—no half-hearted professor. He felt it to be his duty openly to avow and manfully to defend what he believed to be truth of God; and this feature of his character sometimes exposed

him to the charge of dogmatism by those who could not appreciate the force of his convictions on the principles by which he was actuated. He was remarkably *zealous* and *energetic*. Whatsoever his hand found to do, he did it with all his might. He laboured directly and indirectly, and expended no small portion of his means for the promotion of the Redeemer's kingdom at home and abroad. He published various small volumes of a useful tendency, and on one occasion embarked in a pretty large undertaking:—I refer to his edition of Mr. McLean's books, which entailed a considerable loss upon him.

"The promotion of the Baptist cause in Elgin," writes one who is a competent witness, "and whatever success has attended it, can never be separated from his name; and, as one of the members has just said in a letter I have received, 'the Head of the church will always raise up instruments as they are needed, but to us the blank which has just been made will never seem to be filled up.'"

*He loved the Sabbath dearly, and was very punctual in his attendance on the worship of God.* He could truly say as he often did say,—*"I was glad when they said unto me, Let us go into the house of the Lord;"* and it deserves to be noted, that it was on a Sabbath morning his enfranchised spirit took its flight to that happy world

"Where the assembly ne'er breaks up,  
And Sabbaths have no end."

His surviving fellow-worshippers will long remember the holy ardour and deep spiritual feeling with which he would sing the praises of God, and listen to the words of eternal life. Speaking to a friend one day, in regard to preaching, he said, "I can stand all sorts of declamation and appeal to feelings; but if a preacher begin to speak of the love and sufferings of Christ, I cannot stand that; I am melted at once, Sir."

*Conscientiousness* was a prominent trait of his character, and appeared in all his dealings and transactions. "My acquaintance with him," says one, "was of sufficient duration to give me a very exalted idea of his high principle, unswerving integrity, and Christian devotedness."

He was a *lover of hospitality*; and on this account, as well as on other grounds, he will be much missed; for his house and table were ever open to strangers

and visitors. In fine, he was *benevolent, liberal, and obliging*. Among the last things he did was to give directions about getting some little additional comforts to the widows and poorer members of the church. He was a warm and constant friend of the poor. As a husband and father he was most tender and affectionate; as a friend, he was generous and warm-hearted. "I refrain," writes an old Sabbath-scholar of his; "I refrain from expressing myself so strongly as my feelings would prompt, with regard to the high admiration which, ever since I knew him, I entertained of his generous and warm heart, and of his most sterling principle. I shall ever gratefully remember him as the kind patron who arranged and superintended my first outset in life—as the sincere friend who never ceased to take a warm interest in my welfare, and also as the most loved of any Sabbath-school teacher I ever had."

May the church of which he was so long an honourable member and office-bearer,—may his surviving relatives,—may the writer and reader follow him as far as he followed Christ! He was not without his faults and failings more than others. He was a *sinner saved by free grace*, and this is the very character in which he delighted to speak of himself.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The writer will conclude this imperfect sketch of Mr. Macdonald by the insertion of a few notices from the local press, which serve to show the esteem in which he was held as a citizen and as a man of business. But first he will give place to the spontaneous tribute of a young minister who supplied at Elgin during the late vacancy in the church:—

"There are few men whom I have met of whom I could say with such confidence on their departure, They are now with their Lord. He was a noble Christian. I am under great obligation to him for many suggestions given me at a time of life when they were peculiarly valuable; and under no less obligation for what I learned from his example and conversation. I learned much. He was a man whom I esteemed, nay, loved, much; for in him much of the character of my adorable Saviour was seen. He was indeed an epistle of Christ."

"Mr. Macdonald has been for thirty-two years a citizen of Elgin, and throughout the whole of that time was esteemed by a large and increasing number of customers as an upright and honourable business man. As a citizen, he was justly respected for his integrity and independence of character. He was a kind and generous friend, an obliging neighbour, and in all the relations of life sincere and warm-hearted, and lived in the affections of his family. Above all, he was a Christian, in the vital sense of that term, and his faith in the efficacy of the great atonement, and in the realities of an unseen world, increased daily during the latter part of his life, until his faith became sight, and hope fruition. His last words, on parting with us some months since, were, 'I am getting an old and frail man now, and have not much longer to live. I know well where I am going.' His sorrowing relatives have great reason to console themselves with the reflection—'Blessed are the dead who die in the Lord.'—*Forres Gazette*.

"Our obituary of to-day records the death of Mr. P. Macdonald, bookseller, one of our highly-respected citizens. The deceased has been in business here for about thirty-two years, and during the whole of that period has deservedly enjoyed the reputation of being a most conscientious and thoroughly honest man. Mr. Macdonald was quiet and unassuming in his manner, and, being extensively read, his mind was well stored with substantial knowledge, especially that vitally important knowledge which maketh wise unto salvation. His virtues sprang from a deep feeling of piety that pervaded his whole nature, and he was ever ready to succour distress and contribute to religious and benevolent objects. He was a leading member of the Baptist congregation here, and zealously and conscientiously supported his religious opinions; but he was far from being intolerant to those who differed from him, his conviction being that a man's religion was chiefly a matter between himself and God. His death is deeply regretted by a large circle of friends and acquaintances; in fact, we may say by all in town; for all knew Mr. Macdonald and all respected him. His remains were interred yesterday in the new cemetery."—*Elgin Courier*.

"On Sabbath last, the death of Mr.

Macdonald was appropriately improved in the Baptist Chapel here; in the forenoon, by the Rev. William Tulloch, of Edinburgh (formerly pastor of the Elgin congregation), and in the evening by the Rev. Mr. Vasey, the pastor of the church. Mr. Tulloch's discourse was founded on Heb. xiii. 8. Mr. Vasey preached from Rev. vii. 13—17. The services altogether were solemn and impressive, and the discourses most appropriate for the occasion. In the death of Mr. Macdonald the Baptist church of Elgin has lost one of its brightest ornaments, and, perhaps, we might add, its most zealous, liberal, and devoted supporter; and we need scarcely say that both pastors and people were much affected, and seemed fully to realize the loss they had sustained. Mr. Macdonald was one of the original founders of this congregation, and his adherence thereto was alike devoted and consistent. His means, his time, and his influence were cheerfully given to forward the Baptist cause in the district; but he was no mere sectarian, and was ever ready to lend his assistance to all scriptural efforts for the extension of Messiah's kingdom at home and abroad."—*Elgin Courier*.

[The Editor of the *Primitive Church Magazine* cannot allow this brief memoir of the above excellent man to pass from his review without adding his own testimony to the worth of the departed. Mr. Macdonald, though personally unknown to the Editor, was among the first to encourage him in the work of conducting this magazine. Under the date Feb. 18, 1858, he expressed his thanks in very warm terms, and concludes a most interesting letter in the following words:—"There is great need of the principles held forth in it [the *Primitive Church Magazine*] being widely diffused. The majority of our denominational periodicals are afraid to bring certain truths prominently forward, and I regret to see the ——— among the number. It is latitudinarian on almost every vital doctrine, such as the doctrine of sovereign grace, the atonement, &c., &c. I fear that they are going back to old Arminianism, if not worse."

This extract confirms the testimony of the foregoing memoir to Mr. M.'s love of the pure truth of God. This truth gave to his life all its beauty and value, and surrounded his dying pillow with a more

than common manifestation of the glory of heaven. May every reader of the *Primitive Church Magazine* be equally sound in doctrine, holy in conduct, and happy in death, with the departed Mr. Macdonald.]

## Poetry.

### SECRET PRAYER.

*Matt. vi. 6.*

'Tis sweet the social band to meet,  
As suppliants at the mercy-seat,  
Where holy love and peace abound,  
And Jesus smiles on all around.

But in the calm and quiet shade,  
For prayer and meditation made,  
Alone with him, I love to rest  
My weary head upon his breast.

'Tis on this consecrated soil,  
Secluded from the world's turmoil,

I love to shed the silent tear,  
And pray, where none but God can hear.

The early morn, and noon, shall share  
With dewy eve my visits there;  
Till love divine my soul shall raise,  
And change my notes of prayer to praise.

Celestial Dove, our hearts prepare  
For secret or united prayer,  
That we, with faith's uplifted eye,  
May daily "Abba, Father," cry.

*Bury St. Edmunds.*

C. E.

## Reviews.

### *Baptism: its Mode, Design, and Subjects.*

A Scripture Treatise in twenty-five sections, &c. By A. J. BAXTER, Nottingham. London: W. H. Collingridge. Pp. 132.

When a man sits down to write a book with a deliberate purpose of disproving *any* plain scriptural truth, two things are indispensable to the accomplishment of his object. First, he must make a great noise about words. He must especially play upon prepositions, and labour to prove that "in" may sometimes mean "at" or "by," and "into" may be interpreted by "unto," in perhaps five hundred different places. He must move these about in all directions, up and down, in and out, backwards and forwards, round and round, just as a class of men vulgarly called "thimble-riggers" are wont to do with their baits, when they are on the watch for simpletons. This he will require to do until he has so bewildered his reader, that, from sheer exhaustion, he is glad to accept of *any* interpretation as a means of escape from the endless tortuosities of his wordy guide. The Socinians are acknowledged adepts at this sort of scholarship;—indeed it is their forlorn hope in the task of disproving the Divinity of Christ; and Mr. Baxter has taken a large leaf out of their book in his equally futile attack on the baptism of believers. In both alike the defence of their systems is a mere play upon words, and we should almost congratulate Mr. Baxter on his proficiency as a learner in such a school, were it not that the subject is too grave, and too closely allied to Scripture truth, to permit the intended compliment.

And secondly, such an author should be

bold enough to ignore *every* fact that makes against his theory. No matter how patent the facts may be to the world,—never heed that demonstration cannot make them plainer,—let the author stoutly deny them,—let him assume that his readers are credulous enough to believe *anything* that he is pleased to say; and among not a few his work is done. A man who can be so positive, they will say, must certainly be right, or he would be more modest. Nay, good reader, the reverse of this is true as a rule. Modesty and truth are companions on the one side, just as bold self-conceit and pride join hand in hand upon the other.

We are concerned to have to report that in this work Mr. Baxter fulfils these conditions of a dubious authorship in no mean degree. For, first, he makes a great stir about words. He says, "The very Greek word ( $\epsilon\iota\varsigma$ ) translated "*into*" and "*in*" in these places, [Acts viii. 38; Mark i. 9], is translated in the New Testament in not less than thirty-six different ways! and is rendered "*to*" and "*unto*" five hundred and thirty-eight times!"—p. 15. Well, and what does all this prove? Is Mr. Baxter, such a novice or such a school-boy as not to know that prepositions in all languages have as wide a latitude of interpretation, and that their true meaning depends upon the sentence of which they form a part? Is he so spare a linguist that he requires to be told that, as a general rule, prepositions are governed by the obvious sense of the whole phrase in which they are employed? Consequently, they are sometimes interchangeable, while in other instances to change them at all would reduce the phrase

to an absurdity. For instance, in Acts xvi. 40, it is said that Paul and Silas "entered *into* (εἰς) the house of Lydia." Now, will Mr. Baxter contend that the preposition in this passage is incorrectly translated, or that any other of "the thirty-six different ways" of rendering it would express its true meaning? But why will it bear no other sense? Simply because *the nature of the case* requires that the act of the parties shall be represented as that of entering "into" the house of a friend. In the same way, plain common sense, which is evermore superior to any amount of verbal criticism, demands that the acts of Christ, and of Philip and the eunuch (Mark i. 9; Acts viii. 38) should be represented by "in" and "into." No other sense would accord with the nature of the transaction. They were there to be "baptized" (immersed)—not sprinkled or poured upon; and the whole character of the case obviously necessitates the rendering of *in* and *into*, as much so as when Paul and Silas entered "into" Lydia's house. Had it been for some other purpose than that of being "baptized" Mr. Baxter's cloud of words might have been of some avail; but when the parties are to be "buried with Christ by baptism into death," it is obvious that they are required to go "down *into* the water," or the whole transaction becomes an absurdity. With so plain an intention upon the face of it, Mr. Baxter may spare himself the pains of "darkening counsel by words without knowledge."

As a second qualification, he overlooks or ignores important facts. Determined not to find *immersion* in the New Testament,—nay, more, to find its condemnation there,—he adduces the following singular reason in proof of its utter impossibility.

"Because *the great depth of the water at Jordan* near the edge of the shore (which shelves off abruptly into deep water), varying, according to the testimony of various travellers, from six to twelve feet, and flowing, especially as it *nears the Dead Sea*, almost like the precipitous *fury of a rapid*, and emptying into it about six millions and ninety thousand tons of water daily, utterly condemns the idea of John the Baptist being able to stand in such a river, and, notwithstanding such a powerful current, to plunge timid, weak, or strong persons indiscriminately, and in such numbers. (Matt. iii. 5, 6; Mark i. 5)."—P. 10.

If this quotation mean anything, it means this,—that the river Jordan, having banks so precipitous, and a current so "powerful," it was something like impossible to practise *baptism* there, consequently John the Baptist did not baptize, notwithstanding Scrip-

ture asserts that he did, but that he *sprinkled* the people who came to his *baptism*. This is the end and aim of Mr. Baxter in this unfortunate sentence. We say unfortunate, for it is one in which the facts of the case are more partially given than we ever remember to have seen before. Now, is the river Jordan so *continuously* "precipitous"? Is the current *everywhere* so "rapid" and "powerful" that it "utterly condemns the idea of John the Baptist being able to stand in such a river" for the purpose of baptizing? Let us examine, first of all, the testimony of Scripture itself upon the subject.

We presume that where it is possible and safe to cross, or, speaking more correctly, to *ford* a river, it would be equally possible and safe to baptize. And the Jordan has had such fords from a very early age. Jacob passed over the river with his "staff," (Gen. xxxii. 10); and in Josh. ii. 7, we read that the men employed by the king of Jericho to arrest the spies "pursued after them the way to Jordan unto the fords," which were the usual crossing places, and which Ehud secured, (Judges iii. 28); "and suffered not a man to pass over." Another existed near Beth-barah, where Gideon "passed over, he, and the *three hundred men* that were with him, *faint*, yet pursuing," (Judg. vii. 24; viii. 4). "Faint" as these men were, they proved stronger than the "powerful current," by passing over in safety. Surely where three hundred "faint" men could ford a river, it would be possible to baptize. There was another such ford called "the passages of Jordan," where Jephtha slew the Ephraimites,—by which Abner and his men escaped,—over which David and his people crossed when flying from Absalom, and which soon afterwards they re-passed in safety. (Judg. xii. 5, 6; 2 Sam. ii. 29; xvii. 22, 24). By one of these passages, David, with a *large army*, crossed over against the Syrians, and by another the Syrians fled in wild haste from besieging Samaria. (1 Chron. xix. 17; 2 Kings vii. 15). In this river Jordan, Naaman the leper went "and *dipped himself seven times*," in obedience to the command of Elisha, (2 Kings v. 14). How this could be done in a river where, according to this author, John the Baptist was not able to stand to baptize, we leave it to so learned a man to explain. But to our humble thinking, where a weak, debilitated, sickly leper could dip even seven times, a strong man like John the Baptist could baptize until even seventy times seven. In the first book of Maccabees, ix. 48, an historical fact is stated, that proves to a demonstration that the current is not so strong



in some parts but that men may swim across the river. "Then Jonathan and they that were with him leapt into Jordan, and swam over unto the further bank." And Mr. J. L. Stephens, the American traveller, who visited the Holy Land in 1835, distinctly states (chap. 32) that, "in one place I saw an Arab wading across; and the river there, so far as I could judge, had not fallen more than two feet." And this was in the lower part of the river, towards the Dead Sea. So much for Mr. Baxter's accuracy in his sweeping assertion that "no evidence has ever been adduced to prove that any, save expert swimmers, could cross the most shallow part without being ferried over, or by a bridge." Had he consulted the author of *Three Weeks in Palestine*, he would never have so openly exposed himself to the charge of neglecting the truth in favour of a tottering system. In that work he would have learned that a Greek priest could stand in the Jordan to "dip" his followers even "seven times," where, according to Mr. Baxter's bald and unsupported statement, the forerunner of Jesus was utterly unable to baptize? His words are:—"Riding along the banks for a couple of miles [from the mouth] and passing through a thicket of tamarisks and oleanders, at a bend of the river thickly shaded with willows, we found the spot which tradition marks as that where the Israelites marched over Jordan, and where our Saviour was baptized. It was here fordable, being not more than four feet deep—the current rapid. The pilgrims immediately stripped, and, rushing down the steep bank, plunged into the sacred stream. Many had brought a white robe with them to wear at this ceremony, among whom was a Greek priest, who was busily engaged in dipping his compatriots 'seven times in Jordan.' The process of ablution lasted half-an-hour, and when they were re-clad, they filled their bottles with the holy water, and cut down branches of the willows to be carried off as mementos of the place."

That the Jordan in many parts is a strong, rapid, and even dangerous river, no one who makes the slightest pretensions to an acquaintance with sacred geography will for a moment question; but to affirm that John the Baptist could not stand to baptize where a Greek priest could 'dip his compatriots seven times' over, is as palpable an absurdity as ever a man could utter. We recommend Mr. Baxter to improve upon his geographical knowledge, or boys in his Sunday-school will shortly leave him behind.

Before we bid a final adieu to this author, we beg respectfully to caution him against the loose spirit of Scripture interpretation

in which, judging from this work, he appears to indulge. The Bible is a plain book for plain people, and "the wayfaring men, though fools, shall not err therein." Such men, however, would never learn from that book the doctrines taught by Mr. Baxter; and it is a suspicious circumstance when a man, to defend a theory, cannot trust the Bible as it is, but resorts to far-fetched interpretations and to laboured criticisms, that exhibit an author as one of that unhappy class who are "ever learning, and never able to come to the knowledge of the truth." The English Bible was not translated by Baptists, but by scholars of a far different sect. With all their defects, they were, in the general, both competent and candid; but if a revised translation should ever be proved necessary, and should ever be commenced, we sincerely hope that the work will be entrusted to men who will feel too deeply their responsibility, ever to trifle with the Word of God.

*The Family Treasury of Sabbath Reading.*  
Part 1. For February, 1859. Pp. 72  
London: Thomas Nelson and Sons, Paternoster-row.

We regret that this neat publication did not reach our hands in time for review in the last number. It was about three days too late.

It is, without exception, one of the very best works of its class. The printing and paper are superior, and the editing indicates an amount of diligence and care not often met with in these days of extreme haste. The pieces are selected for the most part from the best of living divines, and are well adapted to "Sabbath reading." If occasionally the respected editor would introduce a few selections from the old divinity authors of the seventeenth and eighteenth centuries, we think it would add to the value of the work. But in its present style it is worthy of a wide circulation, and is calculated to be of lasting benefit to its numerous readers.

*Is there a God?—Is man possessed of a soul that shall never die?—Is man responsible?—Is Christianity true? &c. &c.* Being a course of eight Lectures, by the Rev. JOHN SROCK. Delivered in the Morie-square Chapel, Devonport, on various Lord's-days from January to March, 1859. London: J. Heaton and Son, Warwick-lane. Devonport: J. Heydon, 104, Fore-street, &c., &c.

In discussing subjects such as the above list presents to our consideration, two points require to be determined beyond all doubt. First, that the discussion is necessary. In other words, that the circum-

stances are such as to warrant a *defence* of principles which it is a calamity to believe are really in danger. Otherwise, the defence is a sign of weakness, and more adapted to disturb conviction than to explode error that is not found upon the spot. "It is degrading," as remarked by Robert Hall, in his review of Gregory's Letters, "it is degrading to the dignity of a revelation established through a succession of ages by indubitable proofs, to be adverting every moment to the hypothesis of its being an imposture, and to be inviting every insolent sophist to wrangle with us about the title, when we should be cultivating the possession." Unless the *necessity* for an opposite course can be demonstrated, it is

an equivocal service to imply, by a gratuitous defence, that revelation may be a possible imposture. Of this necessity every minister is best able to judge for himself; and be it far from us to suppose that it did not exist in the present case.

And a second point to be affirmed is, that the advocate is equal to the defence which he has undertaken. On this point, we are happy to assure our readers, there is no room for question. The reading, the cogent argument, the logical skill, and the knowledge of Scripture which these lectures display, are worthy the name, and are adapted to sustain the reputation, of Mr. Stock. They bear on every page the impress of the scholar and the Christian.

## Intelligence.

### Foreign.

#### DENMARK.

*Mindstrup Mark, Hveisel Sogn,  
per Veile, Denmark, Mar. 8th, 1859.*

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—It is some time since I wrote to you, which I hope you will excuse. I have been so much engaged, preaching almost every day, except when I have been on the road, that I have scarcely had time for anything else. I commenced a letter to you some time ago when I was at Copenhagen, but was obliged to lay it aside. I returned home the day before yesterday (Saturday, 6th inst.); yesterday, I was out preaching; and now I have heaps of letters to write. I have received your letter of Feb. 24th, and two copies of the "Freeman" of Feb. 16th and 23rd.\* In that of the 16th I cannot find anything about the Swedish affair: you must have sent that by mistake instead of another. I shall, when I next write, inform you of the sources of my information; but it seems strange to me that some should appear to feel an interest in attempting to obscure a fact which, after all, it seems, they cannot but admit to be true in the main. Will you please send me the "Freeman" of Feb. 9th, in which, it appears from the *Primitive Church Magazine* of this month (March), the letter from Dr. Steane and that of Mr. Wiberg are inserted.

After giving an account of labours at Veile, Bredballe, Funen and Odense, Mr. F. proceeds to state:—

We reached Nyborg at about one o'clock at night. A great number of people were

anxiously expecting me, as they knew I intended to refute the last discourse of Mr. Tolstrup, the clergyman, on baptism. We were not, however, able to obtain the town hall immediately, and we had to wait a week before we could have it. During that time, I preached every day to well-attended assemblies.

Lord's-day, Jan. 30th, we got the town hall. In the forenoon, I preached a general sermon, which the Lord was pleased to bless to the conversion at least of one poor sinner, a woman, who has since been baptized and added to the church. In the evening, I replied to Mr. T. The hall was crowded; more than 1000 people were present,—a great number when it is considered that Nyborg has not much more than 3000 inhabitants. Most of the gentry were present, with a great number of the humbler classes. I was frequently interrupted, and several times there was a fearful noise; but when the storm subsided, I proceeded. I was permitted to leave the meeting without molestation, and, to the honour of the magistrates and many of the higher classes, I cannot but say that they behaved exceedingly noble.

Monday afternoon, at five o'clock, I delivered my second discourse. I had been requested by several gentlemen to commence so early that the disturbers of peace might not have an opportunity of being present. The hall was again crowded, though scarcely any but those of the better classes were present; there were fully as many as on the evening before. This was a highly interesting meeting, and, although the greatest number had to stand all the time, they listened with marked attention and interest for quite two hours. No one has replied

\* The publisher's error. He has now sent "Freeman" of 9th February.

to my discourses. After the public meeting, we had a private one, and two persons, a man and his wife, were baptized the same evening. It was a delightful season. A goodly number of people went with us to the baptism. They knelt down with us at the sea-shore, and most of them were deeply impressed and moved to tears. After that, we sat down in the midst of the night to partake of the Lord's-supper.

Tuesday, Feb. 1st, went to Kjerteminde, as requested. My coming having been announced, a great number of people assembled. When the meeting was about to commence, the clergyman and his curate made their appearance. The clergyman interfered and disturbed the meeting. After having said a great deal, he left, exhorting the people to do the same. It appeared, however, that most of the people intended to make a tumult, and for that reason they did not leave, but asked the curate to stay, that he might correct me if I should say anything that was not right. I had then a few cuts with the curate, not so much about baptism, but about the Holy Scriptures, which he asserted to be but a dead letter, particularly if they had not the testimony of the church. I maintained that, without any human testimony, the Holy Scriptures possessed internal evidence sufficient to prove their Divine origin and authority. This he flatly denied, and I was, therefore, obliged to prove it, which I did in reference to the leading subjects of Divine revelation.

My opponent was confounded. He faltered, uttered some words in a weeping tone, asserted that he loved the Saviour, and left. But the meeting was in a complete uproar, some of the worst of characters being present, who several times put out some of the candles, which caused great confusion and alarm.

Mr. Förster goes on to describe his great peril from the mob, after which he states:

I was, however liberated, and got into the street. The whole crowd followed me, but one of the gentlemen taking me into his house, I escaped unhurt. Thus the Lord protected and delivered me out of the hands of the enemies.

The next day, another discussion followed, but the proceedings were so utterly unfair to Mr. Förster, that we need not describe them. Mr. F. then proceeds:—

Towards evening, I left Kjerteminde, and I am happy to say that the blessing of at least a few of the inhabitants followed me;—I had been the means, through grace, of gaining a prodigal, and restoring peace and happiness in his family. Kjerteminde is considered to be a most Christian place; but (alas for their Christianity!) it is in-

deed the most priest-ridden place I have ever been in.

Friday, Feb. 4th, preached at Nyborg; and on Saturday, 5th, went to Oure, where I preached twice on the Lord's-day. The church there consists of about fifty members;—they have built a nice little chapel.

Monday evening, preached at Windings, about two miles from Nyborg. It was an interesting meeting. Many people were present, among them the clergyman of the village.

Tuesday, 8th, left Funen for Zealand, I had been invited by the church between Holbeck and Ringsted to come and encounter a clergyman who had attacked us severely. Our brethren had announced a public meeting to be held at the chapel, Thursday, 10th, and invited the clergyman to be present. On my way, I preached on Wednesday-evening at Ormitsløv. Thursday, went by rail to Ringsted, and from thence to the chapel. Meeting commenced at one o'clock. The clergyman met, but he was not to be induced to enter on a discussion, and left before the meeting was over.

Friday, preached at Skee to an attentive congregation. Saturday, 12th, went to Copenhagen, having received many invitations from the church to come. I stayed at Copenhagen till Tuesday, the 22nd, during which time I preached very often. Tuesday night, preached at Ormitsløv; Wednesday, at Wemmelöv Mark, and on Thursday, went to Nyborg, in Funen, where I stayed a week, and preached every day to attentive and well-attended assemblies, and baptized two women. The blessing of the Lord seems to be great at Nyborg. Many people listen with great attention to the gospel of salvation, and several who were very bad characters have been reclaimed. I think it will not be long before more will be baptized. We have great reason to bless the Lord for his mercy and loving-kindness to poor sinners.

Thursday, March 3, left for Odense, held a meeting at O. in the evening, and on Friday left for Veile, where I arrived Saturday morning, and visited some of our brethren. Lord's-day last, went to S. Collemorten, and held a meeting there.

I shall now, according to your desire, commence the annual report, and send it to you as soon as possible.

With affectionate regards to yourself, the Committee, and all kind friends, I remain, my dear brother, yours most sincerely in the love of Christ,

A. P. FÖRSTER.

## Provincial.

### BRADFORD, YORKSHIRE.

A most interesting social meeting was recently held in this town, to welcome our brother Dowson on resuming his labours after a season of personal affliction, and consequent temporary absence from his ministerial duties. We regret our inability to give the full particulars. It was attended by a large number of ministers, and about 800 Christian friends sat down to tea. It was a season of much spiritual enjoyment and brotherly affection, and evinced, beyond the power of mere words, the high regard which is entertained for Mr. Dowson. Long may his valued life be spared, and long may his health and strength continue, to realize a yet larger share of the blessing of his Divine Master, who has hitherto so signally owned his labours in the church.

### MINISTERIAL CHANGES, ETC.

Mr. Henry Cope, of Tetsworth, has accepted the pastorate of the church at Watton, Norfolk.

Mr. S. B. Brown, B. A., of Redruth, is about to resign the pastorate in that town.

Mr. George Allen, has resigned the pastorate at Long-Crendon, Bucks.

Mr. W. H. Bonner, has accepted the pastorate of the church at Trinity Chapel, Southwark, lately under the care of Mr. H. J. Betts, a former Editor of the *Primitive Church Magazine*.

Mr. H. Thomas, of Rhymney has announced his intention of resigning the pastorate of that church in August next.

Mr. Alfred Ibberson, of Husband's Bosworth, intends resigning his connection with that church in the course of next month.

Mr. E. H. Davies, has resigned the pastorate of the church at Ross, Herefordshire.

Mr. W. D. Elliston, of Blakeney, has accepted the pastorate of the church at Kimbolton.

Mr. J. Burrows, of Masham, has removed to the pastorate of the church at Market Drayton.

*Walworth, Lion-street.*—A Jubilee was recently held by the friends of this cause, when £875 were raised towards the erection of new day and Sunday-school rooms.

*Wootton-under-Edge.*—On the recent removal of Mr. John Watts from this place, after a pastorate of twenty-nine years' duration, he was presented at a public meeting of his friends, with an elegant inkstand, and a purse containing £45.

*Mr. Spurgeon.*—During his late visit to

Scotland, Mr. S. raised towards his new chapel about £450. It is currently reported that he intends preaching for the same object in all the large chapels in London. The *Morning Star* asks, "Could not London alone build a temple for its youthful Evangelist? Not a dollar ought to be solicited from Yankeeedom."

*Baptist Missionary Society.*—The Committee have accepted Mr. Claxton and Mr. Williams as missionaries to India. The former is appointed to Madras.

*Chesham.*—On the twenty-fifth anniversary of the pastorate of Mr. W. Payne, the sum of £25 was presented to him by a grateful people.

### BAPTISMS.

*KINGSTON-ON-THAMES.*—On Wednesday, March 2, our pastor was again privileged to conduct the sacred ordinance of baptism; when four candidates publicly put on Christ. One was an aged sister, more than sixty years of age, who, after an eight years' communion with the Established Church, had been led to see, and then obey, her Lord's command of *believers'* baptism.

*WREXHAM.*—The ministry of Mr. A. Ashworth is receiving a blessing in his new sphere of labour. He has recently, and in a comparatively brief space baptized eight persons. May his bow ever abide in strength.

*BACUP.*—Brother Jonas Smith recently baptized five persons, and the prospects of the cause appear to be both solid and encouraging.

*SCARBOROUGH.*—After a sermon by the pastor, B. Evans, D.D., to a very crowded congregation, eleven persons were baptized, and in the afternoon received into the church.

*BRADFORD, YORKSHIRE.*—March 6, eight at Sion Chapel, by Mr. Chown.

March 6, thirteen at Trinity Chapel, Bradford, by H. J. Betts.

*WINDSOR.*—Lately, at the Baptist Chapel, Victoria-street, by the Rev. S. Lillycrop, a whole family was baptized, viz., a father and two daughters; and on Thursday, Feb. 24, three more believers, two females and one male, were baptized.

### DEATH.

*DIED* at Yatton, in Somerset, on Thursday the 17th of February, the Rev. B. Wilkins, aged sixty-nine, who for more than forty years was a faithful preacher of the gospel; and for twenty-one years the pastor of the Baptist church, North Bradley, Wilts. During which period his labours

were very eminently owned of God, and large numbers were added to the church. He was very decided in his views of the doctrines of grace, and a stern advocate for strict communion. Few men have been favoured to meet death with less alarm; such solid peace and satisfaction did he realize in the truths of the gospel that it might emphatically be said of him,—

“Calmly the path of death he trod  
Into eternity.”

His mortal remains were interred at North Bradley, Feb. 24, in the presence of many hundreds of spectators, in whose memories he still lives for the truth sake, The Revs. G. Rodway, J. Preece, W. Hawkins, S. Clift, and F. Pearse took part in the service. He has left a widow and thirteen children to mourn his loss. At the request of numerous friends, it is expected his son, who is pastor of the Baptist church, Queen-square, Brighton, will publish a short sketch of his useful life.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

PER REV. E. PARKER.

*Bradford.*

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Rev. H. J. Betts.....M.               | 1 | 0  | 0 |
| Messrs. W. and S. Watson .....        | 2 | 0  | 0 |
| Mr. Alfred Illingworth .....          | 0 | 10 | 0 |
| Mr. Henry Illingworth .....           | 0 | 10 | 0 |
| Mr. W. Allan .....                    | 0 | 10 | 0 |
| Mr. Joseph Illingworth (1857-8) ..... | 2 | 0  | 0 |
| Mr. John Lister .....                 | 0 | 2  | 6 |
| Mr. W. T. Drake .....                 | 0 | 5  | 0 |
| Mr. S. Whitley .....                  | 0 | 2  | 6 |
| Mr. J. Thompson .....                 | 0 | 2  | 6 |
| Mr. J. Smith .....                    | 1 | 0  | 0 |
| Messrs. E. and S. Watson .....        | 0 | 5  | 0 |
| Miss Holgate .....                    | 0 | 10 | 0 |
| Mr. Peter Watson .....                | 0 | 5  | 0 |
| Mrs. Woodhead .....                   | 0 | 2  | 6 |
| Mr. William Whitehead .....           | 0 | 10 | 0 |
| Mr. William Moulson .....             | 0 | 2  | 6 |
| Mr. John Binns .....                  | 0 | 1  | 0 |
| Mr. Levensage .....                   | 0 | 1  | 0 |

*Lockwood.*

|                                                              |    |    |   |
|--------------------------------------------------------------|----|----|---|
| Rev. J. Barker .....                                         | 0  | 5  | 6 |
| Mrs. Henry Crowther .....                                    | 1  | 0  | 0 |
| Mr. John H. Crowther .....                                   | 0  | 10 | 0 |
| Messrs. Berry and Tate .....                                 | 0  | 5  | 0 |
| Mr. Alfred Crowther .....                                    | 0  | 10 | 0 |
| Messrs. Shaw and others, for the late Godfrey Bury, Esq..... | 10 | 0  | 0 |

*Bramley.*

|                       |   |   |   |
|-----------------------|---|---|---|
| Joseph Winn, Esq..... | 1 | 0 | 0 |
|-----------------------|---|---|---|

*Milsbridge.*

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Rev. E. Parker .....                  | 0 | 10 | 0 |
| Mr. William Taylor .....              | 1 | 0  | 0 |
| Mr. John Hanson .....                 | 1 | 0  | 0 |
| Mr. John Brook .....                  | 0 | 10 | 0 |
| Mrs. Wood .....                       | 0 | 10 | 0 |
| Mr. John Taylor .....                 | 0 | 5  | 6 |
| Mr. George Bradley .....              | 0 | 2  | 6 |
| Mrs. Paul Shaw .....                  | 0 | 2  | 6 |
| Mr. Abraham Hall .....                | 0 | 16 | 0 |
| After sermons by Rev. T. Dawson ..... | 5 | 12 | 6 |

*Farsley.*

|                                      |   |    |   |
|--------------------------------------|---|----|---|
| Mr. John Foster .....                | 0 | 10 | 0 |
| Messrs. Hainsworth and brother ..... | 0 | 10 | 0 |
| Mr. Jonathan Marshall .....          | 0 | 6  | 0 |
| Rev. Jonas Foster .....              | 0 | 5  | 0 |
| Mrs. Hainsworth .....                | 0 | 5  | 0 |
| Mrs. Duffield .....                  | 0 | 3  | 0 |
| Mrs. Hollins .....                   | 0 | 5  | 0 |
| Mr. J. N. Naylor .....               | 0 | 2  | 6 |
| Mr. J. Hainsworth .....              | 0 | 2  | 6 |
| Mr. Thomas Hollins .....             | 0 | 2  | 6 |
| Mrs. Wade .....                      | 0 | 2  | 6 |
| Mr. John Cockshot .....              | 0 | 2  | 6 |
| Mr. Reuben Hainsworth .....          | 0 | 2  | 6 |
| Mr. David Smith .....                | 0 | 3  | 0 |
| Mr. John Smith .....                 | 0 | 2  | 6 |
| Mr. John Busfield .....              | 0 | 2  | 6 |
| Mr. David Marshall .....             | 0 | 2  | 6 |
| Mr. Robert Winterbran .....          | 6 | 3  | 0 |
| Smaller sums .....                   | 0 | 8  | 0 |

*Dover.*

|                     |   |    |   |
|---------------------|---|----|---|
| Mr. J. Farmer ..... | 0 | 10 | 0 |
|---------------------|---|----|---|

*Plymouth.*

|                     |   |    |   |
|---------------------|---|----|---|
| Dr. Morgan .....    | 0 | 10 | 0 |
| Mr. John King ..... | 0 | 10 | 0 |

PER REV. G. BARKER.

*Leighton Buzzard.*

|                      |   |    |   |
|----------------------|---|----|---|
| Mr. R. Purser .....  | 0 | 10 | 0 |
| Mr. J. Purser .....  | 0 | 2  | 6 |
| Rev. G. Barker ..... | 0 | 5  | 0 |

*Sunderland.*

|                           |   |   |   |
|---------------------------|---|---|---|
| Thompson Oliver, Esq..... | 1 | 0 | 0 |
|---------------------------|---|---|---|

#### RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                             |    |    |   |
|---------------------------------------------|----|----|---|
| Miss Spencer, Ramsgate .....                | 1  | 0  | 0 |
| Miss Gould, ditto .....                     | 1  | 0  | 0 |
| Mrs. Hurst, ditto .....                     | 0  | 10 | 0 |
| Dr. Morgan, Plymouth.....                   | 0  | 10 | 0 |
| Mr. John King, London .....                 | 0  | 10 | 0 |
| Mr. F. King, ditto .....                    | 0  | 10 | 0 |
| Mr. T. Oliver, Monkwearmouth,<br>1859 ..... | S. | 1  | 0 |
| Rev. H. J. Betts, Bradford, 1859 S.         | 0  | 10 | 0 |
| Rev. G. Wright, Beccles, 1859 S.            | 0  | 10 | 0 |
| Mr. B. Pratten, Bristol, 1859 ..S.          | 0  | 10 | 0 |
| Mrs. S. Davis, ditto, 1858-9 ..S.           | 0  | 10 | 0 |

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1859.

The Annual Meeting will be held at **Finsbury Chapel, on Monday Evening, April 25th** (Easter Monday). The Chair to be taken at Half-past Six precisely, by **GEORGE LOWE, Esq., F.R.S., Treasurer.**

Tea will be provided for Ministers and other friends (including ladies) at the Mission House, 33, Moorgate Street, at Half-past Five.

*From G. Rouse Lowden, Uzbridge, Middlesex.*

I am bid by your letter to review the year of life and trial that has passed away, and my heart is overwhelmed with gratitude to Him whose prerogative it is to convert a sinner from the error of his ways, and who can make use of the weakest instrument to further His own purposes of love and mercy. About twenty have been added to the church chiefly out of the world, and through the preaching of the Word in the chapel: about half a dozen are inquiring the way to Zion. We have a staff of thirteen teachers for the Sabbath-school; they are efficient, and evince much energy, tact, and warmheartedness: the average attendance of scholars is sixty. During the past year the interest in our day-school has not diminished. We have about sixteen persons engaged in tract distribution and visiting the sick. It is our intention next Sunday afternoon to commence a Bible class for females. Several have promised to attend; but this matter is too much in embryo to write further upon it. The young men are engaged of a Tuesday evening after service in studying the Scriptures: I trust this class will be productive of much good. I engaged not systematically, but occasionally, in open-air preaching last summer; and hope the words proved "a savour of life unto life" to many. I could give detailed accounts of conversions, but I forbear, and trust the above will be deemed sufficient.

*From John Rees, Blaenavon.*

In consequence of continual disputes between the shareholders and directors,

the Iron and Coal Works in this neighbourhood have been carried on for the last few years in a very unsatisfactory manner. Recently, however, matters have been amicably arranged; fresh capital has been raised, and extensive additions have been made to the Works. This improved state of things has considerably brightened our prospects. Many of our old friends have returned, and we again rejoice together. The congregation of late has been as large as we could well accommodate. Many of the new comers as well as the old hearers have given themselves to the Lord. Deep attention has been awakened to the claims of religion, and we have not now to deplore that callous indifference which is sometimes manifested by the hearers of the gospel. This change is not of so sudden and violent a character as to lead one to suspect that the chaff is gathered with the wheat: on the contrary, it is the growth of many years' toil amid much discouragement. The Lord has stretched forth his arm in the salvation of souls. Eighteen have been added by baptism, and seven by letters from other churches; so that our clear increase for the year is twenty-five. Our Sunday-school, I am happy to add, is in an equally prosperous state: many of the youths instructed there are now the most useful members of the church. With many thanks to the Committee for their assistance in the "day of small things," &c.

*From Benjamin Davies, Wells, Somersetshire.*

As you have visited us so lately it will be unnecessary for me to write a very long letter in reply to your questions; especially

as in a town like this there are but few changes in the course of a year. During the year, however, our hearts were cast down by the removal of several of our brethren by the providence of God; but, I am glad to say, though this has been the case, our numbers are somewhat in excess of last year. Our congregations at home, and at the stations, have lately been encouraging. Our denomination is undoubtedly gaining ground in this neighbourhood. Our station at Shepton Mallett has fully answered our expectations: our congregations keep up, and the Sunday-school is rapidly increasing. Our brethren who supply it, and our other stations, are worthy of all praise for their perseverance in this self-denying work. Their labours have been blessed in the conversion of souls. For the general activity of our members, and the unity which prevails amongst us, our church would bear comparison with any with which I am acquainted. There are several indications of future prosperity: I trust our hopes may not be disappointed. Should I still be the minister of this people in the coming year, I hope I shall be able to write a more cheering letter. Whether I should be minister or not, it is my opinion that while the church continues to work as it now works, it should receive the sympathy and aid of the brethren. Wells has, at last, a railway to the town; and another line has been opened as far as Shepton Mallett, which we hope will soon be brought on here. Thanking the Committee on behalf of the church for their assistance, &c.

*From James Waller, Southwell,  
Nottinghamshire.*

In reply to your letter, I cheerfully avail myself of the opportunity of addressing a few lines to you respecting ourselves as a part of the Lord's Israel. During the year our progress as a church has been cheering. The Lord has smiled upon us, and vouchsafed his blessing. Ten persons have been added to the fellowship of the church, and more are awakened to a concern about religion, whom I expect soon to baptize and receive into the church. We have peace and are united. Our school is in a much better condition than formerly; we have now about forty scholars, and fourteen teachers. I trust, through the grace of God, we shall continue to increase, and that many more will be brought to adorn the doctrine of God their Saviour.

*From Joseph Accock, Stow-on-the-Wold.*

Soon after I had the pleasure of meeting you I went to Malvern: and after staying there nearly six weeks, returned improved in health so far as to take the ser-

vices for six Sabbaths, and then I had another attack, since which I have not been able to preach. Mr. Heritage, of Naunton, kindly undertook to find supplies, which he has hitherto done well. I am better, but not likely, at least at present, to preach. What the warm weather may do for me, should I be spared till then, I don't know; but all is in the hands of Him who does all things well. Our congregations are as good as ever. On Sunday evenings we are nearly full; and prayer-meetings are better attended than at any former period. Our Sunday-school is in a better state, probably, than ever it was, and numbers ninety-five, with twelve teachers. Our number of members is the same as last year. Two stood candidates for baptism when I was taken ill, and there are three or four more that I hope have given their hearts to Jesus. One of the young men who joined us not long ago worked in a gentleman's garden, and was offered a cottage in the village if he would go to church. He said he would go to church sometimes, but not leave chapel. The cottage was ready, and when he went to have it fitted, there was an agreement for him to sign, in which it was stated that neither he nor his wife were ever to go to chapel, but be regular at church; were never to speak of dissent in the village; and if they were found acting contrary to the agreement they were to leave at a fortnight's notice. He said he should like to give the esquire six days, but could go no further. He continued to work a week or two; but the head gardener, who before had treated him kindly, now was always out of humour, scolding and swearing so that he was induced to leave. He is now at work for Mr. Comely till he can hear of something better. In several villages near the cottagers dare not take in a lodger without permission from the clergyman. If I am not able to attend to the work in a few weeks, I shall think it my duty to resign, but at present the friends wish me to wait. I hope you will be able to get at my meaning. For some time I could not write at all, and now it is with difficulty. With thanks for all favours, I remain, &c.

*From J. Flecker, Buckingham.*

Your acquaintance with the condition of the church when I assumed the pastorate will enable you to see that we have much reason for gratitude to Almighty God for the success He has been pleased to grant unto us. The number of members at present is thirty-six; two more stand as candidates: thus making an addition of sixteen during the last twelve months. I have also about seven or eight persons in view who are giving tokens of real con-

version. I hope they will soon join the church. One case is peculiarly interesting—that of a young married female who often visits this town. She has been brought up in Atheism almost from childhood. Her husband, from Roman Catholic parentage, is also an Atheist. She has attended my ministry lately very regularly, and is manifesting a great change. She comes to me in the vestry after services for religious conversation. She told me that the same arguments she used against Christianity she can now employ in favour of it. I have opened a room for preaching in the worst locality of this town, where I conduct services on Sabbath afternoon and Thursday evening. The financial affairs of the church have also improved considerably. We have adopted the weekly-offering system and find it work well. The church contributes at present about 20s. on an average per week. Our cause, however, is still struggling. We have received many blessings; but we have many disadvantages. We have great opposition to cope with. The Established Church is rankly Puseyite here, and every artifice is employed to draw away the people: many who would come to us dare not. I, however, do not look to them, but to those who attend nowhere. I am happy to say that some such have permanently come amongst us. I remain, &c.

*From F. Perkins, Dorchester.*

Nearly a year has elapsed since I commenced my labours in connexion with the church of Christ in this town. I wish my labours had proved more successful; but still there is cause for gratitude to the Giver of all good for the blessings with which He has in mercy seen fit to crown the efforts that have been made. Some additions have been made to the church, and the congregation has been increased. By reference to a letter written to me before I came, I find the congregation then ranged from 30 to 80. On the Sabbath morning, March 6th, the entire congregation was 99; at night, 112. I omitted to count the congregation in the afternoon, but yesterday afternoon there were present between 70 and 80, and at night 119. The afternoon service was commenced at the wish of the church after the close of my labours in Fordington, where I preached without interruption from the weather for exactly three months, and distributed upwards of 2,000 tracts, besides handbills. I am happy to say that a few individuals who never came to the chapel before have become stately hearers of the gospel, and that one of them now assists in the distribution of tracts. At Christmas I visited

nearly every house in Fordington, and left a tract for the New Year; they were very kindly received with very few exceptions indeed. We have no preaching stations, but I hope we shall by some means obtain one or two. This department of Christian exertion here has been very greatly overlooked: and I feel persuaded that gifted brethren would soon be found who would aid in the cause of Christ and souls. What we want is a spirit of decision and warm attachment to those peculiar denominational views which characterized all the apostolic churches which were honoured by our Lord, and which are the great defences in the present age against both Puseyism and Popery—as well as a stronger love to our own church as a church of Christ. This would produce activity and zeal, without which a minister's efforts cannot succeed as they otherwise might. Some time ago a young man left us for to reside in Kent for a time; he was one of them that I baptized last year. He was one of my Bible class, and studied hard, not only in that, but for another class formed exclusively of church members, wherein on a text previously chosen, short discourses are read which the members had prepared for the occasion. He was very decided, and much given to prayer. I counted on his help next summer, but he is gone. He gave us one address before he went; and I hear has preached three or four times where he has gone to live. All the young men I baptized afford me pleasure. Sixteen members have been added to the church, of whom twelve have been baptized; the others were baptized before, except one whom I expect to baptize with one or two others in a little time. Two members have withdrawn: our clear increase is fourteen members. The number of children enrolled as scholars in the Sunday-school is seventy-two; but their attendance is far from regular, many are generally absent. Our week-day services are very badly attended, but I hope there will be an improvement in this respect. Our tract distributors are eight in number. One of them takes the entire village of Bock Hampton, which I have visited from house to house twice, and intend to visit again by way of preparation for open-air preaching in the summer. I am happy to say that our organ debt is annihilated: the 20l. have been raised and paid. The members gave liberally, and other friends in the town kindly helped us in the matter. The sum raised this year, independently of the aid of the Home Missionary Society, is 40l. We have had many troubles, but God has brought us through. I hope the Lord will favour us with love, zeal, unity, peace, and a spirit of combined activity in the cause of the Redeemer, then success is certain. I am, &c.



## MONEYS RECEIVED SINCE LAST REGISTER.

|                             |  | £. | s. | d. |                                    |  | £. | s. | d. |
|-----------------------------|--|----|----|----|------------------------------------|--|----|----|----|
| <b>LONDON.</b>              |  |    |    |    | <b>MONMOUTHSHIRE.</b>              |  |    |    |    |
| Allen, J. H., Esq.          |  | 1  | 1  | 0  | Newport                            |  | 3  | 0  | 0  |
| Barnes, H. G., Esq.         |  | 0  | 10 | 6  | <b>NORTHUMBERLAND.</b>             |  |    |    |    |
| Hoby, Rev. Dr.              |  | 1  | 1  | 0  | Newcastle, balance                 |  | 14 | 14 | 0  |
| New Park Street             |  | 1  | 1  | 0  | Newcourt                           |  | 2  | 2  | 0  |
| Tottenham                   |  | 5  | 4  | 9  | <b>OXFORDSHIRE.</b>                |  |    |    |    |
| Trotter, Rev. F. and Family |  | 1  | 6  | 9  | Swerford—                          |  |    |    |    |
| <b>BEDFORDSHIRE.</b>        |  |    |    |    | Mrs. King                          |  | 1  | 0  | 0  |
| Amptill                     |  | 1  | 2  | 1  | <b>SOMERSETSHIRE.</b>              |  |    |    |    |
| Bedford                     |  | 5  | 0  | 0  | Bristol, balance                   |  | 3  | 1  | 10 |
| Transtable                  |  | 14 | 8  | 7  | Chard, ditto                       |  | 2  | 17 | 0  |
| Luton                       |  | 13 | 5  | 6  | Wells                              |  | 5  | 12 | 9  |
| Hidgmont                    |  | 0  | 12 | 1  | <b>SHROPSHIRE.</b>                 |  |    |    |    |
| Sharnbrook                  |  | 0  | 14 | 4  | Bridgnorth                         |  | 7  | 14 | 8  |
| Stevenage                   |  | 0  | 10 | 0  | Dawley                             |  | 1  | 6  | 6  |
| <b>CAMBRIDGESHIRE.</b>      |  |    |    |    | Maesbrook                          |  | 1  | 0  | 0  |
| Haddenham                   |  | 2  | 0  | 0  | Madeley                            |  | 1  | 6  | 0  |
| Mepal                       |  | 1  | 11 | 3  | Shrewsbury                         |  | 4  | 13 | 4  |
| Snavey                      |  | 2  | 0  | 0  | Wellington                         |  | 2  | 5  | 1  |
| Willingham                  |  | 0  | 5  | 0  | Wem                                |  | 0  | 8  | 6  |
| <b>CORNWALL.</b>            |  |    |    |    | Wrexham                            |  | 1  | 5  | 10 |
| St. Austle                  |  | 0  | 14 | 10 | <b>SUSSEX.</b>                     |  |    |    |    |
| <b>ESSEX.</b>               |  |    |    |    | Battle, balance                    |  | 4  | 2  | 6  |
| Karl's Colne                |  | 1  | 10 | 0  | <b>SURREY.</b>                     |  |    |    |    |
| Romford                     |  | 6  | 3  | 2  | The Butterworth Family             |  | 1  | 10 | 0  |
| <b>GLAMORGANSHIRE.</b>      |  |    |    |    | <b>WARWICKSHIRE.</b>               |  |    |    |    |
| Swansea                     |  | 3  | 10 | 0  | Dunchurch                          |  | 2  | 3  | 6  |
| <b>GLOUCESTERSHIRE.</b>     |  |    |    |    | Leamington                         |  | 2  | 2  | 0  |
| Stroud, balance             |  | 2  | 15 | 0  | Ditto                              |  | 2  | 13 | 6  |
| Wotton-under-Edge           |  | 3  | 10 | 0  | <b>WILTSHIRE.</b>                  |  |    |    |    |
| <b>HANTS.</b>               |  |    |    |    | The Executors of the late Mrs. Jay |  | 45 | 0  | 0  |
| Southampton                 |  | 0  | 10 | 0  | <b>WORCESTERSHIRE.</b>             |  |    |    |    |
| <b>HUNTINGDONSHIRE.</b>     |  |    |    |    | Alcester                           |  | 3  | 1  | 10 |
| Bluntham                    |  | 4  | 0  | 0  | Worcester                          |  | 4  | 17 | 4  |
| Huntingdon                  |  | 14 | 8  | 1  | <b>INDIA.</b>                      |  |    |    |    |
| <b>KENT.</b>                |  |    |    |    |                                    |  | 50 | 0  | 0  |
| Staplehurst—                |  |    |    |    |                                    |  |    |    |    |
| Jull, Mr. W.                |  | 1  | 0  | 0  |                                    |  |    |    |    |

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 89 Finsbury Circus, E.C.; by the Secretary, THE REV. STEPHEN J. DAVIS, 33 Moorgate Street, London, E.C.; or by the London Collector, MR. J. BROWN, 7 Brunswick Place, Wyndham Road, Camberwell, S.*

*Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post-Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post-Office authorities.*

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXXV.—MAY 1, 1859.

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Essays, Expositions, &c.

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"THE MINISTRATION OF THE SPIRIT."

2 COR. iii. 8.

UNITY is characteristic of the entire creation of God. It pervades the universe with the power of a fixed and an unalterable law, and secures harmony and consistency throughout all the works of His vast dominions. Every subordinate system,—every separate and complete organization to which the Most High has given being, contains conclusive proofs of this in its adaptedness to some one perfect end, or to some united design. Hence it follows that in every such system whether of the material or the moral world, and in every separate organization, there is one master principle, one supreme law, which governs all the details of operation, and to which all possible complications and difficulties connected with each system can be referred for solution. Thus the law of gravitation regulates matter and explains its mighty phenomena,—thus light governs colour, producing the lovely tints that nature wears in her richest seasons,—and thus in the moral world sin and holiness control the condition and determine the destiny of intelligent beings by making their misery or blessedness dependent upon their submission to the one, or their conformity to the other.

And as these governing laws are found in all the known systems of the universe,

it was to have been expected that in the highest, the noblest, the most magnificent of them all,—namely, that of the glorious gospel of the ever-blessed God,—there would have been present a presiding, an all-pervading, all governing principle, that should secure harmony to its most distant operations, and success to its workings among the children of men. It was to have been anticipated that what gravitation is to matter, and light to colour, the presiding law of the gospel would be to that Divine system by which God has determined to bring many sons unto glory. This anticipation is realized to the fullest possible extent and in a manner the most complete that could be desired, by the commanding fact that the gospel of God is the ministration of the Spirit, and that the presiding law of the economy of grace is the law of the Spirit of life in Christ Jesus. To this great subject attention is invited in the following particulars.

*1. The principles that regulate the ministration of the Spirit.*

To the most superficial reader of the New Testament it must be obvious that the gospel is the revelation of the free grace and compassion of God through the cross of Christ; and that its whole scope and purpose, its one end and aim, are to

set forth Christ as the Alpha and Omega, the beginning and the end, the first and the last, in that dispensation of love. He is the central sun of that Divine system, its soul and strength and very being, and all its truths and economical arrangements are intended to present Him as the way, the truth, and the life, to a redeemed church. Consequently the first and highest principle of the ministration of the Spirit is to glorify Christ.

It is the sole province and appointed end of the ministration of the Spirit to glorify Christ. To this all other objects are subservient,—all other ends evermore give place. The employment of the law, the institution of an Aaronic priesthood and sacrifice, with whatever is symbolic in the gospel itself, are intended to display the glory of Christ and to proclaim him as Lord of all. "He shall glorify me," said the adorable Redeemer, "for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall show it unto you." In this department of his ministration the blessed Spirit glorifies Christ by the display of his wonderful person, as the God-man, the Immanuel, "God with us." He is thus set forth as the representative of both the human and Divine,—of the frail and dependent creature, and the unchangeable and everlasting God. In Him, as the mysterious point of union, the two become one and are reconciled in love. To accomplish this reconciliation the fulness of the God-head *bodily* is deposited in him, to be employed in all the variety of grace and pardon to meet the necessities of his redeemed people. He, without presumption on the one hand or degradation on the other, assumes a position of equality with both parties. He who "thought it not robbery to be equal with God," consented to be made of "no reputation,"—"and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross." By the ministration of the Spirit he is thus presented to the church as the Creator and the creature united in one purpose of unfathomable love, and it is the glory of the whole system that he who died as a man is "over all God blessed for ever."

In the ministration of the Spirit Christ

is glorified by the exhibition of his perfect work as the atoning sacrifice for the sins of his people. By Him law is magnified, justice is maintained in all its unimpeachable integrity, and pardon awarded to believing man, in harmony with the eternal righteousness of God. Does the law require a spotless obedience? Christ has rendered it. Does justice demand that payment be made for transgression even to the uttermost farthing? Christ pays that debt by his own precious blood upon the tree.—If pardon cannot be granted but as the eternal righteousness of God shall sanction the boon; Christ becomes that righteousness, and sustains its awful honour while he takes away sin by the sacrifice of himself. In these profound transactions in which are involved alike the sacred rights of God and the everlasting hopes of man, the Spirit glorifies Christ by proclaiming throughout the universe that "by one offering he hath perfected for ever them that are sanctified."

The Spirit glorifies Christ by exhibiting the amplitude of his resources for the accomplishment of his Mediatorial work in the salvation of his Church. To the ministration of the Spirit we owe the assurance that Christ "is able to save them to the uttermost that come unto God by him;"—that "in Him are hid all the treasures of wisdom and knowledge;"—that He is made "head over all things unto the church;"—that "it pleased the Father that in him should all fulness dwell;"—that he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption;"—and that we are "complete in Him who is the Head of all principality and power." By the revelation of this Divine fulness, and by its appropriation to the necessities of a redeemed church, the ministration of the Spirit glorifies Christ above "every name that is named, whether in this world, or in that which is to come." He gathers the hopes of the redeemed around the cross on earth, that he may collect their praises around the throne of the Lamb in heaven. In this world He is their only trust, and in the world to come He will be their everlasting glory.

II. A second principle in the ministration of the Spirit is that *he administers as the Spirit of truth.*

As such he was designated and pro-

mised by our Lord himself. "When he the Spirit of truth is come, he will guide you into all truth." And who but the Spirit of truth can teach the truth of God to a world sunk under the dominion of the father of lies? "For what man knoweth the things of a man save the Spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." He, the great ministrant of Divine truth, teaches us the mystery of Jehovah,—the eternal Three in One,—the nature and perfection of the law, and the surpassing excellency of the gospel,—the ruin of our race by the first Adam, and the salvation of the redeemed by the second Adam. He convinces of sin, of righteousness, and of judgment. He, from the regions of pure and perfect truth, reveals the glory to come, and throwing around the grave the light of a blessed immortality, converts a terror into a joy, and makes death itself a friend to the saint. By His teaching a Paul renounces his "blameless" righteousness which is in the law, as dung and dross, and presses forward with gigantic earnestness to be found in Christ, that he might possess "the righteousness which is of God by faith." Under his tuition the light of nature is cheerfully abandoned for the light of grace, and the lessons of creation give place to the teachings of the cross. Led by the Spirit of truth, the Jew forsakes his ceremonies, and the Gentile his superstitions, and both alike bow at the Saviour's feet to receive his kingdom in the meek simplicity of new born babes. He subdues the carnal mind to acknowledge "the things that be of the Spirit of God;" and amid the glories that dazzle human reason, and which turn philosophy pale in the presence of a brighter light, the scholar and the clown under his gentle influence are equally humbled to welcome with joy the things which "are spiritually discerned."—The gift of tongues and the working of miracles in the primitive church, and the constant succession of pastors and teachers through every subsequent age, with whatever else is required "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ down to the end of time,—are so many indispensable portions of the ministration of the Spirit as the Spirit of truth. He

supplies the golden oil to the golden pipes, and by his pledged presence in the church "for ever," affords the only guarantee that "the truth as it is in Jesus" shall never perish from among men, until every object shall have been accomplished of "the eternal purpose" of God.

III. The third principle in the ministration of the Spirit is *that of regeneration*, or the one in which the Divine Spirit works to regenerate the souls of men.

Of all the portions of the ministration of the Spirit this is the most important *to man*. As far as he is concerned every other particular connected with redemption depends upon this, since it is infallibly certain that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Short of this, all morality and virtue, all ceremony with religion itself, will be utterly vain. "Ye must be born again" is no arbitrary requirement, but an indispensable moral necessity, without compliance with which on the part of man, he must for ever remain strange, opposed, and hateful, to the God who gave him life.

In his Divine ability to accomplish this great change the ministration of the Spirit rises infinitely superior to every other that existed before, for it was upon this all-important point that they failed "in that they were weak through the flesh," and were of necessity removed one after another to give place to the only one that could regenerate the soul of man. "If" says the apostle "there had been a law given which could have given life, verily righteousness should have been by the law." But in all the prior dispensations this was an impossibility; hence the need of a ministration that could give life to the world.

There was first of all the Adamic covenant, which signally failed in Adam himself and afterwards in his successors down to the days of the flood. That covenant was one of "freewill" pure and undisturbed. Man was left to himself and his own free agency. His will had the scope and liberty of the air, and roved with all the freedom of the mountain breezes. He had all nature for his teacher. To him the heavens declared the glory of God and the firmament shewed his handy work. The hills were green with grass, the valleys abounded

with pasture and beauty, the feathered songsters poured forth their vocal harmony, and the music of the spheres resounded throughout the regions of the habitable globe. But in the midst of these lessons, pregnant as they were with beauty and truth, what became of man, free, rational, responsible man, before whose eyes lay the bowers of Eden guarded by the flaming sword that gave more dread to the thought of his forfeited paradise? Learning wisdom by bitter experience, did he humble himself before His God, and implore forgiveness through an atonement dimly taught by the sacrifice which he had been instructed to offer? Did he break off his sins by penitence and return to the God against whom he had rebelled? O listen to the record of inspiration and let bold "freewill" blush for the liberty in which man was then permitted to indulge. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Here was man, left to the teachings of nature, with whatever of power and virtuous promptings his own unfettered agency could supply, but amidst all the advantages around him, he became so abominably wicked that the flood was sent as an awful necessity to cleanse the earth from the moral corruption of her delegated ruler. In one word, by that ministration man was not born again.

To the Adamic there succeeded the patriarchal dispensation, in which it was equally evident that God had to interfere by special grace to preserve a people unto himself. The call of Abram from the idolatry of Mesopotamia, and the separation of his seed from among the nations by his own direct intervention, were proofs that except where the Most High pleaded his own cause his name was banished or forgotten from among men. In vain did man witness the destruction of the cities of the plain by fire and brimstone from Heaven; in vain did he behold the overthrow of the proud monarch of Egypt and his defying hosts in the Red Sea. Under the glance of the lightning of the Almighty and the

awful judgments of his terrific power man grew worse and worse; and the hardened idolatry of the Gentile united with the callous infidelity of the Jew to prove that they were under a law that could not give life.

Similar remarks would apply to the economy of Moses, although a nearer approach to the ministration of the Spirit than either of its predecessors. The doctrines of the gospel faith were incorporated in the Psalms,—foretold by the Prophets,—and prefigured in the whole of the ritual of the Levitical priesthood. But notwithstanding the spirituality of their law,—the evangelical import of their ritual,—and the solemn instructions of their prophets, the Jews sinned above all other people, and their frequent captivities, with their final rejection, proclaim through the world that man, left to himself, or to his own freedom, will inevitably turn rebel, and that the only hope of our race is to be found in a ministration which, overcoming the obstinacy of human freedom, can give a new life to the soul of man.

This Divine power,—this energy of Almighty grace, we now possess in the ministration of the Spirit. To us unknown in its mode of operations, moving "where it listeth" without our hearing "the sound thereof," or understanding "whence it cometh or whither it goeth,"—acting as a Sovereign Almighty Spirit in fulfilling the pre-determined purpose of Jehovah,—we can only know it by its effects. But do not those effects demonstrate beyond all doubt, the character of the ministration of the Spirit? Are not sinners, dead in trespasses and sins, effectually called and quickened into life by His mighty power? Is not the Lazarus grave in the soul of man, opened by his Omnipotent voice, and the entombed, bound hand and foot, brought forth to freedom and to life? Is not the wide-spread valley, now covered with the dry bones of death, inspired with life at his Almighty word, and the blanched remains, "very many and very dry" as they were, converted into a living army with the consecrated banners of the Lord of Hosts?

And what but the ministration of the Spirit can prepare a regenerated people for the family of God? He alone gives a new heart and a right spirit. He assim-

lates the character of the believer to that of his Heavenly Father, and thus produces a *family likeness* among all the sons. He forms "the new creature in Christ Jesus," and by the new birth transforms into children of God those who "were by nature the children of wrath even as others." By this Divine change he presents a holy people to a holy God,—a holy family to a holy parent,—and having undertaken to prepare them for his heavenly kingdom, he conforms them to the place of their everlasting glory. When they come forth from under his training, even the Divine Father will rejoice in the spotless perfection of this adopted family. Being born again of the Holy Spirit, they will adorn the thrones which they are to occupy for ever; and when amidst the splendours of heaven they stand forth the imperishable proofs of the power that changed them into the same image from glory to glory, all Heaven will turn to them as living witnesses of the infinite superiority of "the ministration of the of the Spirit."

IV. The fourth and last principle in the ministration of the Spirit, *is that of sanctification.*

Having given birth to the character of the child of God, by regeneration, the Holy Spirit takes possession as the rightful proprietor, in the name of the eternal Trinity. "Know ye not," asks the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And again, "In whom the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." "But we are bound to give thanks alway unto God for you brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth."

By the sanctification of the Spirit, the great purpose of God in the election of his people is destined to be accomplished. Hence the language employed by Peter; "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." In carrying on this great work to its completion, the blessed Spirit

acts as the Spirit of faith, impressing the believer with invisible realities, and applying the promises that through their sanctified enjoyment he may be a partaker of "the Divine nature having escaped the corruption that is in the world through lust." At other times he acts as the Comforter, pouring into the heart the joys of pardon, peace, and Divine consolation, through fellowship with God and with Christ. On other occasions he employs the truth as the means of sanctification, in fulfilment of the prayer of our Lord, "Sanctify them through thy truth; thy word is truth." By that truth he quickens, enlivens, convinces, and reproves, but all this with the one end in view of destroying the sin, increasing the holiness, and sanctifying the soul, of the believer. Or the blessed Spirit in his capacity of Sanctifier, acts as the Spirit of adoption, and then he bears witness with our spirit that we are the children of God. But whether as the Spirit of faith, or the Comforter,—whether he employs the truth or bears the witness,—He pursues one object, and perfects one grand design, which is to present the church without spot, or blemish, or any such thing, before the Father's face, unproveable and unrebukable in his sight for ever and ever. And this being his glorious purpose, the one great object for which he acts as the Sanctifier, He will not withdraw from the work, or withhold from its various stages his effectual blessing, until the multitude which no man can number shall stand spotless and holy, before the throne of Jehovah, to attest to the principalities and powers in the heavenly places, the unparalleled glory of "the ministration of the Spirit."

This, then, is the ministration of the Spirit. Opposed to the ministration of the law which was unto condemnation and bondage; this is unto grace and peace in Christ our Lord. Contrasted with the ministration of the letter which was one of death, this is unto everlasting life. Therefore as far as life is more precious than death, and Divine power exceeds all creature ability; so far above every other ministration rises in grandeur and majesty "the ministration of the Spirit."

S.

(To be concluded in the next.)

## WICKLIFFE.

BY REV. B. EVANS, D. D.

## THE CONFLICT.

THE fourteenth century was marked by great and vital changes in this country. Causes began to operate then, the influence of which is not yet exhausted, and the benefits of which we still feel. Mind was roused to new and more vigorous activity. The feudal power was giving way. Society was undergoing a great change. Into a higher and nobler mould the fusing mass was to be cast. It was more or less so over Europe. Italy and Spain especially felt the influence of this new quickening power. Other countries felt its impulse: light, liberty, and truth were dawning. Petrarch, Dante, and the masters of Italian song had spoken. England felt the form of this genial change. The masculine power of the Anglo-Saxon mind was rousing itself to new and vigorous enterprise. Upon a new course of effort and investigation it had entered. The circle widened before it, and, under its influence, a higher position was reached, and a more healthy spirit cultivated. The severer sciences were inviting culture. Painting and sculpture were unfolding their magic powers, and founding schools which still exert an influence over the artist life of Europe. Gower, Chaucer, and others, the fathers of English poetry, uttered the notes of melody in our own rich and massive vernacular, now assuming a form of beauty, and, with the withering power of their muse, laid naked the abominations of spiritual tyranny and breathed a spirit of a purer life around them; while Anselm, Bradwardin, Scotus and others, had opened a wide and inviting field of culture in moral and religious truth. The splendour of Friar Bacon's genius had unfolded new and enchanting regions of philosophic experiments, and placed himself before the world as one of the profoundest and most original thinkers of his age; whilst Edward III. and his son the Black Prince, were men of no common order, and exhibit the greatness and defects of their age in no common degree.

The ardent and truth-loving mind of the Reformer was open to the full influ-

ence of all this. Into the swelling tide he threw himself, to augment its rising power, and to deepen the channel through which it was flowing. On the side of right, of truth, and liberty he ranged himself, and while life lasted, from the strife he never retired.

Long had the spiritual and political powers been in antagonism in Europe. The former, under the mask of profound humility, "had exalted itself above all that was called God." The "servant of the servants of God" had risen to the proud dominion of the world, and by the worldliness and limitless ambition of the pretended successor of Peter, had invested the mandates, signed with the seal of the Fisherman, with such power, that monarchs trembled on their thrones, and nations were convulsed by them to their centres. England had for centuries been the rich mine of the Vatican. The turbulence of the priesthood, the weakness of monarchs, and the selfishness and ignorance of the feudal classes, had extended the authority of the vicar of Christ over the whole realm. His supremacy was unquestioned. The creatures of his court, ignorant of the language, and with no sympathy with the people, were appointed to the richest benefices, whilst in one form or other he was draining the country of its wealth. In no kingdom was this more so than in England. Upon its resources hundreds of the minions of the popes flourished in princely magnificence, whilst under a thousand pretences His Holiness himself found it a mine of all but exhaustless wealth, from which the extravagancies and lusts of the Vatican could draw unlimited supplies. Monarch after monarch had resisted this odious despotism. Remonstrance and threats from the warlike barons had been issued, and the commons of the kingdom, now rising into constitutional power, had united in opposition to it. Still it advanced, and probably was now at a higher elevation than ever. The great Edward breasted with manly vigour this threatening wave, and into the very thickest of the conflict the ardent Reformer threw himself with all the earnest-

ness of his nature and his large and cultivated mind. To some of these we may advert with interest.

In the year 1221, the Friars Mendicants settled in this country at Oxford. Their growth was rapid and their multiplication speedy. Like a cloud of locusts, they covered the land, feasting upon the fat, and absorbing the resources of the people. There was everything to favour them. Their pretensions to extraordinary sanctity were of the loftiest kind; the vices of the clergy were fearful and unruled. They penetrated all circles, urging the strongest claims, and treating the parochial clergy with contempt. They drew aside the young from other associations, both secular and spiritual; they grasped at power and augmented their influence by every means. Renouncing wealth, they still grew rich;—professing to mortify the flesh, they gratified every lust and passion;—renouncing the world, they grasped at dominion; and, long before the time of which we write, they stood before the nation a living refutation of the hollowness of monastic vows, and the unsanctified character of a religious life.

Formidable as these hordes were, the Reformer encountered them. The odds were apparently overwhelming. Nothing but an absorbing consciousness of the truth of his own principles, and the invincible power of the Divine Word could have sustained him. It exhibits Wickliffe in a noble attitude. Only a man of the most exalted moral courage durst have encountered such a foe. The Dominicans and Franciscans for generations had wielded the iron power of the Inquisition. Mercy had no abode with them. The tenderness, the sympathies of our common humanity had given way before the fossilizing power of superstition in their blind devotion to Rome. Their minions were everywhere. The secret springs of the whole Papal power could be touched in a moment, and from a thousand sources power could arise to crush him. Still he shrunk not from the conflict. He knew his ground. To the law and the testimony he brought their hypocritical pretensions. The pure and spiritual teaching of the Divine Word he placed in contrast with their idle and immoral life, and their vaunted superiority stood before the world as a hollow pretence. The blow was felt;—their hostility was kindled: and, though

protected from their vindictiveness, ever and anon their malice followed him. It was a life struggle, and in conflict with the filthy fraternity we shall again find him.\*

To a higher stage he is now raised. In 1365, the reigning pontiff, Urban V., urged one of those iniquitous claims, which so frequently marked the connexion of the Papal court with this country. Claiming the supreme headship of this island, regarding the sovereignty of it as held in fee of the successors of the Galilean fisherman, he demanded from the third Edward the annual payment of one thousand marks as an acknowledgment of his right.† Again and again had this claim been urged by the predecessors of this pontiff, since the reign of John, and again and again it had been repudiated, and the payment evaded. Threats were uttered. Edward was firm. The barons and commons of his realm, roused by the insatiable avarice of the Pope, repudiated the assumptions of the proud prelate. The struggle was long and fierce. Defeat would touch the pontiff beyond the English realm, and lower his lofty pretensions in other lands. His faithful infantry, the monks, rushed into the thickest of the conflict. By name they challenged the Oxford Reformer to defend the position of the Commonwealth. He was now in the vigour of his manhood. His fortieth year was reached, and his mental powers in their vigour, and his resources ample. From the conflict he did not shrink. His ready pen laid bare the hollowness of the pretensions, and exposed them to the scorn of Europe. With singular skill and judgment he conducted the controversy. The results were favourable. Edward and his senate not only repelled the claims of Christ's vicar, but called in question other claims. The dispute waxed warm. It was a money question, in which the Papal Court had always more interest than in the moral condition of the people, or the spiritual character of the priesthood. The intrusion of a host of aliens into the richest benefices of the

\* "A lord would more patiently bear a severe censuring of his least offence than mendicants the soft and mild reproving of their greatest sins."

† The reader will find the avarice of the Pope in Mosheim, III., cent. xiv., part ii. Fox, Acts and Monuments, I., 561.



English Church, had excited deep disputes and factions.\* Remonstrances, threats, acts of the legislature, and even, in some cases, severer manifestations of dislike, had failed to check this enormous evil. The wants of the Papal Church were growing, and no means were objectionable which would gratify them. The Papacy was rent asunder by contending factions. The Avignon Pope was acknowledged by Edward, and the matters in dispute were referred to delegates from each court. The place of meeting was Bruges. The boldness of the Reformer, and the overwhelming force with which he had exploded the lofty pretensions of the spiritual power, pointed him out as one eminently fitted for the mission. A mitred ecclesiastic was associated with him. Of the manner in which the discussion was carried on we are ignorant. History, unfortunately, has preserved no memorials of the event: we only know the result. His Holiness gave way. Six bulls were issued on these matters, abating the evil for a season, only to be augmented by subsequent pontiffs, and under the reigns of feeblér monarchs than Edward. The importance of this mission, to the Reformer, was great. It increased his acquaintance, if it did not bring him into contact for the first time, with the Duke of Lancaster, Edward's second son. Both of them were eminent men,—both were passionately fond of learning,—both were animated with the spirit of liberty; and their hatred to spiritual despotism deepened yearly by their influence over each other. The friendship of John of Gaunt was of incalculable value.

The Italian priests not only luxuriated on British wealth, and sustained the lofty pretensions of their head, but they acted as so many spies on the secular and spiritual power. Every movement was reported. With the opinion of every man of mark Rome was familiar. Over the whole land this net-work was spread; into the palace, the college, and the cottage it alike extended. The boldness of the Reformer had already excited the eagle eye of Courteney, the bishop of London, and his visits to Bruges had made him known to

some of the Papal court. His career was dangerous. Complaints had already reached His Holiness. The evangelical teaching of the Reformer was denounced as heresy. The thunder of the Vatican was now heard. In the summer of 1377, His Holiness spoke. Bull after bull denounced the Oxford professor. The monarch, the primate, his lordship of London, the University of Oxford, were called upon to seize the Reformer and cast him into prison. For some time the latter refused to receive the mandate, and indisposition or other causes acted on the former for a season. The prelates were always ready. Their interests and their inclinations were in the same direction. To grasp a heretic,—to hunt him through all the mazes of the Popish labyrinth, and finally, for the health of his soul, to torment him to death, was a treat of no ordinary gratification. Summoned by these dignified ecclesiastics to their bar, the Reformer obeyed. The scene was imposing. Nothing was wanting on the part of the wily prelates to invest it with power to awe the culprit and his friends. Before this august assembly Wickliffe appeared. Unaided, he entered this den of wolves. John of Gaunt, his former protector, was not in favour. Strong in the truth, he knew no fear. His moral dignity was unclouded. It will bear a comparison, in all the elements of moral heroism, with anything in history. The trial had not long proceeded, before the synod, as it sat in the Lambeth Palace, was disturbed. The sound of many voices excited the attention of the judges. Louder and louder the tumult grew. Onward rolled the tide of stalwart men. The population had come to the rescue. From the hands of the merciless ones they were determined to free their favourite preacher. Astonishment, threatening, rage, were manifested by the judges, as the moving mass came uproariously surging into the chapel, demanding the release of the prisoner. Nor was the episcopal mind soothed by the appearance of Sir L. Clifford, who, in the name of the queen mother, forbade the proceedings of the tribunal. Placing in the hands of his foes an elaborate reply to the charge brought against him, Wickliffe retired in triumph from the presence of his angry and bitterly disappointed foes.

The scene is again changed. Oxford

\* The sum estimated to be drawn from this country by the Bishop of Rome for ecclesiastical dignities, was five times more than what the monarch drew from his whole realm.

was again the sphere of his labours. These were incessant. His strong frame gave way under them. Upon the bed of sickness the great man was stretched. The report soon spread far and near. His old friends the friars heard of it. Four of these fraternities consulted and deputed one from each order to visit the arch-heretic in his last illness. To add to the imposing character of the embassy, four senators, or aldermen of the city, threw the splendour of their civic dignity around it. On his bed lay the Professor, when the stately procession entered. With words of gentleness the orators spoke, then gradually advancing—the enormity of his crime, the injury he had inflicted on his tender and loving mother, the church, and the urgent need of his repentance, were painted in glowing colours. Calmly the sick man listened. His closed eyes and motionless frame gave but little indications of interest in this fervid appeal. Opening his eyes at the close, he beckoned his servant to raise him in his bed, and, with a voice which startled them, exclaimed, “I shall not die, but live, and shall again declare the evil deeds of the friars.” The interview closed, and the Reformer soon fulfilled the prediction he had uttered.

The love of truth in Wickliffe was deathless. Wherever it led, he followed.

One step led to another. Gradually the horizon opened and brightened before him. The error and corruptions, the vices and usurpations of Rome were not seen all at once. The immorality and worldliness of the priesthood were patent everywhere. Upon these he might expatiate without much risk. Rome cared very little about morals, only her gains were untouched. Doubt the dogmas on which her wondrous pretensions were built—question the monstrous errors on which the loftiest claims of the priesthood reposed, and woe, woe to the heretic. The Reformer to his many great sins, added the unpardonable one of doubting, and then denying, the power of the priest to change a little wafer into God. Courteney, now metropolitan of all England, was under deep obligation to His Holiness. His name is high in the annals of Canterbury,

as a finely polished pillar of the church. Against heretics and enemies of the Church his zeal was sleepless. With the Reformer he had already entered the lists, and fell in the encounter. With the full power of the Church in his hand, he was not idle. A synod was called immediately on his consecration. Eight prelates, fourteen doctors of civil and canon law, with the appropriate supply of divines and friars, threw all the imposing splendour which the varied and sensuous ceremonies of the church, and its mixed display of ecclesiastical and military pomp, could give to the assembly. There is no certainty that Wickliffe appeared before this tribunal. Some of his friends did. Only one monkish writer refers to the Reformer. From the writings of the latter a number of propositions had been selected. Their tendency was manifest. The true church was in danger, and the progress of the spiritual malady must be arrested. Three days did the conclave talk about the matter, and then, in its usual form, uttered its maledictions on the dogmas and their defender. The bishops and all the clergy were incited and urged to exterminate heresy by a furious pastoral from the archbishop. Oxford, the strong-hold of the Reformer, was admonished to co-operate in this godly work; and to add to the solemnity of the decision, and to inspire the popular mind with deep religious awe, during the Whitsun holidays, the clergy and some laity moved in procession, with bare feet and signs of external sadness, to Paul’s Cross, where a friar tried to edify the gaping multitude by his loud and fierce denunciations of heretics. Still the Reformer was safe. From some cause, the episcopal ire was harmless. The thunder of Lambeth rolled in vain. It was the last contest of the kind with his implacable foes. Exhausted by his incessant labours, he had at the time, or soon after, retired to Lut-terworth, where he spent the remainder of his days in comparative repose, and after a time, no doubt to the joy of the proud and mortified prelate, finished his life of conflict, and entered on the rest of heaven.

(To be continued.)

## TRUE CHRISTIAN LIFE.

By J. FLORY.

THE true Christian's life is a thing of intensity and depth. It carries ever about with it the air of calm and useful dignity, of inward power and greatness. It is fervent, but not feverish; energetic, but not excited; speedy in its doings, but not hasty; prudent, but not timid or selfish; resolute and fearless, but not rash; unobtrusive, and sometimes it may be silent, yet making all around to feel its influence, full of joy and peace at times, yet without parade or noise; overflowing in tenderness and love, yet at the same time faithful and true.

This is the wakeful life, but O before this is in some measure attained, how much are we sometimes called upon to suffer through the rebelliousness of carnal nature, that will not let us surrender ourselves up wholly to God. O for the mighty operations of inward grace and power to "present ourselves as living sacrifices, which is our reasonable service."

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure,

whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which I have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. i. 8-9. Christian, believer, pray and to have the embodiment of this portion of Scripture in thy soul, that you may have the outshinings thereof in life is the reception of Divine doctrine, inward experience, and practical exemplification in doing good to man, in support of the "gospel of Christ" at home and to earth's widest range, and at this time of latitudinarians to "keep the ordinances" (saith Paul) "as I delivered them to you" (1 Cor. xi. 2. Then, Christian, the "God of peace" shall bless you more and more and the domain of the church shall be in peace, and when thus exhibited in heart and life, the church shall show forth more unbendingly, "One Lord, one faith, one baptism." Eph. iv. 5. Amen, so may it be; hasten it O Lord.

Hackney.

## Fragments and Choice Sayings.

## "CLEANSETH FROM ALL SIN."

Blessed be God, he loves not according to our deserts, but according to our necessity! It is not written, His blood can cleanse from all evil we see, but from all that he sees.....Many chambers within are unopened yet to us; we see but through the crevice: yet his blood gets entrance and drowns all.—*Lady Powerscourt.*

## THE FATHER OF MERCIES.

O the unspeakable privilege to have him for a Father who is the *Father of all mercies and God of all comfort!* Do not think he can shut out a bleeding soul that comes to him, and refuse to take and to bind up and heal a broken heart that offers itself to him, puts itself into his hand, and entreats his help. Doth he re-

quire pity of us, and doth he give it to us, and is it not infinitely more in himself? All that is in angels and men is but an insensible drop to that ocean.—*Leighton.*

## PRAY WITHOUT CEASING.

Luther is said to have spent three hours every day in prayer; he used to say that prayer was the best book in his study.

Chrysostom also delighted much in prayer.—"Oh!" said he, "it is more bitter than death to be spoiled of prayer; Daniel felt this when he chose rather to run the hazard of his life, than give up prayer."

Augustine says, "Holy prayer is a shelter to the soul, a sacrifice to God, and a scourge to the devil."

## A Page for the Young.

### HOW CHILDREN PRAY.

A little boy, one of the Sunday-school in Jamaica, called upon the minister, and stated that he had lately been very ill, and in his sickness often his minister had been present to comfort him.

"Thomas," said the missionary, "as you prayed yourself."

"Yes, Sir,"

"I repeat the prayer I taught

you."

"Well, how did you pray?"

"Yes, sir, I begged."

### ANOTHER.

A child of six years old, in a Sunday-school, said, "When we kneel down in school-room to pray, it seems as if God talked to God."

### ANOTHER PRAYING CHILD.

A little girl of four years being asked, "do you pray to God?" replied, "Yes, I know he hears me, and I love to him."

"How do you know he hears you?" "By holding her little hand to her heart," "I know that he does, because something here that tells me so." "Children, you may never fully know the power and usefulness of prayer until you yourselves are in trouble and in sorrow; then you will love the mercy-seat more than any other place on earth."

### INFIDEL AND THE LITTLE GIRL.

A young man, in the days of his infidelity, travelling in Wales on foot, and, being very tired and thirsty, he stopped before the door of a cottage, where there was a girl seated reading, and whom he thought she would give him a little water.

"Sir," said she, "if you will come in, I will give you some milk and bread." Upon which he went in and sat down at that beverage, the little girl summing her seat and her book. After a short stay in the cottage, he came out, and thus accosted the child at the door: "Well, my little girl, are you

getting your task?" "O no, Sir," she replied, "I am reading the Bible." "But," said Mr. Hone, "you are getting your task out of the Bible too." "O no, Sir; it is no task for me to read the Bible: it is a pleasure." This circumstance had such an effect upon Mr. Hone, that he determined to read the Bible. And he was always afterward one of the foremost in upholding and defending the great truths contained in that Holy Book.

### A MOTHER'S GIFT.

#### *Lines written in a Little Boy's Bible.*

REMEMBER, love, who gave thee this,

When other days shall come,  
When she who had thy earliest kiss

Sleeps in her narrow home;  
Remember 'twas a mother gave  
The gift to one she'd die to save.

That mother sought a pledge of love

The holiest for her son;

And from the gifts of God above,

She chose a goodly one;

She chose for her beloved boy

The source of light and life and joy,

And bade him keep the gift—that when

The parting hour should come,

They might have hope to meet again

In an eternal home.

She said, his faith in that would be

Sweet incense to her memory.

And should the scoffer in his pride

Laugh that fond faith to scorn,

And bid him cast the pledge aside,

That he from youth had borne,

She bade him pause and ask his breast,

If he, or she, had loved him best?

A parent's blessing on her son

Goes with this holy thing;

The love that would retain the one

Must to the other cling.

Remember! 'tis no idle toy,

A MOTHER'S GIFT—Remember, boy!

### THINGS TO BE REMEMBERED.

1. That the small and great must stand before God to be judged. (Rev. xx. 12.)

2. That for every idle word an account will have to be rendered to God. (Matt. xii. 36.)

3. That all have sinned, both young and old. (Rom. iii. 23.)

4. That all need a Saviour. (John iii. 36.)

## Obituary.

OBITUARY OF MRS. MARTHA WARD, GRAND-  
DAUGHTER OF THE REV. JAMES UPTON.

Mrs. Martha Ward was born in April, 1808. The frailty of her frame, and the severe illnesses through which she passed in early life, forbade the hope of lengthened days; yet she was spared to the age of nearly fifty-one years, and became the mother of eleven children, eight of whom survive to mourn the loss of an excellent, devoted, and beloved mother.

In her youthful days, the death of a dearly beloved sister, united with her beloved mother's instructions, were the means of enlightening her mind, and bringing her to a saving acquaintance with the truths of the glorious gospel of the ever-blessed God. These ever remained full of interest to her; they were the delight of her heart, and she experienced their power to console her in affliction, and to govern the life.

About the age of fifteen, she was baptized by her revered grandfather, and became a member of the church under his pastoral care, and subsequently of other churches, and throughout her history proved herself a consistent disciple of Jesus, by being "dead indeed unto sin, but alive unto God." Her path in life was not smooth, yet she pursued the even tenor of her way in a remarkably consistent life and conversation.

Soon after the commencement of her married life, a cloud came over her temporal prospects, and frequently in after days troubles gathered about her; yet never a murmur escaped her lips, nor did she yield to despondency in her heaviest trial. When those of firmer frame were prone to faint under Divine rebukes, she proved herself their monitor, comforter, and guide.

To her husband and children she was most devotedly attached, and incessantly sought their welfare; and her children will not soon forget her loving instructions and pure example.

Her Sabbath evenings were very frequently devoted to the spiritual good of the younger portion of the family, and to the elder ones who had left the parental roof many were the earnest and affectionate

letters she addressed. May the seed so assiduously sown and watered with many tearful prayers, be very productive.

In her last illness, which was short and severe, she had not so high a degree of spiritual enjoyment as on some former occasions; yet in calm confidence she rested upon the Lord.

On the Tuesday before her death, her husband at her request read to her the 43rd chapter of Isaiah, and then prayed with her. She appeared much to enjoy the precious promises in that chapter, and on the same night she said to one of her daughters, "I feel the time has come when I must leave you;—I can hardly say that I regret it." It was replied, "I hope not so soon, dearest mother." She rejoined, "Perhaps I ought not to wish it for your sakes, dear; but I feel sure that this affliction is either to bring me nearer to God on earth or in heaven." Her daughter replied, "But what shall we do without you, dear mother; you have always been such a monitor to us, and our best friend."

She then expressed regret that she had not done more for the conversion of her children, and also remarked what joy she felt in the belief that some of them were seeking, and some had already found the Saviour. Her daughter remarked that she had done very much for them all, and they had reason to be very grateful to her. To this she said, "Oh, my dear, things seem different in the light of eternity. I feel oppressed when I look back; but oh! I have prayed for them, and if my death should be the life of their souls, what a mercy it would be." Her daughter said, "Dear mother, if ever we have felt disposed to doubt the reality of religion, your life has been a powerful testimony to its truthfulness." To which she replied, "A thousand thanks for that testimony!"

At another time, she said, "I am suffering greatly, and yet don't enjoy that near communion with God which in my former illnesses enabled me to rise above them." It was replied, "You know, dear mother whom the Lord loveth he chasteneth." She said, "O yes; and I love him for it."

At another time, she was asked, "Do you feel happy?" The answer was, "I can see Jesus, but not so clearly as I could wish." "But do you love Jesus?" She answered, "I can hardly lay claim to loving him, but—O yes, I do love him; and 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.'" Her husband, standing by her side, repeated to her some sweet and appropriate portions, such as, "Thou wilt make his bed in his sickness;" "Underneath thee are the everlasting arms;" "The Eternal God is thy refuge;" "I love the Lord because he hath heard my voice and my supplication;" "I was brought low, and he helped me." She expressed her appreciation and enjoyment of them, though too low and faint to say much.

At another time, she repeated those verses—

"In vain our fancy strives to paint  
The moment after death,—  
The glories that surround the saint  
When yielding up his breath."

"One gentle sigh his fetters breaks;  
We scarce can say, 'He's gone!'  
Before the willing spirit takes  
Her mansion near the throne," &c.

The promise—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins;" and again—"Our God ..... will abundantly pardon,"—were of great comfort to her. She requested to have read that hymn to her—

"Just as I am, without one plea,  
But that thy blood was shed for me," &c.;

and remarked that "he has pardoned, and he will receive me."

Shortly before her death, being restless and in pain, she exclaimed, "Heavenly Father, help me to bear it." This was her last expression. Soon after a short struggle for breath, when all attempts to revive her failed, she sweetly fell asleep in Jesus, Jan. 21, 1859.

Thus she lived, and thus she died.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit; for they rest from their labours, and their works do follow them."

On Friday, Jan. 28, 1859, her mortal remains were interred in Abney Park Cemetery; and on the following Sabbath evening, the Rev. W. H. Bonner addressed

a numerous audience in reference to the solemn event from 1 Thess. iv. 13—18, at Trinity Chapel, Southwark.

#### OBITUARY OF MR. PARKIN, OF LEEDS.

A valuable member of the Particular Baptist church, South Parade, Leeds, and one of its deacons—Mr. Joseph Parkin—was, on the twenty-fifth of January, summoned to his eternal home. Our departed brother, who was born at Hunslet, on May 1, 1807, was the son of a member of the Independent church which then met in the "White Chapel," who, with several others, was led to see that the immersion of believers was the only baptism enjoined by the New Testament; and they were therefore baptized and ultimately became members of the church which then worshipped in the "Stone Chapel." There the subject of this memoir became a Sabbath-schooler. In the year 1826, He "who worketh all things after the counsel of his own will," inspired a member of the church with a special concern for the youth's spiritual welfare. This was Mr. Town, who is now senior deacon, having held office more than thirty years. His conversation was blessed to his young friend, who, impressed with a sense of sin, condemnation, and helplessness, at length found peace at the cross. They sometimes met for prayer in Mr. Town's counting-house, and to this Mr. Parkin often referred afterwards with much pleasure. "Just two of us," he would say, "and Jesus with us! O, it was good to be there!"

He entered the church when about nineteen years of age, and was one of the first persons baptized after the removal to the present meeting-house by the Rev. J. (now Dr.) Acworth.

Mr. Parkin showed his gratitude for gospel blessings by evangelical effort for the good of others. He was a zealous Sabbath-school teacher, many years superintendent, and leader of the singing in the congregation.

In 1832, he married in the Lord, having chosen for his wife Miss Hannah Turner, a member of the church; and the union was blessed to them "as heirs together of the grace of life."

His addresses in the Sunday-school showed a capacity for wider usefulness;

and the church, in 1836, unanimously requested him to exercise his gift for occasional preaching, as he might have opportunity; and this he did efficiently for a number of years. Along with these public labours, he was assiduous in the duty of visiting the sick.

When he had been about thirteen years a member, and the church, according to inspired command, had "proved" him to be one "holding the mystery of the faith in a pure conscience," he was chosen a deacon, which office he filled in an exemplary manner for the remaining nineteen years of his life. Warmly attached to the principles of our denomination as Particular Baptists, he maintained them in the spirit of love. Latterly, his working power was gradually lessened by increasing bronchial disease; yet he continued to fill up his place, even when unfit.

While he yet lingered on earth, that strong faith and cheerful resignation which he had shown during a former dangerous illness, were manifested, amidst much suffering, to the last. The great Redeemer, whose person and finished work he had ever delighted to exalt, was present with him. He realized the truth that "the foundation of God standeth sure;" and, "in full assurance of faith," he calmly entered into rest.

H. A. C.

#### DEATH OF THE REV. JAMES BISSET,

*Father and Founder of the "Aged Pilgrims' Friend Society."*

THE removal from the midst of the church of any one heir of immortality is a circumstance fraught with interest to every surviving believer. How emphatic, then, must be the voice which reaches us in the departure of a servant of God, long spared and eminent in his day as a humble, sincere follower of Jesus, and of earnest soul to minister to the necessities of the church!

And such an one was the Rev. James Bisset, father and founder of the "Aged Pilgrims' Friend Society," whose active public labours have extended over more than half a century.

In August, 1807, he with Mr. Watkins, the late treasurer, and a few other godly men, united to carry out his cherished

plan of rendering more permanent the relief afforded to aged and infirm members of the mystical body of Christ.

Thirty-one years did Mr. Bisset and Mr. Watkins work together, and then the one departed, and the other was left for twenty-one years to see enlisted in the cause younger and multiplying helps, until the fulfilment of the promise was literally doubled, and the "little one" had so grown that the present income exceeds £2000 per annum, for distribution, and at least 1780 aged saints had been cheered by its bounty.

During the last few years, our honored and venerable brother had been reluctantly compelled to relinquish some of the more active duties of his office; but his anxiety on behalf of the Society never diminished, and when at last the pen dropped from his withered hand, and a friend, present with Mr. Box, a joint secretary and long attached friend, remarked—"Now you must take off the yoke of service"—he was deeply affected, and wept; and who can wonder, for on that very day (Aug. 12) fifty-one years before, he had organized that noble Institution.

Mr. Bisset was well known and esteemed as a minister of the gospel; his first pastoral settlement being at Stoke Newington. Afterwards he laboured at Walkern, Welwyn, Hertford, and Stevenage; while in his latter days he had been the regular afternoon preacher at Salem Chapel, Hitchin.

In December last, Mrs. Bisset died, and this bereavement appeared to weigh heavily on our aged and revered brother, whose strength, energy, and even faculties gradually failed from that period. On the 2nd of April, 1859, in perfect calm and sweet reliance upon Jesus, he breathed his soul away, and left his dust to the keeping of the same gracious Redeemer, in the eighty-eighth year of his age.

In his last days that two-fold consolation of the immutable oath of God was the sheet anchor of his soul (Heb. vi. 18); for he felt that he had fled for refuge to lay hold of the hope set before him, and that the Lord had sworn by himself in no wise to cast out one such.

Surely we who remain do hear a voice from heaven, saying, "Write, blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may

rest from their labours, and their works do follow them."

The interment took place on Saturday, April 9th, in the burial ground attached to the chapel lately the scene of the Rev. John Broad's pastoral labours. The members of the family, together with the secretaries of the Society surrounded the grave, which already had received but recently

the remains of Mrs. Bisset. The Rev. —. Short, the present pastor of the church conducted the service, and gave an appropriate address; and on the following day preached a funeral sermon on the occasion.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle o'er, the victory won,  
Enter thy Master's joy."

## Correspondence.

### NORWICH CHAPEL CASE.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—At a meeting of the united committee of the Strict Baptist churches in Norwich, held April 5th, the following resolution was unanimously passed:—

"That the best thanks of this committee are justly due and are hereby given to the editors of those periodicals who have so promptly inserted the addresses and resolutions of our churches, and also for their earnest defence of, and energetic appeal to, the Strict Baptist churches on behalf of the plaintiffs in the Norwich Chapel case."

JOHN BARBER, *Chairman.*

GEORGE BARBER, *Secretary,*  
*Thorpe Hamlet, Norwich.*

### NORWICH CHAPEL CASE.—NO. II.

THE Strict Baptist church assembling in Providence Chapel, Broadstairs, under the pastoral care of Mr. John Brook, adopted, at a meeting held April 11, 1859, the following resolutions:—

That they do most deeply sympathize with the 130 Strict members of St. Mary's, Norwich, under the treatment which they have received.

Also, that they desire to express their grateful and cordial approbation of the Christian and noble conduct of the two trustees, Messrs. Wilkin and Norton, in the firm stand they have made for truth and justice; and if, in their efforts to secure this important object, any aid be needed, the Broadstairs Church will, as has been already expressed by sister churches, feel it a privilege, as far as possible, to render it.

And further, that they unanimously desire that the above be forwarded to the Editor of the *Primitive Church Magazine*, for insertion in that periodical.

Signed on behalf of the church,

JOHN BROOK, *Pastor.*

THOMAS HODGMAN, *Deacon.*

### FORMATION OF A STRICT BAPTIST CHURCH AT BROMYARD, HEREFORDSHIRE.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—You will be pleased to hear that the Baptist interest in this town (the commencement of which was reported in your January number) is flourishing. Since Feb. 6th, we have secured the pastoral labours of Mr. W. D. Rees, whose ministry has been eminently successful, especially among the young. Could we but obtain a little pecuniary aid from some of our wealthier churches, we have every reason to believe that a church might be raised here to the praise of the Redeemer.

On April 3rd, about fifteen hundred people assembled upon the banks of a "certain water," to witness the administration of the ordinance of baptism. The service was introduced with reading and prayer by Mr. T. Webb, of Leominster; then Mr. T. Hill, of Ross, preached from Eph. iv. 5,—*"One baptism;"* confining his remarks to the mode of baptism. Afterwards, Mr. W. D. Rees delivered a discourse upon the design of Christian baptism, taking as a text Exod. xii. 26:—"What mean ye by this service?" Mr. Rees then had the pleasure of leading seven believers into the water, and baptizing them into the name of the triune



God. Six of the candidates were young females; three were daughters of our esteemed friend who was the means of first introducing the Baptist denomination into this town. Thus has the Lord already rewarded him. On Sunday, April 10th, Mr. J. More, of Whitestone, preached for us in the afternoon upon the nature of a Christian church. At the close of the sermon, the ordinance of the Lord's-supper was administered, and the right hand of fellowship given to the eight believers baptized at Bromyard, and to four others who had letters of dismission from the Baptist church meeting at Leominster. Thus there is now formed in this town a Baptist church of the primitive order. Sprinklers of every name have united their forces against us; but hitherto the Lord hath helped us.

CHARLES WILLIAMS.

#### GENEROSITY IN A WORKING MECHANIC.

To the Editor of the *Primitive Church Magazine*.

Johnstone, near Paisley,  
21st March, 1859.

DEAR SIR,—From a very dear brother in Providence, Rhode Island, I have received the sum of £5 4s., which he wishes me to transmit to you for the cause of Christ on the continent, more particularly in connection with the mission of brother Geissler. \$20 of that sum are his own contributions and other \$5 are from a sister, so that if you acknowledge the

receipt of the money in the next number of the magazine, you may state it thus:

Mr. Daniel Barr, Providence... \$20

Miss Jane McKechnie ..... \$5

Our dear brother's heart must certainly be in the good cause, for as he is simply a mechanic labouring hard for his livelihood, his contribution shews great liberality. It cannot, I think, but tend to cheer our brethren on the continent, to know that the sinews of working men are strained to maintain them at their posts. He thus writes: "Enclosed you will find an order for the sum of \$20 which you will please transmit to the Editor of the *Primitive Church Magazine*, to be appropriated by him to the cause of our Blessed Redeemer on the continent of Europe, more particularly in connection with the mission of brother Geissler. I was very much struck in reading the statement in the summary of the *Primitive Church Magazine* for the month of November last, to the effect that it would take more than 600 years to supply every heathen in the world with a Bible, at the present rate that Bible Societies were being supported. \* \* \* Since writing the foregoing on the subject of missions, I have seen sister Jane McKechnie, and she saw it to be her duty to add \$5 to the above mentioned sum, to be appropriated to the cause of the Blessed Redeemer on continent of Europe, which accounts for the sum amounting to its present size!" \* \* \*

Your's truly,

A. SKENE SMITH.

## Reviews.

*The Truth of the Gospel; or, Doctrinal Considerations, &c.* By ALEXANDER MACLEOD. Glasgow: George Gallie, 99, Buchanan-street. Pp. 48.

Whatever issues from the well-known pen of Mr. Macleod deserves the deep consideration of the churches. He is no mere book-maker or flippant pamphleteer, but a grave, sound, able divine,—one of a school now rapidly disappearing, and whose place promises to be filled with theological charlatans and conceited empirics with a religious name.

The above production is a timely and weighty protest against the popular divinity of the day, which it reviews with an admir-

able sagacity, and exposes with a fearless fidelity which is absolutely refreshing in these truculent days. Mr. Macleod casts his vivid glance through "Another gospel," "The rise and progress of Arminianism," "The system of Arminianism," "Denominational Arminianism," "The progress of error in England," "The new doctrine of Baptists in Scotland," &c., &c.; and, with a clearness and force but seldom exhibited, points out the pernicious errors which abound in the land. He touches with an Ithuriel spear the toad-squat demon at the ear of the modern Eve, and transforms the reptile deceiver into his natural proportions of the escaped traitor from the bottomless

pit. He exhibits Arminianism in its true character, and by a masterly analysis of its natural tendencies, shows it to be "the sum and staple of all error and false doctrine." (page 23). And after a comprehensive exposition of its alarming consequences, he closes the last chapter but one in the following impressive manner:—"Exploded heresies are now revived and vaunted as a new and heavenly light; and the result is, enmities, contentions, swellings, tumults, separations; disciples are held in bondage; their spirits are embittered and perplexed; and they fall into a state of alienation and discomfort. There is, then, an urgent call to all who love the truth, and especially to the teachers and overseers of the flocks of God, to do all that in them lies that the truth of the gospel may continue in the church in all its purity and fulness. Can they value it too highly or too earnestly contend for it?" (page 47).

When we inform our readers that this valuable work can be obtained for *sixpence*, is there one among them who will neglect the purchase?

*On Communion with God, the Father, Son, and Holy Ghost, &c.* By JOHN OWEN, D.D. London: W. H. Collingridge, City Press, Long-lane; and John Kendrick, Ludgate-street. Pp. 308.

This is a neat and portable reprint of one of Dr. Owen's best treatises on practical and experimental divinity, and the spirited proprietor of the "City Press" has conferred a valuable boon upon the religious world by its republication. One powerful means of checking the loose religionism of this superficial age is the wide circulation of the "old divinity" of which Dr. Owen was an illustrious teacher. This volume should be read, studied, and digested by every Christian in the land.

*The Whisper.* No. 9.

Why does the writer of this penny serial put out his lucubrations anonymously? He attacks Mr. Wells and Mr. Banks by name; then why does he not give his own? His cognomen of "Gideon" is but a mask, and whatever may be the merit of his productions, we hold that, as an honest man, he should show himself to the world. If the present number may be taken as a specimen of the whole series, the writer belongs to the "whisperers and backbiters" whom all godly men should study to avoid.

*The Severed Bond: a Word to the Church.* London: A. W. Bennett, 5, Bishopgate-street. Pp. 23.

Why did not the writer of this sensible  
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tract give the public his name? Although the author is severe in his castigation of the proud and bickering churches of modern times, he is not more so than the state of things among them richly deserves. The following, from page 15, is caustic, but who will say that it is not honest and appropriate?—

"Where are the disciples that love one another? Where are the disciples who delight in rendering, the one to the other, the humblest services by which they may show their brotherly affection? Are these they—these that have quarrelled with their pastor, and by every petty artifice are striving to render him uncomfortable? Are these they—these that shift all the hard labour and responsibility of the church on to the shoulders of their rich and active deacon, and then complain that he has too much weight and influence, and that it is not as Christ would have it, for one person to possess so much power in the church? Are these they—these, apparelled in costly raiment, who will not shake hands with a poor disciple, lest they should soil their delicate gloves? who will not speak to him a loving, friendly word, lest their wealthy, worldly friends should think the less of them? Are these they—these that can laugh with a gay acquaintance at a brother's defects, and make mockery of a sister's foibles? Are these Christ's disciples, that can talk scandal and pull to pieces the reputation of their own Father's children? Truly, how is the gold become dim! how is the most fine gold changed!"

Would that we had more of this faithful dealing among our churches. A far better condition would very speedily ensue.

*A Compendious English Grammar*, in which the elements of the language are simplified and explained, interspersed with ample progressive exercises in parsing. By H. MARLES, L. R. C. P. London: Jarrold and Sons, 47, St. Paul's Churchyard. Pp. 172.

The author informs us in his preface that "this little book is the result of years of attention; every lesson it contains has been studied from the original manuscripts with great advantage, and, consequently, the whole has been subjected to the test of tests." That is to say, the author has compiled this work as the result of his own experience in educational pursuits, and that, consequently, he has been able to subject it to that best of tests, which is practice.

We perfectly agree with him in this statement. Our grammars have too often been philosophical essays on language, rather than practical manuals; and while

providing rules, they have been wanting to a great degree in the art of applying those rules to actual speech. From this charge the manual of Mr. Maries is more exempt than any other work of the kind that has fallen under our notice. His syntactical rules are excellent, and the exercises most appropriate. The few pages which he devotes to prosody supply all that need be studied on that subject by the generality of scholars; and the appendices are of solid value. It is a work which does honour to the author, and deserves a place in every school throughout the land.

*A Letter to India, descriptive of true religion.*  
By a Minister of the Gospel. London: Partridge and Co. Pp. 8.

This is an affectionate address by our brother Joseph Flory, to a young friend in India. It briefly describes true religion,

and the author is full of his theme. It is a blessing attend its circulation.

*Kingston Tracts—Pulpit Recollections* by the Rev. T. W. MIDDHURST. London: Albaster and Passmore, Finsbury.

These are seeds sown beside the way, and are well adapted to arrest the attention of such as will read a tract of four pages and no more. They are rich in evangelical sentiment, and carry with them an union of warm-hearted piety which never yet is failed of producing permanent good.

*Come to Baptism.* By JOSEPH PALMER, Westminster. London: E. Palmer, 14 Paternoster-row; and at the author's house, Pimlico. Pp. 20.

An earnest and scriptural appeal to those who neglect or despise the Lord's baptism. It should be largely circulated among the *livers* of the gospel.

## Intelligence.

### Foreign.

#### CHINA.

##### OPIMUM AND CHRISTIANITY.

THE Chinese have been both growers and purchasers of opium, for medicinal purposes, from an early period. Prior to 1767 they imported annually about 200 chests, whose contents were gradually distributed over the empire, and employed as medicine by the Chinese professors of the curative arts. So far as can be known, these were its distributors to the people. From 1767 to 1780 the trade was conducted almost exclusively by the Portuguese, and during this period the sales rose to about 1,000 chests per annum. In 1780 the English attempted a depot for the sale of opium in the Chinese waters, and in the following year (1781) the East India Company freighted a vessel on their own account. In consequence of the rapid extension of a traffic so pernicious to the public interests, the Chinese authorities in 1793 expressed their disapprobation of the trade, and interfered for the purpose of reducing it within narrower limits. Notwithstanding this interference and its repeated recurrence, the sale of opium in China continued to increase until in the year 1800 it reached about 2,000 chests per annum. The Chinese authorities again denounced the trade more vehemently than ever, but the love of money prevailed and the iniquitous traffic

continued with astonishing vigour. In 1838, the sale had risen to about 6,000 chests; year, when a severe proclamation against the trade was issued by the governor of Canton, who, at the same period, publicly denounced the three Christian governments, the Portuguese, the English, and the American, as the guilty cause of the spreading demoralisation of the Chinese people. But in the teeth of this grave charge, the trade was pushed with all the greed of gain, until, in 1838, the sale had reached the enormous number of 40,000 chests, at a cost of upwards of £5,555,000 sterling! In the present year, that immense sale has been about doubled; and, it is believed by competent authorities that 100,000 chests of this slow poison will shortly enter the Chinese market annually.

Three points call for consideration.—1. That the trade in opium in China has always been a smuggler's trade. "Why," said Governor Lin, in 1839, "why do you take opium, which is not consumed in your own countries, and smuggle it into the inner land, to defraud the people out of their property, and inflict injuries upon their lives?" In his celebrated address to Her Majesty the Queen of Great Britain, he puts the case in these telling terms: "Let us suppose that individuals of another nation were to take opium to the English country to sell, and were to seduce your people to purchase and to smoke it, you, the Sovereign of your honourable kingdom,

would also be vastly incensed, and with painful anxiety would you completely exterminate it. Hitherto we have understood that you the Sovereign of your honourable kingdom cherish a heart of expanded benevolence, and, therefore you must be naturally unwilling to have done to yourself that which you do not desire to do to others." No reasoning was ever more cogent, but, alas, none was ever employed so much in vain! 2nd. That the opium trade is a poisonous and, in its consequences, an immoral trade. The distinguished missionary, Dr. Medhurst, who saw its effects daily before his eyes, says of it, that "slavery was not productive of more misery and death than the opium traffic;" and this strong testimony is confirmed by a number of equally competent authorities. 3rd. That this abominable traffic obstructs the progress of Christianity in China. The Rev. J. Johnston says, in a recent letter, "I have often been interrupted in preaching the gospel, as every missionary in China has been interrupted, with the question, 'Why preach to us? Go, tell your countrymen to bring no more opium here.'" And when he attempted to show that they were to blame in buying it, they replied, "If our people who buy it are weak, your people who bring it are wicked."

#### DEGRADING IDOLATRY IN CHINA.

INFERIOR dragons having, like the dragon king, no material form, are supposed to exist in great numbers in the deeper places of rivers, ponds, and streams. Many places in the vicinity of Ningpo are specified as the dwelling-places of dragons. In times of drought the people resort to these places to pray for rain, and sometimes the civil officers go in person. Any reptile which may be found on the borders of the dragon pool, whether it be a frog, or worm, or snake, is regarded as the assumed body of the dragon, and is carried with great pomp and reverence to the office of the civil magistrate, who is required to worship it, and pray for rain.

In times of drought, persons not unfrequently sacrifice their lives by drowning themselves in a dragon-pool, in order, by their earnestness, to compel the dragon to send rain; and with a view to being deified on account of their merit.

Temples are erected for the worship of the dragon throughout the empire, and, strange to say, he is in these temples represented in the form of a man.

#### AMERICA.

OPEN COMMUNION IN BOSTON.—A min-

isterial candidate of the name of Howell, underwent an examination recently, preparatory to ordination. In the course of the enquiry it was discovered that the candidate had adopted open communion principles, whereupon several of the members of the council were decidedly opposed to proceeding with the ordination, and the council finally adjourned for one week, without coming to a vote. They met for the second time on Monday, Feb. 28th. There is little doubt that Mr. Howell would have been ordained if he had maintained his original position. Instead of doing so, he declared that he would not refuse the sacrament of communion to *any Christian, whether baptized or not*. A discussion of two hours ensued, and every effort was made to persuade Mr. Howell to renounce his obnoxious opinions, but without success. At length a vote was taken which resulted thus:

|                          |    |
|--------------------------|----|
| For ordaining Mr. Howell | 7  |
| Against,                 | 16 |

[The above, from the "New York Chronical," indicates a commendable care on the part of the Boston Baptist ministers to preserve to their churches the New Testament communion. To many a circle of ministerial brethren at home we are tempted to say, "Go ye and do likewise."—Ed.]

#### EUROPE.

THE BAPTISTS IN SWEDEN.—In November, 1855, there had been baptized during the year of 1854 and 1855, about 300 believers in various sections of the country. Since that time the work of God has gone rapidly forward. At the close of 1856, the number had increased to 961, with 21 churches, and 24 ministers. During the year 1857, there were added by baptism 1,272, making a total number of Baptists in Sweden, at the close of the year, 2,105, with 45 churches, and 44 pastors. During the present year there have not been less than 1,000 added by baptism, and 20 additional churches organized, so that, at present time, there cannot be less than 3,000 baptized believers, with from 60 to 70 organized churches.

PROTESTANTISM IN BELGIUM.—Twenty-three years ago there was not one native Protestant in Belgium, one of the citadels of Romanism; there were a few Protestants, children of foreign Protestants or of Dutch settlers. Now there are sixteen Protestant churches, thirteen pastors, five evangelists, five colporteurs, eleven teachers, and 800 children in school, about 1,000 communicants, and 5,000 hearers, who regularly

attend on public worship, all of whom have been drawn out of the Roman Catholic Church.

#### SHETLAND.

(To the Editor of the Primitive Church Magazine.)

DEAR MR. EDITOR,—Some time since, I forwarded to you a note, recording some additions to our church here of late. I have now some more to add to the list, and one notice will serve for all. Allow me to premise, that, for about three years, our additions had been "few and far between." Early in the spring of 1858, we began to see some symptoms of awakenings among the previously careless. The result has been:—in May last, we had a baptism of four; upon Dec. 22 last, we had another baptism of eight; upon Jan. 14, we had a third baptism of ten; and upon the 11th inst., we had a fourth baptism of eight;—in all, an addition of thirty to our fellowship in this parish since May last:—sixteen males and fourteen females. Three of the number are a little over forty, and all the rest are between twenty and thirty-five years of age. There are still several more hopeful characters as enquirers, and which I trust will soon be added. Our Sabbath-school is also increased from about 60 as the average number, to 122. For these things we "thank God," and from them "take courage;" especially as the movement cannot be traced to any source but God alone, as we have not adopted any public means of any kind beyond what we have employed for many years. Nor are we aware of the least stir among any of the other three religious bodies—Church of Scotland, Free Church, and Methodists, though we hope their time may be coming. We trust our friends elsewhere, who through our beloved magazine see this notice, will join with us in supplicating the throne of Divine grace, that young and old of us may "endure unto the end." Yours in Christian love,

S. THOMSON.

Spiggie, Dunrosness, Shetland,  
March 26, 1859.

### Metropolitan.

#### BAPTIST EVANGELICAL SOCIETY.

A Sermon on the behalf of the above was preached at Soho Chapel, Oxford-street, on Wednesday evening, April 20th, by the Rev. John Howe, Secretary to the Northern Branch of the Society. The Rev. W. Stokes, Editor of the *Primitive Church Magazine*, had engaged to take this

service, but on account of unforeseen and peculiar circumstances he was prevented from fulfilling his engagement; and therefore had requested Mr. Howe to take his place on this occasion.

The Rev. John Stock, of Devonport, having read and offered prayer, the preacher announced his text from Isa. li. 9—11. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old," &c., &c. After some introductory remarks, explanatory of the text and its connection, and its more direct and literal application of it to the ancient people of God, he proceeded to shew its spiritual import as connected with the church of Christ under the gospel dispensation the full glory and blessedness thereof, however, being reserved for the latter day.

The first leading point to which the preacher called attention was the solemn appeal here made to the Almighty power of Jehovah. The arm and hand in the figurative language of Scripture, signifying power in active exercise. Sometimes that power appears to lie dormant and then difficulties and fears arise, and enemies prevail; but the church here prays that the power of God might be displayed in her rescue. He further observed;

I. Both the church and the world require the exercise and manifestation of that power. The world very extensively still lies in the arms of the wicked one, and the church has forsaken her first love. There is a lamentable rage for novelties extending even to the ministry of the gospel and to ministers themselves.

Professors have very extensively departed from the doctrines, ordinances, spirit and practice of the gospel.

II. We make this appeal to the arm or Spirit of the Lord on the ground of the utter inefficiency of all human efforts as it respects the peace and prosperity of the church, or the conversion of sinners to God. Secondly, he called attention to the argument by which this solemn appeal is sustained. The church here falls back upon former displays of mercy and power, and the marvellous deliverances experienced in former times; and it is both the duty and privilege of believers in every age to do so. Thirdly, attention was directed to the blessed hope and prospect with which the church consoles herself. Here our brother enlarged with great earnestness and force of argument on the character of the church as "The redeemed of the Lord," shewing that it was utterly impossible that any of the purposes or promises of God should fail, or any one of the redeemed perish.

Our brother concluded his very interesting and appropriate discourse by shewing the great importance of cultivating the spirit of earnest and believing prayer in the closet, at the family altar, in the social meeting, and in the house of God, according to the Spirit and example of the text; that God may more abundantly bless the agents and operations of this Society and of all kindred institutions.

After the sermon a collection was made on the behalf of the Society, and many liberally responded. There was a very encouraging attendance, and a good sprinkling of ministerial brethren among the congregation.

May the Society go on and prosper.

#### BAPTIST EVANGELICAL SOCIETY.

*Minutes of the Fourteenth Annual Meeting of the Messengers and Subscribers, held at Salem Chapel, Meard's-court, on Thursday afternoon, April 21, 1859.\**

THE REV. P. DICKERSON, of Little Alie-street, having taken the chair, the Rev. EMERSON ANDREWS, of New York, engaged in prayer.

THE SECRETARY read a report of the last year's proceedings, together with the cash account. It appeared that three students are now under training, and two brethren engaged in missionary work on the continent of Europe at the entire cost of the Society: the income for the past year, £348, being about £43 in excess of the previous year: the balance due to the treasurer of £65, it is considered most desirable a special effort should be made by the churches to discharge.

The following resolutions were adopted:

I. Moved by Rev. J. HOWE, and seconded by Rev. S. LILLYCROP:—

"That the report now read be adopted, printed, and circulated, and that the following be the officers and committee for the year ensuing (the names will appear in the printed report)."

II. Moved by the Rev. J. HOWE, and seconded by the Rev. C. BOX:—

"That this meeting would hereby tender its warmest thanks to the esteemed Editor of the *Primitive Church Magazine* for the very efficient and consistent manner in which he has hitherto discharged his official duties; and, considering the increasing importance of the magazine as the organ of the Baptist Evangelical Society, would ear-

nestly recommend its more extended circulation."

III. Moved by the Rev. J. WEBB, and seconded by Rev. J. SPOCK:—

"That this meeting recommends to the committees of this Society, for the present, to employ those agencies they deem most suitable for gathering in the contributions in their own districts; and that the general committee be requested to secure, with the least possible delay, the services of an efficient permanent collector, whereby the churches, throughout the country, may be canvassed for subscriptions to the Society."

IV. Moved by Rev. S. LILLYCROP, and seconded by G. PEARSON, Esq.:—

"That this meeting desires to express its sympathy with the Strict Baptist friends connected with the Baptist Chapel at St. Mary's, Norwich, under the very difficult and trying circumstances in which they are placed."

J. C. WOOLLACOTT,  
4, Thorney-place, Camden-town; } Secs.  
J. WOODARD,  
Ilford,

#### BACUP.

ZION CHAPEL.—The first anniversary services in connection with this cause were held on Lord's-day, April 10th, when two sermons were preached by Mr. J. E. GILES, of Sheffield. The amount raised towards liquidating the debt, including donations, was £492 5s. 9½d.

#### SUNDAY SCHOOL SERMONS, BURY, LAN- CASHIRE.

Two sermons, on behalf of the Baptist Sunday-school in this place, were preached on Lord's-day, April 17, by Mr. WILLIAM STOKES, of Manchester. The collections exceeded £16. This cause appears to be emerging from its recent difficulties, and is giving promise of more solid prosperity in the future than could have been anticipated at one period by its most ardent friends.

#### MINISTERIAL CHANGES, ETC.

Mr. Robert Caven, of Regent's-park College, has accepted the unanimous invitation to the pastorate from the First Baptist Church, Southampton, and commenced his stated labours amongst them on Lord's-day, April 3rd.

Mr. James Bury has accepted the unanimous invitation to the pastorate of the infant cause in Over Darwen, and entered upon his labours on the 27th of February.

\* It is intended to insert a full account of the Society's Public Meeting on the same evening, in next month's magazine.

Mr. Rees Griffiths, of Ponthir, Monmouthshire has accepted the invitation of the newly-formed Baptist church of Hope Chapel, Canton, Cardiff, and will enter upon his labours in the course of next month.

Mr. William Green, late of Bromsgrove, has accepted a unanimous invitation to the pastorate of the Baptist church, Chipping Norton, Oxon, and entered upon his labours the first Lord's-day in April.

Mr. A. Hudson, of Regent's-park College, has received and accepted an invitation from the Baptist church, Blakeney, Gloucestershire, to become their pastor, and commenced his labours on the second Lord's-day in April.

Mr. J. H. Cook, of Goswell-road Chapel, London, has accepted the unanimous invitation of the church in St. Paul's-square Chapel, Southsea, to become their pastor, and commenced his labours on the first Lord's-day in the present month.

Mr. W. S. Chapman, B. A., has resigned the pastorate of the church assembling in the Lower Meeting-house, Amersham.

Mr. S. Ward, after many years' labour at Woodborough and Calverton, Nottinghamshire, recently resigned his charge, in consequence of his advanced age and infirmities. He has removed to Sherwood Rise, near Nottingham.

Mr. W. Wallis, late of Boroughbridge, has accepted a cordial invitation to succeed Mr. S. Ward as pastor of the Baptist church at Woodborough and Calverton, Nottinghamshire, and entered upon his labours on the first Sabbath in April. His residence will be at Calverton.

#### BLESSED ARE THE PEACE-MAKERS.

At the Easter Dinner of the Lord Mayor of London, the Prime Minister, Lord Derby, gave utterance to the following noble sentiments:—

"Our anxious desire is to maintain peace for ourselves; but I go further, and say, that even if the sword should be drawn out, England will maintain a watchful and observant attitude; observant, not for the purpose of profiting by the weakness or calamities of others, but for the purpose of discovering the slightest gleam of light that should break forth amid the gloom of war, and disclose a reasonable probability of the dispersion of the clouds, and afford a ground or opportunity for the interposition of the pacific influence of England."

Such words as these deserve to be written in letters of gold.

#### BAPTISMS.

LONDON: *Bethesda Chapel, John's-road, St. Luke*.—On Sunday evening, April 24th, after a sermon by Mr. John Howe, of Waterbarn, the pastor, Mr. J. S. Anderson, baptized three candidates. The attendance was numerous, and tracts of the Baptist Tract Society were distributed at the close of the service.

KINGSTON - ON - THAMES, SURREY.—God continues to smile on his work in this place. On Wednesday, March 30th, our pastor, Mr. T. W. Medhurst preached from Elijah's challenge to Baal's priests: in the course of the sermon he showed that the misguided followers of a false god acted so as to put many Christians to the blush. They hesitated not to suffer; whereas many Christians who believe baptism to be a Divine command refuse to obey through timidity, or from fear of ridicule. At the conclusion of his discourse, three believers publicly professed their attachment to Jesus by being buried with him in baptism. May many who are now halting soon manifest a like decision, by yielding obedience to their Master's commands.

WEST BROMWICH.—Recently, five females (one a youth of fourteen years of age) put on the Lord Jesus by believers' baptism. It was a cheering time.

The active friends at this "Bethel" have lately very considerably improved their chapel by a new steam apparatus for warming it, and by a thorough cleaning and painting. It is to their credit also that they have paid the whole cost within a few shillings. Few churches are more earnest and united than this, and their solid advancement is an undoubted proof that they do not labour in vain.

BEDFORD: *Baptist Chapel, Mill-street*.—On Lord's-day morning, March 27th, our pastor, Mr. H. Killen, preached a faithful sermon to a very crowded congregation, from our Lord's commission, Mark xvi. 15, 16, from which he clearly proved the subjects, mode, and design of baptism. A powerful impression seemed to be made on many, if streaming eyes be a proof of the same. Then he led down into the water three disciples, two men and a woman, as Christ commanded, and immersed them. The candidates seemed to be filled with joy and peace, and manifested a firmness and self-possession seldom witnessed. The two men professed to have been called to the knowledge of the truth here during the last twelve months, and the young woman stood an honourable member of an independent church, but has seen it her duty

immersed; and as one of the two men or brother in law, she embraced this opportunity of thus fulfilling her Lord's

We have learned that the sermon seen blessed to the conviction of others, will soon follow in the same way.

## DEATHS.

DIED, recently, Mr. Benjamin Flory, aged fifty-seven years. He was upwards of years a faithful minister of the gospel, at Spalding and Donnington, Lincolnshire. He died in the faith of those precious truths of grace, revealed to the soul by the Spirit, making Christ all in all, and enabling him to rejoice, saying, not long before his exit, "I have seen Jehovah, Immanuel is his name." In answer to the inquiry, "Is he precious?" he replied, "yes; Jesus is precious." His countenance looked as if lighted up with one of the most apposite expressions of joy. Mr. Bloom preached his funeral sermon from Luke xiv. 32, at Salem Chapel. He bore testimony to his faithfulness in the kingdom of Christ by Divine power and grace.

DIED, April 1, at Naunton, Gloucestershire, Thirza, the beloved wife of Mr. A. W. Tate, Baptist minister, aged forty-six years. Her end was peaceful.

## GIVEN FOR BAPTIST EVANGELICAL SOCIETY.

*Providence, Rhode Island.*

Daniel Barr, 20 dollars ... }  
Ann M'Kechnie 5 dollars } 5 4 0

*Waterfoot.*

John Barcroft ..... 0 10 0

## PER REV. W. STOKES.

acted at Bury ..... 1 7 6

## PER REV. P. PROUT.

*Accrington.*

J. Carter ..... 0 5 0  
J. Broughton ..... 0 5 0  
J. Marsh ..... 0 5 0  
D. Bury ..... 0 5 0  
R. Fish ..... 0 2 6  
R. Westwell ..... 0 2 0  
J. Stocks ..... 0 2 0  
J. Chadwick ..... 0 1 6

*Hastingsden.*

P. Prout ..... 0 10 0  
r sermon ..... 2 16 9

*Oswaldtwistle.*

J. Harbottle ..... 0 10 0  
R. Anderson ..... 0 5 0

Mr. J. Westall ..... 0 5 0  
Mr. W. Smith ..... 0 2 6  
Mr. J. Lonsdale ..... 0 2 6  
Collection after sermon ..... 3 8 1

## PER REV. T. DAWSON.

*Wigan.*

William Park, Esq. .... 5 0 0  
R. Peck, Esq. .... 1 10 0  
Mr. William Holland ..... 1 0 0  
Mr. John Holland ..... 1 0 0  
Mr. John H. Peck ..... 1 0 0  
Mrs. A. Crook ..... M. 1 0 0  
Mr. James Leach ..... 0 10 0  
Mrs. Brown ..... 0 10 0  
Mr. Samuel Hill ..... 0 5 0  
Mr. Robert Jackson ..... 0 5 0  
Mr. James Jackson ..... 0 5 0  
Mr. Ambrose ..... 0 5 0  
Mr. Robert Leach ..... 0 5 0  
Mr. Ellison ..... 0 2 6  
Mr. Taylor ..... 0 2 6  
Mr. Samuel Taylor ..... 0 2 6  
Mr. Samuel Leyland ..... 0 2 6  
Mr. John Sykes ..... 0 2 6  
Mr. G. Caldwell ..... 0 2 6  
Mrs. Thomas ..... 0 2 0  
Small sums ..... 0 3 6

## PER MR. L. NUTTALL.

*Preston.*

Mr. Powell ..... 1 0 0  
Mr. Blakey ..... 0 10 0  
Mr. Lamb ..... 0 10 0  
Mr. Smith ..... 0 5 0  
Mr. Jolly ..... 0 5 0  
Mr. Dewhurst ..... 0 5 0  
Mr. Beattie ..... 0 5 0  
Miss Howarth ..... 0 5 0  
Miss Peacock ..... 0 2 6  
Mr. S. Crabtree ..... 0 2 0  
Miss M. Peacock ..... 0 1 0  
Mr. Cockerill ..... 0 1 0

*Ogden.*

Mrs. Turner ..... 0 5 0  
Mrs. Gartside ..... 0 2 6  
Mr. D. Gartside ..... 0 2 6  
Mr. W. Bradbury ..... 0 1 0  
Mr. T. Brierly ..... 0 1 0  
Mr. S. Turner ..... 0 1 0  
Miss Turner ..... 0 1 0  
Mrs. Wilson ..... 0 1 0  
Mr. B. Shaw ..... 0 1 0  
Mr. J. Hanson ..... 0 1 0  
Miss M. Lamb and Scholars ..... 0 1 6  
Mr. E. Stansfield ..... 0 1 0  
Mr. J. Whitehead ..... 0 1 0  
Mr. A. Whitehead ..... 0 1 0  
Mr. C. Clegg ..... 0 1 0  
Mr. J. Bradbury ..... 0 1 0  
Small sums ..... 0 1 6



|                        |  |  |                      |                              |  |        |
|------------------------|--|--|----------------------|------------------------------|--|--------|
| PER REV. W. JACKSON.   |  |  | Mrs. Mills.....      |                              |  | 0 5 0  |
| <i>Colchester.</i>     |  |  | Mr. J. Collins ..... |                              |  | 0 5 0  |
| Mr. Barnes .....       |  |  | 0 2 6                | Mr. Mahon .....              |  | 0 5 0  |
| Mr. Harrington .....   |  |  | 0 2 6                | Miss Burton.....             |  | 0 2 0  |
| Rev. W. Jackson .....  |  |  | 0 10 0               | A. Friend.....               |  | 0 1 0  |
| Mr. Rogers .....       |  |  | 0 2 6                | H. H. ....                   |  | 0 0 0  |
| Mrs. E. Warren .....   |  |  | 0 3 6                | Miss Chapman.....            |  | 0 1 0  |
| Mr. W. Warren .....    |  |  | 0 2 6                | Miss Sims .....              |  | 0 1 0  |
| A. Friend.....         |  |  | 0 1 0                | K. ....                      |  | 0 0 0  |
| Per Miss Burls .....   |  |  | 0 18 6               | Box at Sunday-school .....   |  | 0 8 0  |
| Per Miss Rogers.....   |  |  | 0 5 0                | PER REV. J. FLOY.            |  |        |
| Per. Mrs. Wenlock..... |  |  | 1 7 6                | Rev. John Pells ...          |  | 0 5 0  |
| <i>Hailsham.</i>       |  |  |                      | A. Friend, Camden-town ..... |  | 0 2 0  |
| Mrs. Lambert .....     |  |  | 0 15 0               | Mr. John Reynolds .....      |  | 0 10 0 |
| PER REV. J. WILKINS.   |  |  |                      | Rev. W. A. Blake .....       |  | 0 5 0  |
| <i>Brighton.</i>       |  |  |                      | Mr. B. Hooper.....           |  | 0 10 0 |
| Rev. J. Wilkins .....  |  |  | 0 5 0                | Mr. J. Jeffries .....        |  | 0 2 0  |
| Mrs. Mascall .....     |  |  | 0 10 0               | Mr. F. Child, Warboys .....  |  | 0 2 0  |
|                        |  |  |                      | T. Longland, Esq. ....       |  | 0 5 0  |
|                        |  |  |                      | A. Friend, Chatteris .....   |  | 0 2 0  |
|                        |  |  |                      | Mr. R. Beazley .....         |  | 0 5 0  |

### Summary of Events and General Intelligence.

ONE OF NATURE'S NOBLES.—Fenelon used say,—"I love my family better than myself; my country better than my family; and mankind better than my country; for I am more a Frenchman than a Fenelon, and more a man than a Frenchman."

CHRISTIAN WOMAN.—Tertullian, one of the early Christian fathers, "specially warned the Christian women against all display of dress, in which the heathen women shone in temples, theatres, and public places.—'Visit not such places,' says he to them, 'and appear in public only for earnest reasons. The handmaids of God must distinguish themselves even outwardly from the handmaids of Satan, and set the latter a good example of simplicity, decorum, and chastity.'"

IN LONDON there are 12 hospitals for general purposes; 46 for special purposes; 34 dispensaries; giving relief to 365,956 persons every year. 12 societies for the preservation of life and health, benefitting 39,000. 17 penitentiaries, &c. 15 charities for relief of the destitute, benefitting 150,000. 14 charities for debtors, widows, strangers, &c. 4 Jewish charities (exclusive of 20 minor Jewish charities) 19 provident societies. 7 pension societies, benefitting 1,600. 33 trade societies of a purely charitable nature. 126 asylums for the aged, benefitting 3,000. 9 charities for deaf, dumb, and blind persons. 21 educational societies. 13 educational asylums, exclusively of Schools supported by Government, 1,777 persons. 60 home Missions, many of which extend their operations beyond the Metropolis. 5 Miscellaneous, not admitting classification. 7 Church of England foreign missions. 7 Dissenting foreign missions.

The above represent a total yearly income of £1,678,445. We add 5 other societies, as not being susceptible of classification, and we have an income of £1,681,697 classified as follows:—

|                        |            |
|------------------------|------------|
| Home charities .....   | £1,222,029 |
| Foreign missions ..... | 459,668    |

The amount spent in foreign missions, therefore, is just one-third of that devoted to the relief, instruction, and reformation of the poor, the ignorant, the unfortunate, and the vicious in London alone.

It appears from the *Toronto Colonist* that a body of French Canadians, who had settled in Illinois, numbering with their families about 10,000 have quitted the Roman Catholic communion.

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THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXXVI.—JUNE 1, 1859.

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Essays, Expositions, &c.

“THE MINISTRATION OF THE SPIRIT”

2 Cor. iii. 8.

(Continued from page 105).

WE proceed to consider—

II. *The practical working of the ministration of the Spirit*; or, the instituted means employed by the Spirit in carrying on his ministration among men.

These are twofold: first, the preaching of the gospel; and secondly, the permanent ordinances of baptism and the Lord's-supper.

1. *The preaching of the gospel.* This is the standard rule—the unchangeable statute of the ministration of the Spirit for the proclamation and success of the gospel among men. Relatively, the symbolic ordinances of baptism and the Lord's-supper are subordinate to this, since without preaching a church could neither be called nor preserved; and without a church, where would be those ordinances? The existence of Divine truth in a world already filled with falsehood, depends upon its propagation by preaching; and whenever this ceases or is wanting in any given land, the church expires or never exists. Preaching the gospel is God's chosen method of confronting and defeating error of every kind; and this great work is necessarily committed to the dispensation of the Spirit, and forms a distinguishing portion of his gracious work upon earth. He therefore *prepares the men and provides the doctrine.*

VOL. XVI.—NO. CLXXXVI.

(1). *He prepares the men.* For, in the work of preaching the gospel, it is essential to the efficiency and completeness of the great design of a spiritual ministration, that the men appointed to minister should be *spiritual men*. How otherwise can the work be done? or what harmony or consistency would there be between the agencies employed and the Spirit that employs them? Do even men gather grapes of thorns, or figs of thistles? If the preacher himself be not a spiritual man, then is he carnal; and what possible part can a carnal agency take in a spiritual ministration? “What communion hath light with darkness? and what concord hath Christ with Belial?” Were the enterprize one of human policy in any of its ten thousand aspects, then mere reason, or a worldly humanity, or a secular scholarship, might be adapted to the accomplishment of its aims. But it is an engagement of a nobler order,—an undertaking for the attainment of far more elevated objects than these can ever reach. Its purpose is not that of an external reform, or one of a polished morality, but that of reinstating fallen, guilty man, in the favour, by restoring him to the image, of his offended Maker. It is one that convinces of sin, in order to humble and convert the sinner. It

reforms by regenerating, and it regenerates in order to reform. It requires that man be born again as indispensable to his beholding the kingdom of God. It proclaims pardon to the guilty; but it first brings home the guilt to make the culprit penitent. It points to the cross as a refuge from wrath, but it makes the sinner feel that the wrath hangs over his own head. It invites to a feast, but it first creates the appetite, and holds forth a full Christ to those who are already hungry. It supplies a balm to the wounded and a physician to the sick; but it first inflicts the wound and exposes the disorder. It lays bare all creature happiness, and points the soul to God in Christ as the only true and lasting joy.

Now, how can a carnal man, though he should be the polished moralist or the educated scholar, take solid and efficient part in a spiritual ministration such as this? How can he who never wept over his own sins, explain the process by which others are to weep over theirs? How can he expose the corruption of the human heart, who never yet has felt the plague of his own? How shall he point the way to the cross who has never travelled that way himself? What man shall teach and enforce the new birth, who in his own experience has not been born again? How shall he who never tasted the consolations of God, administer to others what he never knew for himself? In a word, by what process of contradictions, by what system of solemn mockeries, shall a man who, to all intents and purposes, is dead in trespasses and sins, averse to God, strange to a crucified Saviour, and ignorant of the tender influences of the Spirit of all grace;—how shall such a man take appropriate part in the ministration of that Spirit whose work he never felt, and whose blessed presence in the heart he has never enjoyed? It would be tameness itself to say that all this is impossible, for it is far more appropriate to declare that, upon the head of a man so offending in the hypocritical ministration of the sacred things of God, the fiercest wrath of an insulted Saviour might be expected to descend. Better, far better, that the wretch should beg his bread from door to door, than soil with his unsanctified touch the solemn realities of the ministration of the Spirit.

In this ministration, consequently,

every preacher of the gospel is required to be a spiritual man, or he contradicts and opposes in his own person the design of the very dispensation in which he professes to serve. Woe, therefore, to those churches that supply, and to those institutions that train, other than spiritual men for the sacred ministry of the gospel. But a tenfold woe hangs over that doomed land where *Christian* teachers who neglect, or despise, or abandon the ministration of the Spirit, are admired, applauded, and honoured. The plagues of Egypt would be mercy compared to the curse which, sooner or later, will be the fate of that people who, indifferent to the Divine honour, idolize a pulpit eloquence in which the Spirit of God has no distinguished place. Bad enough is a famine of bread,—awful that dearth that sweeps its thousands into a premature grave,—but terrific beyond all is the famine of the word of life, which follows in the train of that deadly corruption where, in the persons of the preachers of the gospel, the ministration of the Spirit is first omitted, then despised, and finally renounced.

(2). *The Holy Spirit supplies the doctrine.* The preaching of the gospel is the announcement of distinct and special truths concerning God and his own sovereign method of salvation. These truths are communicated by a revelation as special as their own nature; and as the truths themselves are *above* reason, so the revelation of them can give to reason no scope as a judge, and no possible jurisdiction as a legislator. They are revealed "from faith to faith;" and as faith in this connection is simple confidence in the veracity of the Revealer, reason must do homage to that faith as the greater *grace*. Reason, consequently, has no choice whatever in the case;—it can neither dictate, modify, nor change one tittle of the truths revealed; but if it be employed at all in this ministration of the Spirit, it must go forth in the employ of the preaching of faith, to declare to the world the things of the Spirit, just as they came from the mouth of God. It is no part of the duty of reason to enquire, Will the world receive them? or, Would they not be more acceptable to "men of taste," were they to part with some portion of their rigidity? No; reason, in such a connection, is not a proper judge of what is best; and to presume on improve-

ment here, is, in effect, to dictate to Almighty God. Beyond this the pride of Satan himself could never soar; and let man remember that he who indulges in Satan's sin, will share, sooner or later, in Satan's punishment.

For an example of the importance of preaching the doctrines of the Spirit just as we find them in the sacred page, let that of the apostle Paul be carefully studied:—"Though we or an angel from heaven," he emphatically declares, "preach any other gospel unto you than that which we have preached unto you, let him be accursed." To make this solemn anathema all the more weighty and impressive, he repeats it with additional vehemence. When about to preach at Corinth, he deliberately determines on his doctrine before he appears among that people. Aware of the "taste" of that city; conscious that "excellency of speech" and "wisdom" would go far to recommend any theme to those famed admirers of "eloquence," he, notwithstanding, resolves with a magnanimous fidelity deserving universal imitation, "not to know anything among them, save Jesus Christ, and him crucified." Fully convinced that the Holy Spirit was charged with a special ministration to glorify Christ, and that none other doctrines but such as carried this tendency would receive his blessing, he determined to preach the truths of Christ and these alone, leaving the result to him who had called him to be an apostle. At Rome he was "not ashamed of the gospel of Christ;" in Galatia he pronounced a curse upon whoever should preach "any other gospel;" at Philippi, for him to live was Christ; and at Ephesus he proclaimed "the gospel of the grace of God," both publicly and from house to house. Wherever he travelled, he insisted upon the truths of the Spirit as centred in the cross. He knew no other doctrine; and whether he laboured among Jew or Gentile, the bond or the free, "Christ, and him crucified" was his one and only theme.

And this preaching is emphatically that which the ministration of the Spirit supplies to the churches, and sanctions with his blessing. Every minister taught of the Spirit must of necessity exalt Christ as the standard theme of his ministry, for the Spirit can teach no other theme. And so far as this is done, so far that

ministry harmonizes with the special work of the Spirit, and to this extent alone may expect his presence. The Spirit is one, and works to this one point; consequently, whatever in the preacher or the doctrine is not in accordance with this object, he can never sanction. This agreement in character and doctrine with the ministration of the Spirit, is the true secret of ministerial success, and this explains the cause of so large a number of ministerial failures. The preacher and his doctrine are not in harmony with the Spirit, the one not being a spiritual man, and the other holding no affinity with the Spirit's ministration. It may be the preaching of the law, or of human virtue, or of the purest morality, but these are not the doctrines of the Spirit. The same may be said of the systems accredited by the names of Arminianism, Pelagianism, Socinianism, Rationalism, and the thousand offshoots of the theological deformities from these parent stems. Their crooked limbs, distorted proportions, and consumptive aspects, present ghastly proof that they are spectral illusions, and not genuine members of the spiritual family of God. They acknowledge the Father, and to some extent or other they also acknowledge the Son, but they practically discard the Spirit. They will generously allow him to be a helper and an assistant, but as the primary cause of life and grace in the soul of man, they never honour his work nor implore his presence. They are, to all intents and purposes, carnal systems with a religious name; and being void of the Spirit in both office and doctrine, they exist without life, teach without Divine power, and will inevitably expire without regret. The ministration of the Spirit requires both spiritual men and spiritual doctrine. Where these are, there is life; but where these are not, there may be traced upon the most cherished system that ever bore a religious name, the burning characters of Heaven's severest disapprobation—"Thou hast a name that thou livest, and art dead."

2. The ministration of the Spirit is also carried on by the permanent ordinances of baptism and the Lord's-supper.

These ordinances are the only institutions in this sacred ministration that appeal to the senses by the employment of material symbols. In this respect there

exists a striking contrast between the economy of Moses and that of Christ; for the one was an incessant appeal to the senses, and groaned under the weight of its types; but the other, with two exceptions, rejects all types, and resolves itself into one mighty system of spiritual realities. But in the appointment of these two symbolic ordinances of baptism and the Lord's-supper, there is the most distinguishing wisdom, inasmuch as they present, in a material form, some of the most exalted portions of the ministration of the Spirit. And as these two ordinances are the only material institutions in this spiritual economy, all the more importance attaches to their appointment and preservation. Were the symbols numerous, their value would be proportionately less; but when two is the whole extent of the symbolic arrangement, they challenge a more sacred regard because they are so few, and make it all the greater sin when they are slighted or impaired.

(1). *Baptism.* This solemn ordinance is instituted to declare the identity of the believer with the death and resurrection of the Son of God. Upon those acts of the great Mediator the life of the church depends. Had he not died and been buried, there would have been no proof that the debt was paid which eternal Justice demanded; and had he not risen again, there would have existed no possible guarantee that the Almighty Father could release the sinner from the claims of inexorable law. But in the resurrection of Christ as a federal Representative, the release is proclaimed for all who believe on his name. And it is fitting and proper, and every way beautiful, that the enlightened believer should declare by some public act—by some symbolic institute, that he is identified with Christ in the condemnation of sin by death, and in the glory of his redemption by resurrection. This is baptism, and as a part of the ministration of the Spirit, it is a grave, weighty, and most important ordinance. It cannot, from its very nature, belong to any other than spiritual persons—those that have “passed from death unto life.” Consequently, it cannot belong to infants, nor can it be performed by sprinkling or pouring. It is an immersion into death, and a rising again into life, by the resurrection of the Son of God. But how can

sprinkling or pouring typify these great acts? Is it conceivable that the Spirit of wisdom would sever the universal connection between the fact and the figure, by appointing an outward sign that bore no resemblance whatever to the inward reality? And how can unconscious babes become parties to transactions which form distinguishing portions of a “reasonable service?” Can it be called reasonable, when there is no voluntary assent! Would it be so regarded in any transactions among men? The ministration of the Spirit is, upon the face of it, a ministration for those alone whom he has enlightened and called; but if it applied to mere infancy, or if it assumed to represent death and resurrection by outward rites that bear no possible relation to the sacred things signified, it would minister in either case to an absurdity. And who will dare to impute such a contradiction to the Holy Spirit of God? Baptism is, beyond all question, a most solemn and significant institution in the ministration of the Spirit; but sprinkling or pouring represents in no sense whatever the things intended by that sacred rite. It is the appointed mode of self-dedication; but can unconscious babes become parties to so solemn a transaction? Can they take part in an economy that necessarily requires *personal* consent as a condition of discipleship? With sprinkling and infants, baptism is both meaningless and a mockery. It is meaningless, inasmuch as the symbol represents one thing, while the scriptural reality intends quite another; and it is a mockery by being applied to babes who know not their right hand from their left. The ministration of the Spirit, throughout all its parts, is for enlightened men, and not for helpless infants; but when sprinkling or pouring is put in the place of immersion, and involuntary childhood is made to assume the profession of enlightened man, it ceases from that moment to be “the ministration of the Spirit.”

(2). *The Lord's-supper.* This great Christian ordinance also occupies a distinguished place in the ritual department of the ministration of the Spirit. In its representative character it is appointed to shew “the Lord's death till he come,” and in its family aspect it is the type of union to the spiritual household, or the communion of saints in their common Be-

deemer. By this ordinance, equally with that of baptism, they avow themselves one in the death of Christ. This they openly admit as the ground of their communion. Having "one Lord, one faith, one baptism," they meet at one table, eat of one bread, and drink of one cup. When spiritually understood, this ordinance is *the most perfect representation of union upon earth*; and when properly celebrated, it presents, in the highest possible degree, "the unity of the Spirit in the bond of peace." Here the members declare themselves one body in Christ, and, surrounding that table in the spirit of holy love, they constitute a type of that heavenly blessedness supplicated by the Saviour in those memorable words,—*"I in them, and thou in me, that they may be made perfect in one."* Among the associated bodies of mankind, nothing so honours the ministration of the Spirit, nothing so resembles the blessedness of the world above, as a body of believers in *one* baptism, united in love around the table of their Lord.

This being the nature and intention of the holy Supper, every approach to division, or even to diversity, at this sacred table, is, in its degree, utterly subversive of the design of that ordinance, by ceasing to represent the union of which it was intended to be the type. If, for instance, there should be no longer one bread, or one cup, or one baptism, the type is broken, and the representation becomes incomplete. In such a state of things, it is not unity, but diversity;—no more the *one* church, but a house divided against itself, although, for the sake of appearances, the divided family agree to keep their differences within their own doors. We have in the midst of us a humiliating proof of this on a large scale in the open-communion system of the British Baptist

churches. That system is one of division, from its commencement to its close. It begins with *two*, if not more baptisms, instead of *one*; it tolerates a known departure from that *one* baptism at the very table of the Lord, and supersedes, by a gratuitous charity, one of the most solemn obligations of the obedience of faith. But it does not stop even here. Commencing on a false principle, it generates division throughout the whole circle of its operation. In some cases it admits the unbaptized to the table, but excludes them from the deliberations of the church. In others it merely withholds from them all share in the appointment of officers; and in further instances it confers upon them every church prerogative, except the important one of assisting in the choice of a pastor. And this system of invidious distinctions,—this exhibition of feeble exceptions and arbitrary exclusiveness, is called "communion!" Never was an important word so signally, though unintentionally, perverted, and never was heaven-born "charity" made to appear in a more equivocal garb. We are cautioned by inspiration itself against "a voluntary humility;" it is in strict keeping with this caution that we equally guard against a voluntary "charity." Whatever breaks in upon the "*one* baptism" of the New Testament is not true charity, but its personation; and as open-communion is systematically guilty of this breach, it can never belong to "the ministration of the Spirit."

S.

(*To be concluded in the next*\*).

\* It is only fair to the writer of the above to say, that he fully intended to close the subject in the present number. He has waived his purpose, not willingly, but because he had no other alternative.

### SPIRITUAL LIFE.

WHAT is spiritual life? It is not vegetable life, as that of the grass in our fields, or the hair on our heads. It is not animal life, as that of the ox, or of the human body. Neither is it the life of a spirit, considered as such, or Satan and ungodly men would be in posses-

sion of it. Though, therefore, Satan is a spirit, and ungodly men have souls, yet they do not possess what is meant by spiritual life. This life is entirely distinct from all other life; yet it is never alone. You may grow shells without kernels; but you cannot grow kernels

without shells. So, you may find life not connected with spiritual life; but you cannot find spiritual life, except in connection with other life. Spiritual life then is an addition—a gift. It is bestowed on man. Devils never get it. It is man's by grace, not by nature. To fully describe it, is out of my power; yet, grace assisting, I will endeavour to give some account of what it is, by shewing some of its components. Three may be mentioned as including all the rest.

**REGENERATION.**—This is a change of the *will*, a new disposition: called in Scripture, “a new heart, a right spirit, “a heart of flesh,” “the law written in the heart.” The necessity of this is evident; as, without it no man will ever be saved. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John iii. 5.

**PARDON.**—Pardon removes a penalty. Man is a sinner, *every* man is a sinner; “for that all have sinned.” “Sin entered into the world, and death by sin; and so death passed upon all men.” No man, therefore, can have spiritual life that is not pardoned. A man without pardon is *dead! dead!* and, should he continue without it, will certainly be overcome and destroyed by the second death. Mark, “Blessed is the man whose sins are forgiven.” Note the antithesis—Cursed is the man whose sins are not forgiven. Then pardon must be, and is, an important component of spiritual life.

**JUSTIFICATION.**—Justification is a legal acquittal on the ground of innocence. In respect to a poor sinner it is a legal acquittal on account of the imputation of Christ's obedience. The righteousness or obedience of Christ is imputed to the soul; and the soul is evermore treated as though it had not sinned. The importance of this truth ought never to be questioned. This is the wedding garment, without which no man will ever be allowed to sit at the King's table. Observe, whilst pardon exempts from punishment, justification entitles its possessor to the enjoyment of heavenly good. The matter may be summed up thus:—pardon saves a man from hell, justification gives him a title to heaven, and regeneration fits him for the enjoyment of the presence and glory of God. These are the leading components of spiritual life.

WHERE IS SPIRITUAL LIFE? IT IS

clear, from the remarks already made, that it is not in the liar, nor in the drunkard, nor the Sabbath-breaker nor unclean person. Oh, it is important to note this well. He who does not delight in God's house, God's word, and God's people, knows nothing whatever of it. It is not in him. It is only in the soul whose heart is contrite from sin, feels the deepest love to Jesus, his word, his way, his people. It is in the soul that loves to retire alone with God, that loves, when awake, in the night, to contemplate redeeming love and unmerited grace, to think of and to ardently seek after the glories of that better world where Jesus and his redeemed ones behold each other without a veil between. Yes, spiritual life is in *all* such. Oh, my soul! is it in thee? Reader, is it in thee? If not, may the Lord speedily give it thee; as, without it, it had been better for thee if thou hadst never been born.

WHO IS ITS AUTHOR? Not man. It is imparted by no priest, no ceremony. God is the Author of it. God is the Author of *all* good; he is therefore the Author of *this* good. God the Father is the Author of it; as he devised it, gave his Son for the foundation of it, and sends his Holy Spirit to bring the soul into the enjoyment of it. God the Son is the Author of it; as he lived for it, died for it, arose again for it, ascended on high, and now pleads for it. God the Holy Ghost is the Author of it; as he brings a man into the happy possession of it. He changes man's will or disposition; causes him to place his affections upon heavenly objects; takes of the things of Christ and shews them to his soul, and gives him to enjoy the blessedness of friendship with God. Thus the great triune Jehovah is the sole Author of this spiritual life. Whatever may be the means, God only is the Author of it.

HOW LONG WILL IT ENDURE? For ever. It is often called eternal life. Christ says of his sheep, “I give unto them eternal life; and they shall never perish.” Flesh cannot destroy it, earth cannot destroy it, hell cannot destroy it. In spite of all its foes, it will endure for ever. In reference to this subject, therefore, the faithful can well afford to sing, —“If God be for us, who can be against us?”

WHAT ARE ITS ATTENDANT CONSEQUENCES?

**HOLINESS.** From what has already been said, this is evident. Holiness is the fruit of it. Holiness in the heart is the evidence of it to the soul and to God. Holiness in the life is the evidence of it to the soul and to men. "By their fruits ye shall know them." Yea, and by your fruits you shall know whether you yourselves have it or not. Let us not forget that holiness in heart and life is an invariable consequence of spiritual life.

**CONFLICT.** This is a certain consequence of spiritual life. There is a conflict with the world. The world is an inveterate enemy of it. This is well known to the people of God. The Scriptures declare it will be so; the experience of God's people proves it to be so. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." Christ says, "Ye shall be hated of all men for my name's sake." Thus a conflict with the world ever attends spiritual life in the soul. There is a conflict with hell. Peter says, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." There is, then, a conflict with hell. But, there is also a conflict with self. This is the worst conflict of all. God's word represents it as such: see Rom. vii., and Gal. v. 17. The soul longs; yea, weeps, prays, and strives to be free from every impure thought; and to be delivered from all unholy actions. But sin, that dreadful foe, is ever present. In its attempts, therefore, after perfect holiness, the soul feels itself in as great a strait as would a man in attempting to scale a mountain of glass. Hence, the cry, "O wretched man that I am! who shall deliver me from the body of this death?" Such is certainly the experience, more or less, of everyone who possesses spiritual life.

**JOYS.** When a man is brought into union with God, is regenerated, pardoned, and justified, joy will certainly spring up in the breast. Such a man will often suffer from the hands of his foes, and mourn over his short-comings; but, mind you, he will also often rejoice that grace has made him differ from what he once was, and that God has given him many, very many, indisputable evidences of the

Divine favour towards him. Such a man will not always possess the same degree of confidence respecting his spiritual life; consequently, will not always realize the same degree of joy arising from it. Yet the believer is well aware of this one thing, what grace begins on earth, glory shall crown in heaven. This makes him hope even "against hope," and draw consolation from above, even amidst surrounding darkness. Joys, then, are the fruits of spiritual life.

**SO ARE VICTORIES.** Victory attends the child of God at every step. Not to the extent he desires; nevertheless, he is a victor from day to day. But there is the victory of victories at last, when death itself shall be swallowed up in victory. The world, and hell, and sin, are destined to lie for ever at the Christian victor's feet. The Father promises it, Christ guarantees it, the Holy Spirit assists to attain it. The man who has spiritual life, shall become a glorious conqueror. He shall conquer through the blood of the Lamb. The victor's palm shall be awarded to him, the conqueror's crown shall deck his brow. Nothing is more certain. It is a glorious consequence of spiritual life. The tribulations of those who possess it, may appear deep as the sea which cannot be fathomed, high as a mountain which cannot be scaled, or like a wall which cannot be penetrated; yet I know that out of them all they shall come—glorious conquerors through Jesus who hath loved them and given himself for them. Such will assuredly prove to be the result of spiritual life.

Now then to the question. Have I this life? Reader hast thou it? Allow me here to repeat,—It had been better for thee and for me, that we had never been born, than to be found without this life at last. Let those, who have the witness within that they have it, rejoice in the hope it inspires; for God will not fail to perfect the work begun by his grace. May God bless every reader with this life.—Amen.

E. FRANKLIN.

*Haslingden, (late of Golcar.)*



## MORAL REPULSION AND ATTRACTION.

BY JOHN BROWN, A. M.

"Abhor that which is evil; cleave to that which is good."—ROM. xii. 9.

"*Abhor that which is evil.*"—God abhors it. "Jehovah will *abhor* the bloody and deceitful man." Psa. v. 6. "Oh, do not this abominable thing," says he, "that I *hate*." Jer. xlv. 4. Good men abhor it. "I *hate* and *abhor* lying." Psa. cxix. 163. Good men abhor it in *others*. "I *hate* the work of them that turn aside; it shall not cleave to me." Psa. ci. 3. But good men abhor it principally in *themselves*. "Wherefore I *abhor* myself, and repent in dust and ashes." Job xlii. 6.

This instinctive horror of that which is evil is necessary in order to the perfect avoidance of sin. Sin may be avoided to a certain extent in the outward act, and yet be loved in the heart. Various selfish motives may contribute to this, as self-interest, love of reputation, &c. From such motives as these a man may be led to abstain from outward immoralities, whilst at the same time, he acts them over and over and over again in his imagination. In all such cases, however, as soon as these motives are withdrawn, the person will practise those sins in the life, which were formerly cherished in the heart, and "rolled as a sweet morsel under the tongue." But when sin is abhorred for *its own sake*, it will be avoided as one would avoid the plague, a wild beast, or the devil. "Remove thy way far from her, and come not nigh the door of her house." Prov. v. 8.

"*Cleave to that which is good.*" As every good man is repelled from that which is evil, so he is attracted to that

which is good. He cleaves to that which is good as the needle cleaves to the magnet. As sin is repulsive to him: so there is a moral sympathy between his mind and true holiness, so that holiness in this case does not appear to be affected, but fits him as tightly as his coat.

The word which we have translated *cleave* denotes the act of *gluing*. Be *glued* to that which is good. This language, therefore, intimates *contact*. When two bodies are closely pressed together they may *appear* one; but not being perfectly joined, as soon as the pressure is removed they will separate again; but if glue be applied, they become one body. So it is here. A man may profess to approve of that which is good, and practise it in some degree; but if there be no real sympathy between his mind and true holiness, it will not stick to him, it will fall off as soon as the moral pressure or restraint is removed. But if holiness be truly loved it becomes as it were part of one's self. It is interwoven with the texture of his mind as the web is interwoven with the warp in a web. "O, how love I thy law! it is my meditation all the day." "Therefore, I love thy commandments above gold; yea, above fine gold." "Thy testimonies are wonderful: therefore doth my soul keep him." "My soul hath kept thy testimonies, and I love them exceedingly." Psa. cxix. 97, 127, 129, 167.

Conlig, Newtownards, Ireland.

## Fragments and Choice Sayings.

GENNESARET.

WHAT precious words of instruction, what deeds of mercy and love, what glorious visions of the kingdom of heaven, are connected with this lake and that little plain! and what blessed effects may not the remembrance of the words spoken and the deeds done here have on our hearts, if we drink in the spirit of

them! How many unbelieving thoughts may they rebuke, and how many distressing feelings may they remove!

Are we burdened by the sense of guilt? Here stood the house through whose roof the paralytic was let down, and where the words were spoken, "Son, be of good cheer; thy sins be forgiven thee." Are we oppressed by the sense of inward

disease and corruption? On yonder strand stood the Roman custom-house, where, at a feast to publicans and sinners, Jesus said, "They that are whole need not a physician, but they that are sick; I came not to call the righteousness, but sinners to repentance."

Are we struggling with special temptations of the devil, or special infirmities of the spirit? It was amid these scenes that Jesus rebuked the unclean spirit in the synagogue of Capernaum, "Hold thy peace, and come out of him;" it was here that he healed the blind and cleansed the leper; it was on yonder shore of Gadara, where the green slopes and rocky cliffs descend to the sea, and the tombs are seen hewn out of the rock at the mouth of the ravine, that the whole legion of devils, driven out of the wretched demoniac, rushed into the herd of swine; it was in this plain that the woman with the issue of blood pressed through the crowd to touch the hem of his garment, and received at last the cheering assurance, "Daughter, be of good comfort, thy faith hath made thee whole."

Are we bowed down in spirit by a mingled burden of care, and sin, and sorrow? It was on these shores the words were spoken, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Do our faithless hearts ever alarm us lest we be abandoned to want? It was in yonder desert place the five loaves and two fishes furnished a meal for five thousand.

Does it ever seem as if our Master had forgotten us, and adverse winds were about to dash us to ruin? It was over the bosom of that lake the wild storm swept, which made the disciples cry to the sleeping Jesus, "Master, carest thou not that we perish?" Then he arose and rebuked the winds and the waves, and there was a great calm.

Do we sometimes turn cold in our love to him, and languid in his service? It was on yon glistening shingle that the risen Saviour appeared to his disciples, there he addressed to Peter the searching question, "Lovest thou me?" and there too he gave the command, "Follow thou me."

Yes, thou lovely lake of Galilee, though thy mountains are now barren, thy cities and villages in ruins, and thy

fields and gardens desolate—though the fishermen have disappeared from thy waters, and the inhabitants fled from thy shores, yet these naked and scorched mountains, these solitary ruins, these waste fields, and that deserted sheet of water, all speak of peace to the weary traveller. Whatever changes time has here produced, Jesus is ever the same; and we may be filled with joy and peace in believing, when every object on which the eye can rest brings to our remembrance the love and compassion of Jesus. 'Peace be unto thee,' 'Depart in peace,' are the sounds borne upon the breeze around the sea of Galilee. 'Yes,' responds the soul, 'for He is my peace.'—(*From Blakie's Bible History. See Review, page 139.*)

#### REMARKABLE PROVIDENCE IN THE LIFE OF MR. GIBBS, FORMERLY BAPTIST MINISTER AT PLYMOUTH.

In 1749, Mr. Gibbs settled over the Baptist church at Plymouth, and soon had a new chapel built there. A Mrs. Divine, of Plymouth, fell into great distress of soul, which grew on her till at last she was on the borders of despair.—She thought there was no mercy for her, and wished to know the worst of her punishment. She determined, therefore, that if she could get her family out, she would put an end to her life, by cutting her throat! The dreadful opportunity presented itself. It was on a Saturday. Her penknife was prepared! She bolted the doors, but thought it would be best to perform the horrid deed upon her knees. Just as she was about to give the fatal stroke, she thought she saw Mr. Gibbs come in, and say to her only these words, "Mrs. Divine, The blood of Jesus Christ cleanseth us from all sin." Mr. Gibbs could not have been in her room, as all the avenues to it were bolted. However, so great were the impressions made upon her mind by this Scripture, that she threw away the knife, fell prostrate on the ground, and said with much humility, brokenness of heart, and gratitude, "If the blood of Jesus Christ cleanseth from all sin, why then it can cleanse even from this shocking one too." This comprehensive part of the gospel calmed her mind, and encouraged her to pray. When she rose from the floor, she presently recollected that she had bolted

the door, and consequently it had not been possible for any one to come in. Her despair left her, and she conceived hope of pardon, and the next morning, being Lord's-day, she determined to go and hear Mr. Gibbs. How astonished was she to hear after the first prayer, the text he gave out, being the words she thought he had spoken to her, "The blood of Jesus Christ, his Son, cleanseth us from all sin." When she had related this account to Mr. Gibbs, he said, Mrs. Divine, "It was only your apprehension, for I was in my study all day." He instructed her to rest her hope of pardon on the word of God itself, and not on the particular manner in which it came to her mind. Mrs. Divine continued a godly woman, and ever manifested great piety, in a life of holy walking with God.

#### I NEVER THOUGHT OF IT.

Art thou out of Christ? Take heed then of putting far away the day of death. There is a wicked proverb, "I thought no more of it than I did of my dying day;" as if a man should not concern himself with the thoughts of death. What became of that French king, Louis XI. when he died, that would not think of death while he lived? He prohibited, upon pain of death, to speak of death in the court. There is death's day, and this is not to be put far away. This is the fool's motto, "I never thought of it." The master says to the servant, is this done? is that done? The servant says to the master, I never thought of it. Oh, says Christ to the soul, why didst thou not believe and repent? for he or she "that believeth not shall be damned." (Mark xvi. 16); "and except ye repent, ye shall all likewise perish," (Luke xiii. 3.) Oh, says the soul to Christ, I never thought of it. Oh, says Christ, why didst thou not love me? "For if any man love me not, let him be anathema maran-atha." (1 Cor. xvi. 22); a curse to the coming of the Lord to pass the definitive sentence. Oh, says the soul, I never thought of it. Oh, says, Christ, why didst thou not ark in me, and anchor

upon me, when "I am the way, the truth, and the life?" (John xvi. 6.) Oh, says the soul, I never thought of it. Oh, says Christ, why didst thou not get oil in the vessel against a dying hour? and a wedding garment against a judging hour? Oh, says the soul, I never thought of it. Oh, soul, if thou hast any love to thyself, love to thy soul, take heed thou dost not lie under that black brand as to death, that they did as to judgment,— "Ye that put far away the evil day, and cause the feast of violence to come near." (Amos vi. 3.)—*Mayhew*, 1679.

#### PRIDE DESTROYED BY A CRUCIFIED CHRIST.

Look up to a crucified Christ for special power and strength against the pride of your hearts. It is sad in these knowing times to think how few there are that know the right way of bringing under the power of any sin. Most men scarce look so high as a crucified Christ for power against their powerful sins. One soul sits down and complains, Such a lust haunts me, I will pray it down. Another saith, Such a sin follows me, and I will hear it down, or watch it down, or resolve it down; and so a crucified Christ is not in all their thoughts. (Psalm x. 4.) Not but that you are to hear, pray, watch, and resolve against your sins; but above all, you should look to the acting of faith upon a crucified Christ. As David said of the sword of Goliath, "none like to that;" so I say none like to this for the bringing under the pride of men's hearts. The weaker the house of Saul grew, the stronger the house of David grew. The weakening of your pride will be the increase and strengthening of your humility; and therefore, what the King of Syria said unto his fifty captains, "Fight neither with small nor great, but with the King of Israel," so say I; if you would keep humble, if you will lie low, draw forth your artillery, place your greatest strength, against the pride of your souls. The death of pride will be the resurrection of humility.—(*Brookes*, 1655.)

## A Page for the Young.

### PERSEVERANCE IN A PLOUGHBOY.

The president of a well known college in America was one morning, while sitting in his study, astonished by the entrance of a single visitor.

This visitor was a boy of some seventeen years, rough and uncouth in his appearance, dressed in coarse homespun, with thick, clumsy shoes on his feet, an old tattered felt hat on his head, surmounting a mass of uncombed hair, which relieved swarthy and sunburnt features, marked by eyes quick and sparkling, but vacant and inexpressive from the want of education. The whole appearance of the youth was that of an untaught, uncultivated ploughboy.

The president, an affable and venerable man, inquired into the business of the person who stood before him.

"If you please, sir," said the ploughboy, with all the hesitancy of an uneducated rustic, "If you please, sir, I'd like to get some larning. I heard that you had a college in these parts, and I thought, if I would work a spell for you, you would help me now and then in gettin' an education."

"Well, my young friend," replied the president, "I scarcely see any way in which you might be useful to us. The request is somewhat singular."

"Why, I can bring water, cut wood, or black boots," interrupted the boy, his eye brightening with earnestness. "I want to get an education—I want to make something of myself. I don't keer how hard I work, only so as to get an education. I want—"

He paused, at a loss for words to express his ideas; but there was a language in the expressive lip and glancing eye; there was a language in his manner—in the tone in which these words were spoken, that appealed at once to the president's feelings. He determined to try the sincerity of the youth. "I am afraid, my young friend, I can do nothing for you. I would like to assist you, but I see no way in which you can be useful to us at present."

The president resumed his book. In a moment he glanced at the ploughboy,

who sat silent and mute, holding the handle of the door. He fingered his rough hat confusedly with one hand; his eyes were downcast, and his upper lip quivered and trembled as though he were endeavouring to repress strong and sudden feelings of intense disappointment. The effort was but half-successful. A tear, emerging from the downcast eyelid, rolled over his sunburnt cheek, and with a quick, nervous action, the ploughboy raised his toil-hardened hand, and brushed away the sign of regret. He made a well-meant but awkward bow, and opening the door, had one foot across the threshold, when the president called him back.

The ploughboy was, in a few minutes, hired as a man of all-work, and boot-black to the College.

Now turn to another scene, some twenty years after. We are in a new and magnificent church, rich with the beauties of architecture, and thronged by an immense crowd, who listen in death-like silence to the burning eloquence of the minister of the gospel there. The speaker is a man in the full glow of middle age—of striking and impressive appearance—piercing eye, and intellectual forehead.

Every eye is fixed on him—every lip hushed; and every ear, with nervous intensity, drinks in the eloquent teaching of the orator.—Who is that orator? Who that warm, impassioned preacher of the gospel? Who? He is no other than that ploughboy of twenty years ago. God blessed his industry, called him to the ministry, and now that dull and uncouth ploughboy, is that very preacher, and president of another college. Youthful reader, learn from this case of the ploughboy what the blessing of God can do.

### "SEARCH THE SCRIPTURES."

1. It is commanded. John v. 39.
2. A child may understand them. 2 Tim. iii. 15.
3. They keep from evil. Ps. cxix. 9.
4. In them God speaks to men. Heb. i. 1, 2.

## Correspondence.

### A MODERN PREACHER—THE BIBLE, AND "STRICT BAPTISTS."

To Mr. ———, a Modern Preacher.

DEAR SIR,—Since I heard you preach from Eph. iv. 1—3, some months ago, I have frequently thought of writing to you upon the substance of that address. Had you been preaching to a church apostolically constituted, such as the apostle addressed in the words of your text, *some* of your remarks would have been correct. But, you could not be unaware that your congregation at the time was composed of some members of various sects, and some belonging to no sect at all, yet, you spoke to us all as if you had been assured the apostle's words were addressed to persons similarly circumstanced. How I regretted during the time of your glaring misapplication of the portion before you, that the fact did not strike you that, the apostle was writing to a "*strict communion Baptist church*." But it is evident from what soon followed, that of a church so constituted you do not approve. I am so satisfied of this that I fearlessly challenge you to prove that a church otherwise constituted can be found in the New Testament. If you think differently, adduce your proof. The field of Divine legislation is before you, and you ought to try your hand upon it. Could you or your coadjutors venture to prove that one solitary individual during the apostolic age, was permitted to partake of the Lord's-supper while unbaptized, no religious body in the world would be laid under deeper obligations by your researches than "*the strict communion Baptists*." It would save them from the undeserved censures they have to bear from such preachers as you, who on the most public occasions, so recklessly accuse them as criminally "*disturbing the minds of the Lord's people upon the non-essential subject of Christian baptism!*" Now, Sir, I think I hold the conviction more solidly than you do, that neither baptism, the Lord's-supper, the exercises of preaching or praying, nor all these taken together, can *save a soul*,—that only *faith in the sacrifice of the Son of God* brings salvation to the sinner; yet I can-

not help feeling disgusted when an erring mortal presumes to designate any part of the revealed will of Christ as "*non-essential!*" Why not change the term and call it a "*nonentity*," or "*a matter of no moment, whether we attend to it or not?*" Is not this the real meaning of such language?

When you insisted upon our "*endeavouring to keep the unity of the Spirit in the bond of peace*," did you ever refer to the worldliness and pride of intellect which so frequently disturb "*the unity of the Spirit*" in a church? Upon these two *imminent* dangers, you had not one word of warning to give. The dangers you pointed out to us are neither in the text nor context of the portion you undertook to expound! What particularly grieved me and others at the time was, your attempt to break "*the unity*" between the *Spirit and the Word of God*!! You will say, "*this is a serious charge*." Be it so. What other inference could you expect us to draw from your teaching, when it amounted simply to the following; namely, that whatever views any of us might adopt upon theological subjects, "*each had to be fully persuaded in his own mind*, and that no one had a right to disturb his neighbour's mind, by quoting Scripture which he might think discountenanced the step his neighbour had taken; but to let him alone to his God and his conscience, to whom alone he was accountable, especially, as we could not know but he might be in the right after all."

But your lengthened harangue upon the *mysteriousness* of Scripture was still more surprising! In going home from *that* meeting, I assure you, my musing powers, such as they are, were not idle. They went out in reflections something like the following: "*How miserable must that man feel who believing, as he supposes, that he has a special call from God to preach the doctrines contained in the Bible, has heard it this day virtually declared, that he has been sent to sea without chart, quadrant, or compass,—is out of sight of all land—and neither sun, moon, or stars appearing to direct his way across the deep! How foolish in him to occupy himself or his mariners in*

trimming the sails to the wind, or taking the helm, when he knows not how to point the ship's course. If the preacher's theory be founded in truth, of what use is the Bible to man? How foolish the conduct of all Bible societies. How senseless the efforts made to translate the Scriptures into the vernacular language of every nation, since we, whom he calls illiterate, act such an "*impudent part*" in attempting to teach an erring brother anything from the Book of God! Nor does the preacher find the learned, the talented, or the most intelligent "a whit the better for all their advantages, since they *"differ"* as much as the illiterate in their explanations of Scripture!"

These, Sir, were some of my musings over your pitiful dilemma, from which, thanks be to the Author of the Bible, my mind had been set free forty-seven years back. The fact is, I was led to the conclusion that there could not be a more complete counterpart to the state of the Jews, in the days of Isaiah, now found upon earth than you had proved yourself to be. In his prophesying we read the following: "And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee: and the saith, I am not learned." Isa. xxix. 11, 12. But my meditations, upon the address to which I had been doomed to listen for more than three quarters of an hour, did not close even here. I was enabled to contrast your theory of the *inefficiency* of Scripture as a guide with the language of Scripture itself, and I would boldly ask, how are we to understand the Holy Spirit when he says, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" And if the question be, "To what extent is it so?" the answer is, "*That the man of God may be perfect, thoroughly furnished unto all good works.*" But most striking of all. If the Scriptures be as *unintelligible* both to us and yourself as you "endeavoured" to make them, how ominous must our prospects be, as we are told by Jesus himself, that, "The word which he has spoken, the same shall judge us in the last day!" Contrast,

Sir, your account given of the inefficiency of Scripture as a guide to us, in this otherwise dark world, with the Holy Spirit's own account of his inspired volume; and then think which of the two can we most safely believe!

But I must, in solemn seriousness, put another question. How could your conscience allow you to bring such a charge against the book of God—the safely guiding "*lamp*" granted us from heaven? Several of your hearers present, suspected how the matter stood. You were well aware that the subject of Christian baptism, was occupying several minds in that locality at the time. Instead, therefore, of preaching up infant sprinkling as Christ's institution, which you knew well you could not do; you deemed it safer to come in by a back door, and to teach us that, in the portion before us, the Holy Spirit expressly forbade us to say one word to our fellow professing Christians that could "*disturb their minds, whatever course they might take as it respected their religious duties, even though that course might appear to us unscriptural!*" And to quit our conscience in the *known neglect of duty*, you drew a veil over the only means granted us of God, for guiding our feet into the ways of truth and peace.

I cannot close this communication, without commenting upon your flippant attack upon "the strict communion Baptists." Your words, as nearly as I remember them, were as follow: "Among all the professors of religion, no party has paid less attention to the authority of God upon the subject, than the party known by the terms, 'strict communion Baptists.' They have not only severed the bond of union between themselves and other bodies, not Baptists; but also in the Baptist body itself, by constantly opposing their more liberal brethren, who dare eat the Lord's supper with any who have not been baptized after *their* fashion!" "After *their* fashion!" Allow me to remind you, Sir, that Moses was commanded to make the tabernacle, "after the pattern showed to him in the mount;" that Jesus says, "Ye are my disciples, if ye do *whatsoever* I command you;" that Peter teaches, "He (Jesus) hath left us an example that we should follow his steps;" that Paul writes, "Now, I praise you, brethren, that ye remember me in all things,

and keep the ordinances as I delivered them unto you," and that "In all things, ye keep the ordinances as I delivered them unto you." You had better first examine whether "their fashion," or the "fashion" adopted by *you*, and all those who sprinkle unconscious infants, is more in accordance with the "one faith" of Holy Scripture, before you sneer at men whose sole authority is their Bible. As to the *libel* you hurled at the "Strict Baptists;" are you not aware of the fact, that, there is no party under the Christian name which has struggled so hard to keep "the unity of the Spirit in the bond of peace," as "the Strict Baptists?" Do you require to be told that "the unity of the Spirit" can only be kept in any church, while the church as a body is "led by the Spirit of God," and that Spirit leads only by the word of God? The moment an individual, in the church refuses to be led by Scripture, the "unity of the Spirit" is broken, and with it "the bond of peace." The Strict Baptists have never concealed their views upon baptism, nor can they cease to admonish their fellow professors, when they see them so evidently setting aside the authority of the Head of the church in Christian baptism, and substituting a humanly devised institution in its room. They would be traitors to their Divine Sovereign were they to be silent, and when they speak according

to Scripture, it is those who refuse to bow to its authority who disturb "the unity of the Spirit" and not those who maintain it as the only law of the church.

In closing my remarks *at present*, I would advise you, Sir, to *cease* preaching, until you are satisfied in your own mind respecting the following particulars. First, that the Scriptures are competent to guide both yourself, and your hearers into *all truth*. Second, that "the unity of the Spirit" can only dwell among men, in so far as they submit to the *revealed* will of God. Thirdly, that you will no longer censure those as *bursting* the bonds of Christian union, who labour and study to promote and strengthen that precious bond, by simply adhering to the Bible. And finally, that you will ever for the future keep in mind the fact, that the censorious style of teaching to which we were doomed to listen on the above occasion, whether it comes from the *pulpit* or the *press*, cannot fail to destroy the "unity of the Spirit" by its utter want of reverence for the word of God. Grant us the Scriptures, Sir, as a *safe* and *plain* guide in *all* that our Heavenly Father has enjoined upon his children upon earth whether of *faith* or *duty*, and we shall leave all who underrate them, to take their own course, but followed by our earnest prayer to God to *teach them better*. I am your well wisher, T. S.

## Poetry.

### THE POWER OF PRAYER.

THERE is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts,  
When sink the beams of light.  
There is an arm that never tires,  
When human strength gives way;  
There is a love that never fails,  
When human loves decay.  
That eye is fixed on seraph throngs,—  
That arm upholds the sky,—

That ear is filled with angel songs,—  
That love is throned on high.

But there's a power which man can wield,  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is prayer, which soars on high,  
Through Jesus, to the Throne,  
And moves the hand that moves the world,  
To bring salvation down.

## Reviews.

*A Series of Papers upon the Broken Unity of the Church, the mode of its Restoration, &c.* By a member of the now divided, but ought-to-be-united Church of God,

at Birmingham. London: Pewtreas & Co., Ave Maria-lane. Birmingham: Hudson & Son. Pp. civ., 421.

Whoever wishes to peruse a disjointed

reverie upon all sorts of subjects, from the "broken unity of the church" to the "democracy" of Mr. Bright; from the "Godless moneyocracy of Manchester," (p. xxxix.) to the Norwich Chapel case, (p. 375), or from "the first resurrection," (p. 276) to "Divine worship at the Tuileries," (p. 421) should by all means read this book. A more complete *jumble* of all manner of odds and ends, was never supplied to the public; and all this is done on behalf of the "ought-to-be-unity church of God." It is without exception one of the most *disorderly* publications that ever issued from the press.

And yet beyond all question it is the work of a well meaning man, and one who is evidently capable of making his own observations on men and things around him. That he possesses *fixed* principles cannot be gathered from this book for it obviously contains none, nor does it make the slightest pretensions to any. Are we to take the book as a *reflex* of the author? If so, then the writer is made up of agglomerations, and is as innocent of system as he is of purpose.

The "Unity of the Church" is with ourselves a subject of deep and growing interest. We long to see the church united; but then let it be borne in mind that we must unite it, if at all, upon God's plan, and not upon our own. That plan is "one Lord, one faith, one baptism." Apart from this rule we know of no possible plan of union, and certainly the book before us, is not adapted to enlarge our collected knowledge. It appears to be of a totally reverse tendency, and so far as we can discover it recommends a fusion of all the sects throughout Christendom, to the utter oblivion of everything like a cherished *principle*. We must beg the author's pardon when we say most distinctly, that to a fusion like this we can never be parties. We are forbidden to take such a step by a passage of Holy writ that refers us "to the law and to the testimony." Union, to be worth our acceptance, must accord with that authority; otherwise we cast it to the winds. We have been amused rather than aggrieved by the compliment the author pays to the Baptists, at pp. 377, 378. He is good enough to say, "It is very strange what a tendency the Baptists always shew to a state of turbulence. If the pulpit of one of their chapels become vacant, there is a strong probability of the members of the church dividing into parties, exhibiting very hostile feeling towards each other, and keeping up a state of confusion for some time, while their ministers are not unfrequently treated with scanty respect.

In all this they contrast very unfavourably with other denominations." What other denominations? Have there been no divisions among other sects? Have not the Wesleyans also suffered from similar causes, and is there not at least *one* chapel (if not more) raised by the dissentients, in the author's own town of Birmingham?

But recent *facts* do not support the charge against the Birmingham Baptists. In a comparatively brief period the Baptist pulpits have been vacant at Mount Zion, Heneage-street, the Circus, and more recently still at Cannon-street. Where, in any one of these cases was there "a state of turbulence?" Where have they manifested a disposition to divide? At Bond-street Chapel there was a difference of opinion in selecting a recent pastor, and some members withdrew. But that there is among the Baptists in particular, a tendency to divide we distinctly deny, and challenge the author's proofs. Throughout the Christian world generally there is much to deplore on account of divisions. These are found within the Establishment and without it, among Churchmen and Dissenters. On all sides there are divisions, and the Baptists have their full share. But that in this calamity "they contrast very unfavourably with other denominations," is a charge which scarcely any but an anonymous writer would venture to bring against a large body of his fellow-Christians. In an age of compromises, divisions will inevitably occur among all sects and parties; but the true remedy for these evils is obviously beyond the grasp of the author of this verbose and pointless work.

*Bible History*, in connection with the general History of the World. By the Rev. W. G. BLAIR, A.M., Author of "David, King of Israel." London: T. Nelson and Son, Paternoster-row, Edinburgh, and New York. Pp. 470.

The rapid extension of "Bible-classes" among the young in all Christian congregations, has created the necessity for a more ample supply of that literature which illustrates and explains the biblical history. In our youthful days the principal authority upon this subject was the now antiquated history of the Bible by Stackhouse. That work did good service in its day, and it is even yet of considerable value as a book of general reference. But it was always heavy, and it failed to connect the Bible history with the general history of the world; and having been written so far back as 1732—5, it was deficient on several geographical and other points with which modern discovery has so abundantly enriched the world. It



was, moreover, too bulky and expensive for general readers, and consequently was seldom to be met with except in the libraries of professional men. Since that period, several works have issued from the press, with a view to popularize the science of Bible history, and as in most instances they have been improvements upon Stackhouse, they have added much to the value of this class of literature.

But no modern publication of its order can compare with the work now under review, whether for accuracy, research, or general arrangement, and perspicuity. It connects the Bible history with the parallel history of the world in a lucid and interesting manner, and supplies dates of all the principal events from both Usher and Hales. The localities of the Bible narrative, with their geography and natural history are elucidated, confirmed, or corrected, by the discoveries of modern travellers; and the results of a very extended reading are interwoven in a masterly manner with the detailed occurrences recorded in the sacred page. The work gives in eight sections one of the very best histories of the connection between the Old and New Testament that we ever read. It also contains a valuable gazetteer of Bible localities, a minute index, and several beautiful maps.

It is only fair to the author to add that the work is written in a reverent and devotional spirit, and that information is blended with religious instruction in a manner but seldom exhibited. Sunday-school teachers especially should possess this interesting volume, as indispensable to the full discharge of their duty. And there are numerous ministers who would find it of great value as a hand-book of reference on all subjects connected with Bible history. As a fair average specimen of the style and general method of the author, we refer our readers to the article headed Genesaret, at page 132, of the present number of this Magazine. We augur for this work a rapid and an extensive sale.

*The Bible Reader's Journal.* No. 1 to 5, 1859. London: Morgan and Chase, 72, Hatton Garden; J. F. Shaw, Paternoster-row;—Edinburgh: Paton and Ritchie;—Dublin: George Herbert.

This is a new periodical, commencing with the present year and according to the "Introductory Remarks" is "intended for Bible readers," to minister to their help in the study of the Holy Scriptures. The de-

sign is an excellent one, and so far as the numbers have already gone, it has been carried out with consistency, and superior ability. There are several papers in these numbers of sterling value, which will amply repay a close and repeated perusal. If conducted as commenced, this new "monthly" will take high rank in the religious world. The publishers supply a neat case for the successive issues, which is arranged to receive twenty-four numbers. It is a work that deserves an extensive sale.

*The Family Treasury of Sabbath Reading.* Part IV. for May, 1859. Thomas Nelson and Sons, Paternoster-row, London; Edinburgh, and New York.

Our Scotch friends excel in their miscellaneous literature. We have no such publication as this south of the Tweed. It is both the most varied, and the most valuable of its class. The contents for May are of the richest kind, and wherever read will produce lasting good. It is worthy of an enlarged circulation.

*The Liberator.* May, 1859. London: Houlston and Wright, Paternoster-row.

We gladly repeat our frequent commendations of this earnest publication. It has undertaken a great work in seeking the overthrow of a State church, but from month to month it supplies accumulated proof of the injustice of that establishment. If religion favour oppression and wrong, then by all means leave the State church untouched; but if religion be the friend of justice and right, then the sooner that establishment is severed from the State the sooner this great country will be a Christian land.

*Periodical Papers.* No. 2, March, 1859.

This is a useful number of these papers, and will, we hope, be extensively read. It contains interesting letters from Mr. Morgappah, of Ceylon, whose case requires but to be understood in order to its receiving an ample support from the Strict Baptist churches of Great Britain.

*Life from the Dead.—The Harvest.—Robert Snare.—The Prayer Meeting, and He will do it.* Being Nos. 187 to 191, of the Baptist Tract Society's publications.

Our friends of the Baptist Tract Society are rendering excellent service to the cause of evangelical truth, by their zeal and industry. No society in the land more richly merits support, and no publications should be more widely circulated. The above are valuable additions to their stock.

## Intelligence.

### Foreign.

#### PRUSSIA.

*Abstract of the Journal of Mr. Moritz Geissler, for the months of January, February, and March, 1859.*

It has been chiefly with my services at the church in Königsberg that my time, during this month (January) has been taken up. Having no assistance whatever, I have conducted all the meetings, which have continued to be crowded; and if our place were twice the size, it would be filled. It is the general cry, even of the strangers, that we should build a chapel, and, judging from the external appearances, it can scarcely be anywhere more needed than here, among the thousands who spend the one part of the Sabbath in their worldly employments, and the other in sinful pleasures. It is a fact, that some have gone so far as to petition the king, in altering divers things and institutions, also to *abolish the Sabbath*.

During this whole month, we have had weekly church-meetings, for the only purpose of examining a number of applicants for church-fellowship, which, after it has been done by a few brethren privately with each of them, we also do publicly before the church; and on Sabbath next, we shall receive eight persons, who gave satisfactory evidence of their conversion.

Some similar accounts of success I am happy to be able to give of some preaching-stations in the neighbourhood of Königsberg, at which I spent the other part of my time. For instance, in Pobethen, where I was on Jan. 19th, I examined before the church nine applicants, six of whom gave a very cheering confession, and got a good testimony of those of our members who knew them in their private life, were afterwards baptized, and then introduced as members into the house of God.

The day after, I preached a few miles off in Seefeld. Here it is always so thronged, that I never can even move freely with my hands. The Lord also came this evening to manifest his love to sinners in receiving them. There was a great solemnity during the whole time of the meeting, and an almost general weeping took place, so that, notwithstanding all my exertions, I was not able to speak loud enough. After all was over, I think four or five confessed, rejoicing, that they had found peace that evening, and entreated me to stay still

longer and baptize them, but which could not be done immediately.

Everywhere our Master is giving us success, and one triumph after another; but mostly through difficulties, and the fighting of battles. For instance, on Monday last I was to be in Zinten. To reach this town, I had to walk from early in the morning till evening; and, with all my efforts, I did not arrive till after the appointed hour. All were already anxiously waiting, and so pressed together, that I had difficulty to get to my place. Not long after the sermon had commenced, two *gend'armes* pressed themselves in, making a great disturbance. I continued, and they could by no means reach me; so the one cried—"What's your name?" I continued my discourse. He cried again. Then I answered, that I would tell him that at another time—not now. He then attempted to dissolve the meeting, but the owner of the house had the permission of this meeting from the magistrate. The *gend'armes* asked for the paper, which was handed to them; and after they read it, they departed and we continued our meeting.

[In the middle of the month, Mr. Geissler was summoned before the court in reference to another place, and, after a description of the charges brought against him and his examination upon them, he concludes by stating that the dispute is not settled yet, and that the future alone will show the result. May the God of all grace give success to his truth, and be merciful unto us and our enemies, for Christ's sake.]

At the beginning of February, Mr. Geissler was again summoned before the court by the Lutheran ministers who were his former persecutors. After meeting the charges, he proceeds to say:—]

What the result will be, I do not know yet. It was to the great astonishment of the people that it was intimated that shortly I am coming to hold the regular meeting in the above place, since their ministers had openly announced—"The false prophet is already imprisoned." The meeting-house, consequently was again crowded, and a good number had to stand outside at the windows.

In our meetings at Königsberg, the Lord has been pleased to pour out his Spirit. In the beginning of the month, we baptized seven believers on a Saturday evening. We must still do this quite secretly, since the government, out of regard to the health of their subjects, have strictly prohibited im-

mersion during the cold winter months. It was a most beautiful evening, and, though secret, more than forty persons were present, who had not yet seen baptism by immersion. I have now an applicant for baptism and church-fellowship, who had been awakened by this occasion.

During this month, I was called to Elbing by the elder of the Baptist church there, to attend the burial of his deceased wife. Having conducted a religious meeting in the house, and improved the occasion in the presence of a large number of church-members, as well as other friends and relations, we went to the church-yard, where an equal number of strangers was waiting. On the request of the mourning brother, I prayed here again aloud, but which is straitly prohibited by the clergy, through the police. In consequence of it, I have received a summons, and very likely I shall be fined too, just for having prayed.

During the month of March, our gracious Lord has not only continued to bless our ministry, but has shown us still greater things in the pouring out of his Spirit. A more general awakening had taken place, and the church has had the pleasure to hear, by examining the applicants, how the Lord has blessed his gospel. At the end of the month, we baptized twenty believers. The baptism took place, as usual, a few miles out of the town; and a large number not only of strangers, but also enemies and scoffers, who had got notice of our intention, were present. Some came out of curiosity, to see that strange baptism in a river; others came to disturb, and yet the whole had to be done secretly. When all were assembled, we commenced with singing,—

"Let us do what God commanded," &c.

After prayer, the celebration of the ordinance commenced, and during it great solemnity reigned over the assembly. Having done, we returned to the town, the whole company extending the length of nearly half-a-mile. Our Lord had not only blessed us richly, but also preserved us wonderfully; for a number had come with a full determination to disturb, having supplied themselves with stones, which they intended to throw at me when I should be in the water. This I expected, but he who has all his enemies under his control, brought to nought their evil designs.

On the following Lord's-day, just before the Lord's-supper, these twenty young converts were introduced into the church, and the meeting-place was crowded.

[After giving an interesting account of the principal candidates, which our space compels us to omit, Mr. G. continues :—]

I have already fifteen other persons as applicants, anxiously waiting to be baptized, and numbers more are standing near and coming.

The clergy of the town are assisting us in no small degree, in preaching continually against us, and thus driving the people into our meetings. They describe me openly now in the pulpits as "the false prophet come from England, to pervert the heads of the people." The magistrate of the town is not very well disposed towards me either; he summoned me last week again for a baptism at a station, but has not yet sentenced me, since I protested against the accusation that the life of the candidates is in danger in consequence of the cold.

This last quarter has been a time of toil and labour in connection with my services at the church at Königsberg, having no assistance whatever; besides the different stations, several of which I have every week to visit. But the Lord has granted strength, and cheered us with success, so that, during this last quarter, I have baptized forty-four persons, over whom I rejoice as seals to my ministry, for which I cannot bless the Lord enough. The state of things at present in Königsberg and at the stations being so prosperous and promising, makes me expect greater things still hereafter. Will you kindly pray for us, and thus assist in drawing the net, and extending the kingdom of him whose servants we are, to whom be all the honour, now and for ever!

MORITZ GEISSLER, *Missionary.*

Königsberg,  
April 1st, 1859.

HAMBURG.

(To the Editor of the *Primitive Church Magazine.*)

MY DEAR SIR,—You will, I am sure, endeavour to make room amongst the accounts of our missionary gatherings here, for a short notice of the festival held at the same time by our brethren in Hamburg, in celebration of the 25th anniversary of the formation of the church there.

On April 23, 1834, as is well known, the first seven Baptists were immersed in the Elbe, and on the 24th they were formed into a church in Mr. Oncken's house. In 1859, only two of the seven remain—Mr. Oncken himself, and Mr. Krüger, who has emigrated to America; but a noble band of more than seven thousand, throughout Germany, Denmark, &c., attests the blessing of God upon the work begun by weak instruments, but with strong faith, and ear-

ried on through persecution and oppression for a quarter of a century. With such cause for gratitude, the Hamburg church might well hold a commemorative festival, and summon their brethren from afar to unite with them in its celebration.

From an account written for an American paper, but published also in the "Free-man," May 11, it appears that, though from various circumstances but a few from a distance could be with them, yet they had a series of very pleasant meetings. The poet of the churches, brother K bner, of Elberfeld, had prepared hymns for the occasion, and brother Braun, who leads the choir at Hamburg, had set to music suitable passages of Scripture. Mr. Oncken gave a retrospective view of the experiences of the past; and Mr. Schaufler, for some years a pastor of the church, presented to him, in their name, a token of their affection and gratitude for five-and-twenty years of unwearied labour and fatherly kindness, the presents being accompanied by a suitable and affectionate address. Numerous letters were read from brethren unable to attend; amongst them, one from Dr. Sears, of the United States, who baptized the first seven, and who had received a special invitation to be present.

Mr. Joseph Lehmann, in a letter to his father in England, thus speaks of the deeply impressive and devotional character of the meetings:—

"We have just been enjoying great and glorious days. Extraordinary blessings have been bestowed on us by the Lord's gracious hand, and our hearts are full of the wonders he has again shown us.

"We have been permitted to enjoy four or five days of precious fellowship and communion of soul, which have far exceeded our hopes. Praise be to the faithful Shepherd of his flock! O may the impression never be effaced!"

We hope that full particulars will be published in the Quarterly Reporter for July.\* I remain, dear Sir, very truly yours,

M. H. WILKIN.

*Hampstead, London, N.W.,  
May 16, 1859.*

### Metropolitan.

BAPTIST EVANGELICAL SOCIETY.

THE fourteenth Annual Meeting of the Baptist Evangelical Society was held at

\* The "Quarterly Reporter of the German Baptist Mission," edited by J. G. Oncken, Hamburg. Published by Heaton and Son, Warwick-lane, London, E.C. Price 2d.

Salem Chapel, Meard's-court, Soho, on Thursday evening, April 21, 1859. The chair was taken by JOHN THWAITES, Esq., shortly after half-past six o'clock. After singing, prayer was offered by the Rev. S. LILLYCROP, of Windsor. The Chairman then called upon the Secretary to read the report, and (as the Treasurer was not present) the treasurer's report.

The CHAIRMAN, in his opening speech, remarked upon the importance of maintaining the pure gospel in its simplicity, the care that should be taken in receiving the regenerated alone into church-fellowship, and the indispensable necessity of a work of grace in the hearts of all who assumed to preach the gospel. Having stated in very lucid terms his view of the importance of general intelligence to the minister of the gospel, he concluded an admirable address by calling upon the Rev. P. DICKERSON, of Little Alie-street, London, to move the first resolution, namely:—

"That in the opinion of this meeting, no plan can be more in harmony with Scripture precept and example, or more likely to promote the social well-being, the mental improvement, and spiritual advantage of young men called by God to the ministry of the gospel, than the course of educational training adopted for so many years and so successfully by this Society; and it hopes that this important sphere of its operations will be greatly extended."

He remarked, with respect to the ministry, two things were absolutely required;—first, that every candidate give undoubted evidence of being really converted to God; and then, that he should be clearly called of God, and possess an aptitude to teach, and peculiar gifts for the work. I prefer the plan adopted by this Society, first, because the young men are trained by discreet and experienced pastors of churches, and domesticated in their families; secondly, because opportunities are given them of frequently exercising their gifts by preaching the gospel in the surrounding villages, under the direction and superintendence of those pastors; and thirdly, because the face of the learned in our colleges is set against the distinguishing doctrines of the gospel, and Strict Baptist principles.

The resolution was seconded by the Rev. JOHN HOWE, who, after some introductory remarks, observed:—

"Of all things, however, I pray God that he would keep the churches from an ungodly ministry. I would offer two simple suggestions to the churches. First, be fully satisfied that those you recommend to our Societies are truly converted to God, and really called to the work of the ministry;

and then, by all means, search out and encourage such who have a latent talent for the work, as it may be regarded, as a general rule, that the more qualified a young man is for the work, the less disposed will he be to push himself into it.

"As to the Northern Branch of this Society, of which I have the honour to be the secretary and representative, I am happy to say it is active and progressing; one evidence of which is the decided opposition it meets with from many around, though our churches generally cordially support the parent institution."

The second resolution was moved by the Rev. S. COLLINS, of Grundsburg:—

"That this meeting is much gratified to learn that Mr. Förster is still labouring with considerable encouragement in Denmark, and that Mr. Geissler, though, on account of peculiar circumstances, he has not yet reached his destination, is most zealously and usefully employed at Königsberg; and would desire and pray that the Spirit of God may be more abundantly poured out upon the Society and its agents, all other kindred institutions, and the churches of Christ throughout the world."

The speaker observed, in the course of his address, "I very much admire the spirit of independence and frankness manifested by our Chairman, whose presence and countenance must afford all present very great pleasure and satisfaction. I also fully agree with him, that there is a class of men who run their heads against the pulpit without being called or qualified, and who, instead of being encouraged, ought to be discouraged, and advised to keep to their secular avocations. We should seek to preach the whole truth of God practically, and then I believe it will be preached successfully. I estimate religion and worth wherever I see it; but I know not how it is that so many of those who go into our colleges come out with such velvet mouths."

The Rev. G. Wyard briefly seconded the resolution.

It was then moved by the Rev. JOHN BLOOMFIELD, and seconded by Mr. SMITH,

"That the cordial thanks of this meeting be given to JOHN THWAITES, Esq., for his very excellent address, and kind and efficient presidency on this occasion."

The Chairman having acknowledged the vote, the Rev. J. PELLIS pronounced the benediction.

The attendance was more numerous than on former occasions, and the deepest interest was manifested to the end of the meeting.

#### BAPTIST TRACT SOCIETY.

THE eighteenth Annual Meeting of the Baptist Tract Society was held at King's-gate-street Chapel, Holborn, on Thursday evening, April 28th, 1859. ROBERT LUSK, Esq., Q. C., in the chair.

A goodly number of ministers and supporters of the Society having taken tea in the vestry at five o'clock, the public meeting was commenced at half-past six o'clock, by the Rev. FRANCIS WILLS giving out a hymn and offering prayer.

In his opening remarks, the Chairman expressed his regret that another very important meeting was being held at the same time, and thus the attention of the Baptist body was divided. He was happy to be present on this occasion, and to see so many ministers around him, and he hoped that those who were to speak would limit their addresses to a reasonable time.

He then called upon the Secretary to read the report, and afterwards upon the Treasurer to read his report, who in addition, gave sundry important explanations as to the depository, printing, and issue of the tracts.

The Rev. EMERSON ANDREWS, of New York, moved the first resolution:—

"That the report, an abstract of which has been read, be adopted and printed; that the brethren whose names will be read, be the officers and committee for the ensuing year; and also, that this meeting acknowledges the goodness of God which has been experienced during the past year, as indicated by the additions to the tracts, their extended circulation, and the conversion of sinners by their instrumentality."

The Rev. DAVID WALLACE, of Paisley, seconded the resolution; it was also supported by the Rev. THOMAS HORTON, of Devonport.

In the course of his speech he observed: "I have been accustomed for some thirty-five years past to a very extensive circulation of tracts, chiefly among the soldiers and sailors in my locality. We find them generally very ready, and even anxious to receive them, the narrative series especially, if in any way connected with their profession, being the most welcome. Many tracts were distributed by myself and friends to the soldiers who went out to the Crimea. I think I may truly say that every year some instances of real good effected have come to our knowledge. I can therefore speak from thirty-five years' experience, that tract distribution is not in vain."

The second resolution was moved by the Rev. G. W. Lehmann, of Berlin:—

"That while this meeting recognizes in

the signs of the times, and in the important changes which are taking place, strong reasons for a larger measure of liberality and zeal in the diffusion of evangelical truth, as advocated by the Baptist Tract Society, they would cherish an increased reliance on the energy of the Holy Spirit, which can alone succeed their efforts in teaching what the gospel reveals, and what it commands."

In the course of his remarks, the speaker said,—"I have a strong feeling of sympathy towards this Society, and though we have another tract society of a more general character, the Baptist Tract Society appears to me to be a necessity. It was by "Pengilly's Scripture Guide to Baptism" that I was first convinced of the scriptural character of immersion, and following out my convictions, I became a Baptist. As that tract had been of great service to myself, I translated it into German, and enlarged it with many quotations from our German authors. It has not only been reprinted many times, but also stereotyped and sent into various parts of the world. We have copied from ourselves, and made tract circulation a chief object in Germany; not tracts on baptism only, but on all the fundamental doctrines of the gospel, and the result of this and our other Christian labours is—we have more than ten thousand in association with our churches. Our depôt at Hamburg has issued about nine millions of tracts. I wish the Society a much larger measure of sympathy and success.

The resolution was seconded by the Rev. S. LILLYCROP, of Windsor, who related several interesting and appropriate anecdotes, and concluded by an earnest exhortation to ministers to write, and to the Christian public to raise the means for publishing, suitable tracts, which should be extensively circulated.

The Rev. WILLIAM NORTON having moved, and Mr. CARTWRIGHT seconded a vote of thanks to the Chairman, the meeting was closed by the doxology and benediction.

#### AGED PILGRIMS' FRIEND SOCIETY.

THE fifty-second annual meeting was held on Monday evening, May 2nd, at the London Tavern. The Lord Mayor occupied the chair, who from ill health was compelled to leave during the proceedings; John Thwaites, Esq., presiding in the absence of his Lordship.

After singing, and prayer by Rev. E. Mannering, the Lord Mayor called upon Mr. W. Jackson, to read the annual report, which stated there were 464 Pensioners on the books; amongst whom have been dis-

tributed during the past year £2,288. Forty-two pilgrims were in the Asylum at Camberwell, which proved a great blessing to the inmates.

The "New Asylum Fund" was steadily progressing. Amount in hand about £800.

Special notice was taken in the report of the Rev. James Bisset, the "founder" of the society in 1807, who died at Hitchin, April 2nd, in his eighty-eighth year, whose long continued, valuable, and gratuitous services as one of the secretaries, will ever be remembered with affectionate veneration.

Mr. Box read the cash statement, showing,—

|                |             |
|----------------|-------------|
| Receipts ..... | £2,600 17 9 |
| Expenses ..... | 2,356 19 10 |

Balance in hand... 243 17 11

The Lord Mayor gave a few appropriate and earnest remarks, and the several resolutions were spoken to by Revs. R. Maguire, J. Wells, W. Lincoln, P. J. Turquand, Dr. Hewlett, J. Jay, Joseph Payne, Esq., R. Kenneth, Esq., Treasurer, G. Marshall, Esq., and Mr. S. K. Bland.

The Chairman returned thanks for the Lord Mayor, and the honour of succeeding him as president.

The meeting which was numerously attended, closed with the doxology.

#### TRINITY CHAPEL, TRINITY STREET, SOUTHWARK.

ON Tuesday, the 12th inst., a meeting was held in recognition of Rev. W. H. Bonner, late of Oxford, as pastor of the Baptist church worshipping in the said chapel. Notwithstanding the very unfavourable weather, the attendance was truly cheering, including friends from all the districts of London and from various parts of the country. After tea, the pastor took the chair, lined out a hymn, and read a portion of Scripture. Rev. W. Williams, of Outwood, Surrey, offered prayer. Mr. Hudson, one of the deacons, briefly stated some of the striking circumstances which had led the church to the choice of Mr. Bonner to be its pastor. The Chairman in few words indicated the ground of his hope as a believer, and his intended course as the minister of his present charge. Addresses of a gratifying character were given by a number of ministerial brethren, and solemn prayer offered during the evening. Letters were read from several absent ministers, who wrote in affectionate terms. Altogether the welcome given to the new pastor of this church was most cordial and cheering. The meeting closed at half-past nine.

## Provincial.

### NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE annual meetings were held on Tuesday and Wednesday, April 26th and 27th, in the Baptist Chapel at Salendine Nook, near Huddersfield.

On Tuesday, at six, P. M., the ministers and delegates from various churches met in the vestry for the transaction of business, when, after prayer by brother Dawson, of Liverpool, our brother Crumpton, the esteemed pastor of the church, was called upon to preside. The Secretary was re-appointed for the ensuing year; and resolutions affecting the interests of the Society were unanimously adopted. A cordial vote of thanks was presented to the respected Editor of the *Primitive Church Magazine*, acknowledging the ability with which he continues to discharge the duties of his office, and earnestly recommending a more extensive circulation of the Magazine among the churches. The financial condition of the Society received the serious consideration of the assembled brethren, and a committee was formed for the purpose of making arrangements for obtaining additional subscriptions.

We need, and would respectfully solicit the hearty co-operation of all the friends of the Society, to enable us to carry out these resolutions to a successful issue.

The public services were held in the chapel, on Wednesday the 27th, and, so far as we can remember, exceeded in point of numbers and interest, any former meetings on similar occasions. Deeply solemn, impressive, and appropriate discourses were delivered; in the morning at half-past ten, by brother W. E. Jackson, of Cloughfold, on the parable of the ten talents, recorded in Matt. xxv. 14—30; and in the afternoon at two, by brother Betts, of Bradford, from Ezra viii., part of twenty-first verse. "A right way for us."

The devotional exercises were conducted by brethren Howe, Cameron, of Blackburn, and Holmes, of Pole Moor.

A public meeting was held in the evening at six, when, as on the two previous occasions, the commodious chapel was nearly filled; many friends from a distance attending the services, notwithstanding the unfavourable state of the weather.

At this closing service, the chair was ably filled by John Brooks, Esq., of Cliff End, who introduced the business of the evening in an appropriate and fervent manner. Prayer was offered by brother Gatenby, of Manchester, and addresses delivered

by brethren Howe, Dawson, Betts, Spencer, and Cameron.

The objects and claims of the Society were earnestly advocated by the various speakers, and the audience appeared to be deeply interested. Collections amounting to £12 3s. 8½d. were made at the close of the afternoon and evening services.

Dinner and tea were generously provided by the friends at Salendine Nook, of which some hundreds partook, and the abundant hospitality displayed by our friends deserved and received our warmest thanks.

We may add, that in the interval between the services, prayer meetings were held, at which large numbers attended, and to this circumstance probably we may attribute the solemn and earnest, yet delightful spirit which characterized our assemblies. By all those who were privileged to attend these meetings, they will long be remembered as "seasons of refreshing from the presence of the Lord." It was in the truest sense of the term a "Baptist Association,"—an association somewhat after the primitive model, in which the churches were of "one heart and one mind," continuing stedfastly in the apostles' *doctrines* and *fellowship*, and in breaking of bread, and in prayers."

May the Divine blessing richly descend on all the churches of the saints, removing whatsoever is contrary to the Divine will, and leading them to contend in an affectionate, yet earnest spirit, for "the faith once for all delivered to the saints."

JOHN HOWE, *Secretary*.

### A NOBLE EXAMPLE TO CHURCHES WHO ARE IN DEBT.

OSWALDTWISTLE, LANCASHIRE.—On the evening of Good Friday last, a tea meeting was held to celebrate the extinction of the debt on the meeting-house belonging to the Baptist church in Oswaldtwistle. Perhaps a few remarks on this case may not be unworthy of a place in your valuable Magazine, inasmuch as it furnishes an instance of what some of us deem the best method of clearing away the encumbrance of a debt on a place of worship.

Since the purchase of the premises and erection of the building we have not been wholly free from debt till just lately. Since 1850 there has been much expense incurred by enlargement and by putting a wall round the greater part of the burial ground. We had paid off about £200, and in 1855 our debt remaining was £247, which, to a small church consisting of the working class, was a heavy encumbrance.

Our minister has a special horror of

going to beg of other churches and it was vain to urge him on such an enterprise. We thought of obtaining assistance from the Baptist Building Fund, and that we did not obtain such assistance was no fault of that excellent institution. The good hand of Divine providence, however, directed us to a shorter and in reality a more excellent way. It was to adopt the plan of the woodman, when he fells a thick tree by oft repeated and patiently continued strokes. Thus have we been enabled to cut down the thick and gnarled tree of our debt. Boys and girls of the Sabbath-school came with half-crown, three, four, or five shillings strokes. Young men and women in the factories gave twenty, thirty, or forty shilling strokes. Others came forward with three, four, or five pound strokes. One gentleman gave a ten pound stroke, saying if any one went beyond that, he would give a second ten pounds. Thus at the speech meeting after tea, our friend James Garner, who has had most of the collecting, informed us that the debt was cut down and rather more than forty-shillings over. Several interesting speeches were delivered by brethren present, especially one by our esteemed friend Mr. Scott, of Brearly, near Halifax, who appeared highly delighted with the meeting.

As we receive many letters containing begging cases for chapels, schools, &c., we shall be glad if this our Lancashire method of clearing away debt be made public and acted on wherever practicable.

Persons will not then, like the husbandman in the fable, wait for the assistance of their neighbours, to reap their corn till it drops out of the husk. Instead of that they will take their own sickles, set to, and the work will be done. X. Y. Z.

[Our friends at Oswaldtwistle have shown us the right way of dealing with "a begging case." Of all human help, that is beyond question the best where a people help themselves.—ED.]

#### OPENING OF A NEW CHAPEL IN ACCRINGTON.

On Good Friday, April 22, 1859, were held the opening services of the new meeting-house, for a Baptist congregation in Barnes-street, Accrington. Brethren H. Dowson, of Bradford, and P. Scott, of Brearly, preached on the occasion: the former morning and evening, and the latter in the afternoon of that day. On the following Lord's-day, sermons in aid of the same cause were preached by brethren Harvey and Harbottle. As the new building was not thought to

be in a fit state to occupy, the services were in the Independents' chapel, kindly lent for the purpose; except the morning service on the Lord's-day, when Mr. Harvey preached in a room of the Peel Institution. The new chapel is built on the most economical plan. It will cost about £300; and it is adapted to seat more than 300 persons.

On Lord's-days, May 1 and 8, Messrs. Cameron, of Blackburn, and Harbottle, of Oswaldtwistle, preached in the new building to audiences whose numbers and attentiveness were very encouraging. On the evening of the latter day (May 8th,) Mr. Harbottle delivered an address on the nature and design of a Christian church, and nearly twenty persons were united in church fellowship, with very cheering prospects of speedy increase. May this little one become a large and faithful people, holding forth the word of life: keeping the commandments of God and the testimony of Jesus. X. Y. Z.

#### COLCHESTER: SPECIAL SERVICES.

On Tuesday, March 22nd, two services were held in the Baptist chapel, on behalf of the India Special Fund. In the afternoon, Mr. W. Landels, of London, preached a sermon; and in the evening a public meeting was addressed by Messrs. J. Webb, of Ipswich, W. Landels, G. Blanchflower, A. Anderson, R. Langford, W. Jackson, &c. The collections amounted to £20 2s. 8d.

On Wednesday, April 13th, Mr. C. H. Spurgeon preached two sermons for the benefit of the ministry, in the afternoon from Isa. lv. 3,—“The sure mercies of David; and in the evening from Psa. xxiii. 1,—“The Lord is my shepherd.” The congregations were very large and contributed £26 10s. 6d.

We hope before long to have to report successful efforts of a similar kind for the Baptist Evangelical Society, and the Baptist Tract Society.

#### HOLT.

MR. ASHWORTH, late of Bury, Lancashire, who recently settled at Wrexham, has been successful in reviving in a satisfactory degree the almost extinct cause at Holt. By his own labours, in connection with those of his friends, the congregation which had decreased to an average of six persons, has much increased. The Sunday-school has been re-formed, and the prospects generally greatly improved. A tea meeting was held there on Good Friday, and suitable addresses delivered by ministers and brethren



of various denominations. We fervently hope that the exertions of our brother and his friends will be rewarded in a permanent revival of this interesting cause.

#### ANNIVERSARY SERMONS, IN THE BAPTIST CHAPEL, SUNNYSIDE.

On Good Friday, April 22nd, 1859, two sermons were preached by the Rev. J. E. Giles, of Sheffield; and on Sunday, April 24th, 1859, the Rev. Thomas Bennett from Barnoldswick, preached in the afternoon and evening, when the collections, subscriptions and donations sent us by friends, amounted to the sum of £66 5s. 2d., for the liquidation of the debt upon this place of worship.

#### BAPTISMS.

**FENNY STRATFORD.**—On Lord's-day, May 1st, our pastor Mr. Hosken preached a sermon on baptism from Matt. iii. 13: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." After the sermon, four believers, two females and two males, were immersed according to the command of Christ. Two of the candidates are scholars of the Sabbath-school. Teachers of Sabbath-schools, be not discouraged; if you sow in tears, you shall reap in joy. Many are now seeing believer's immersion to be right, and we hope we shall have many more coming forth to declare themselves to be on the Lord's side.

**TREDEGAR, (ENGLISH).**—On May 1, four young believers put on Christ. Before administering the ordinance, the Rev. J. Lewis, the pastor, delivered a most lucid and convincing sermon from the words of our Saviour: "Whosoever therefore shall be ashamed of me and my words," &c.: Mark viii. 38.

**SUNNYSIDE, LANCASHIRE.**—April 24th 1859, two females were baptized in the Baptist chapel, Sunnyside, by Mr. Nichols, pastor, after a very appropriate address delivered by Mr. Thomas Bennett, of Barnoldswick, Yorkshire.

#### DEATH.

**MR. JOSEPH STURGE.**—This eminent philanthropist died on Saturday, May 15, after but a few minutes' illness, in the sixty-sixth year of his age. Few men were more loved in life, or will be more missed in death. He was a true Christian cosmopolitan—a citi-

zen of the world in a noble degree. His purse, his influence, and his large experience, were ever employed for the advancement of human welfare. He took a first rank among the friends of education, liberty, and peace. The cause of the Negro lay very near his heart, and to the emancipation and improvement of that oppressed race he devoted some of the best years of his life. His princely munificence scarcely knew anything of sectarian distinctions; and while his position and influence gave him a place among the first men of the land, he maintained the most unassuming simplicity and gentleness of character that could be well conceived. He has gone to his rest, and we are left to lament that so few remain to supply his place.

#### RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                                          |        |
|------------------------------------------|--------|
| Collection, Scho Chapel .....            | 2 0 0  |
| Rev. W. Norton .....                     | 2 2 0  |
| Mr. G. Pearson .....                     | 0 5 0  |
| Mr. J. Smith .....                       | 0 10 0 |
| Rev. S. Lillycrop .....                  | 1 0 0  |
| Rev. W. H. Bonner .....                  | 0 5 0  |
| Collection, Meard's-court .....          | 2 13 7 |
| J. Thwaites, Esq. ....                   | 2 0 0  |
| Collected by Mrs. Wall, <i>Aye</i> ..... | 3 0 0  |
| Mr. W. Bowser .....                      | 1 0 0  |
| Rev. J. Woodard .....                    | 0 5 0  |
| Mrs. Blakey, Preston .....               | 0 10 0 |

#### PER REV. J. FLORY.

|                                                          |        |
|----------------------------------------------------------|--------|
| Mr. Thomas Kent, Blackfriars-rd. ..                      | 0 10 0 |
| Mr. James Fells, Camden-town ...                         | 1 0 0  |
| Collection at Annual Meeting of<br>Northern Branch ..... | 12 3 8 |
| Mr. M. Wilkin .....                                      | 0 5 0  |

#### RECEIVED FOR BAPTIST TRACT SOCIETY.

|                                      |           |
|--------------------------------------|-----------|
| Rev. W. Jackson, Colchester, 1858 S. | 0 5 0     |
| Rev. S. Lillycrop, Windsor .....     | S. 0 10 0 |
| Collection at Annual Meeting ...     | 3 17 9    |
| R. Lush, Esq. ....                   | D. 5 5 0  |
| Rev. W. Stokes, Manchester ...       | S. 0 5 0  |
| Rev. J. Harbottle, Oswaldtwistle S.  | 0 5 0     |
| Mrs. Daniel, London .....            | S. 0 10 0 |
| Mr. G. Pearson, ditto .....          | S. 0 5 0  |
| Rev. F. Wills, ditto .....           | S. 0 10 0 |
| Mr. Read, Brighton, 1858, 1859. S.   | 1 0 0     |
| Mr. W. Bowser, London .....          | S. 1 0 0  |
| Mr. A. T. Bowser, ditto .....        | D. 1 0 0  |
| George Gould, Esq., Loughton S.      | 0 10 0    |
| Rev. R. W. Overbury, Devonport S.    | 0 5 0     |
| Mr. S. Wilkin, Hampstead, 2 yrs. S.  | 1 0 0     |
| Mr. M. H. Wilkin, ditto, 2 yrs. S.   | 1 0 0     |

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# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1859.

THE Annual Meeting of this Society was held on Monday evening, April 25, at Finsbury Chapel, GEORGE LOWE, Esq., the Treasurer, in the chair.

The Rev. JAMES WEBB, of Ipswich, began the meeting with prayer.

The CHAIRMAN said he doubted the propriety of the selection which the Committee had made in electing him to that honourable post. He had much to do with figures, but they were not figures of speech. He yielded, however, to no one in his regard for this Home Missionary Society, and in the earnestness of his desire that its usefulness might be abundantly increased. The sphere of its operations was the rural districts of our own land; and unhappily there still existed urgent need for the labours of its agents. "The Nooks and Corners of England" were most truly described as beautiful; but the moral and spiritual condition of the people did not correspond with the natural attractions of these rural spots; and it too often happened that when endeavours were made by the real friends of the people to circulate knowledge, and diffuse light amongst the people, that there were enemies ready to seek to hinder the progress of the work. They knew well, however, that in the prosecution of this enterprise they were carrying out the spirit of the command of Christ, to begin at Jerusalem; and they could not doubt, therefore, that the blessing of God would continue to rest upon their efforts, in proportion to the fervency of their prayers and the strength of their faith.

The Rev. S. J. DAVIS read the report, of which the following is an abstract:—

"Within the last few years special attention has been directed to the social and spiritual condition of the so-called working classes; and earnest efforts have been made to awaken their religious sensibilities, win their confidence, and bring them into sympathy with the followers of the Saviour. Few of the agents of this or kindred institutions occupy stations where great things, in the mere human view, can be expected or attempted. Several of them labour in places where the population is scattered, and where they have to work their way against the combined evils of poverty and stolidity. Others have their lot cast in small country towns where anything like excitement, or how healthful a character soever, is with the greatest difficulty awakened and sustained. While those who labour where the population is more crowded, have little or nothing, in their endeavours to remove its 'sins and sorrows,' of an adventitious character in their

favour. Yet many of the agents and grantees of the Society sympathise with the more earnest movements of the times, and are ready to adopt whatever of a special character within their power is likely to promote the great object they have in view. They not only preach the glad tidings in the chapel and at the usual times; they preach it in the open air, in the form of lectures, and from house to house. The number of members in the missionary churches is 4,046; and of this number, 388 have been baptized during the year. There are 108 principal stations; and the subordinate stations are 97. Sunday-schools, 115; teachers, 1,157; and upwards of 8,000 scholars. Last year the Committee were in debt 370*l*. This year, notwithstanding the special effort for India, the income has equalled the expenditure, and the Committee have reduced the debt by about 45*l*. They are much indebted to some of their friends for life subscriptions and valuable donations."

The TREASURER read the balance-sheet which showed the following items:—

|                                                     |                                                          |
|-----------------------------------------------------|----------------------------------------------------------|
| Income, 3,904 <i>l</i> . 13 <i>s</i> . 1 <i>d</i> . | Expenditure, 3,904 <i>l</i> . 13 <i>s</i> . 1 <i>d</i> . |
|-----------------------------------------------------|----------------------------------------------------------|

|                                                  |      |   |   |
|--------------------------------------------------|------|---|---|
| Loans by members of Committee, previous year . . | £370 | 0 | 0 |
| Repaid this year . . . . .                       | 45   | 0 | 0 |

|                            |      |   |   |
|----------------------------|------|---|---|
| Balance due by Society . . | £325 | 0 | 0 |
|----------------------------|------|---|---|

The Rev. A. TILLY, of Cardiff, moved the first resolution:—

"That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that, while it values their ordinary efforts, it regards with special satisfaction their open-air and other special services; that it cordially sympathises with them in their toils and discouragements; and that the report on which these sentiments are founded, an abstract of which has just been read, be printed and circulated under the direction of the Committee."

He presumed, he said, that these resolutions were not intended to be mere matters of form, but that those who concocted them expected that the speakers into whose hands they should be placed would, to some extent at least, make them the foundation of the remarks they addressed to the meeting. He would endeavour to take this course, and remark that the resolution invited them to notice the following things:—Success; special efforts; and sympathy with the trials and discouragements of the agents of this Society. They were first invited to express "gratitude

to God for the measure of success which has attended the labours of the agents of the Society during the past year." He did not know whether in the success referred to in this resolution was included the financial success of the Society. If so, he did not know whether they could very heartily congratulate the Society on its financial position. It did seem to him that 4,000*l.* was but a very small sum indeed to represent the exertions of the Baptist denomination in its efforts to spread the gospel in the benighted districts of their native land. He was quite aware that there had been a good deal of misrepresentation upon this point, and that the enemies of Christianity often taunted them with neglecting home and devoting an undue amount of attention to foreign parts; and to justify these taunts they were accustomed to refer to the very small sums collected by the Home Missionary Institutions. Now he believed this to be a very unfair way of judging, and for this reason, that the incomes of the Home Missionary Societies represent a very small fraction indeed of what is really done for the benefit of home. At the same time, the sum collected for the Baptist Home Missionary Society was of very small amount, compared with what the denomination was capable of raising, and with what the claims of home in the particular operations in which this Society was engaged positively and solemnly demanded at their hands. However, they were to be thankful for what has been. The Society had been the means of accomplishing a large amount of good, and on this account their gratitude should be called forth. He had listened with a great deal of interest to the statements which had been read by the Secretary, and he had omitted many statements as deeply interesting as those which he had read. He referred to those statements which alluded to the number of individuals that had been baptized and added to the missionary churches during the past year. In looking over the Report he found the following facts:—In one church there had been six baptized, in another church ten, in another church sixteen, in another church twenty, during the past year. Now these instances of usefulness were exceedingly encouraging, and called, as the resolution stated, for devout gratitude to Almighty God. But the second point to which the resolution referred was, *Special Efforts—Open-Air and other Special Services*. He presumed that these services had aimed particularly to promote the spiritual interests of what are termed the working classes. It must be a cause of great joy to every sincere believer in Christ that, during the past few years, there had been an unusual amount of interest felt in the humbler class of society. But in connection with this, as he sometimes thought, there had been also a great deal of what he should call cant. The churches had been taunted with having lost their hold upon the lower classes, and the pulpit had been charged with having lost its power over the very poor of the land. Now there was, no doubt, some amount of truth in

<sup>1</sup>apparently in many cases they did not  
very poor in their congregations,

and in some other cases they really did not find them. He said apparently, because really there were often those in their congregations who were once the very poor, who were once the very lowest of society, but who, by becoming disciples of Christ, had been raised out of their low position and become respectable members of society. This was the very tendency of the gospel; when it took possession of a man's heart it was sure to transform his character in reference to his course of life in this world. On this account it was, he fancied, that in some cases they did not see the very poor in connection with their churches. But then there was another reason why they had not the very poor amongst them—there was no room for them. In many places of worship there were no seats appropriated especially for the poor, or if there were they were placed in such a position in the chapel that it was a stigma upon those who occupied them. To advert to his own chapel, he might explain that the place would hold about 800 persons. Upwards of 300 of the sittings were entirely free, and they were not placed at the end of the chapel or at the back of the gallery, but in the very centre of the chapel—the very best position. Now these seats were constantly filled, and during the past two years and a half there had been not less than fifty persons occupying those seats received into the membership of the church. Why might it not be so in other places, at all events to some extent, if not to the full? There could be no question that if better provision were made for the poor a much larger number of them would attend. The last part of the resolution spoke of their toils and discouragements; and there were no men, he believed, whose discouragements were greater, and whose toils were more arduous. If it were not that they were influenced by higher than any human motive they must fail in their work. He believed it to be one of their sorest discouragements that they had to dwell amongst a scattered and very small number of people. The character of the people themselves was another discouragement. There were other discouragements. It was the destiny of churches in small places to raise up members who, as soon as they reached the age of maturity, immediately went off to the large towns or to the colonies. Thus many of their churches had been continually plucked of their best members.

The Rev. C. STANFORD, of Camberwell, in seconding the resolution, said he felt proud to be the advocate of the Baptist Home Mission Society, but was a little sorry that with such a report it should be thought to require any platform advocacy at all, in a large influential assembly representing all the Baptists of England. It seemed to him to speak for itself. Its name was enough; and with a simple practical statement of what it is, and what it does and aims to do, it ought to kindle into high enthusiasm all the generosity of the British churches to assist it in carrying forward its noble work. They had heard from the report what it had done, and meant to do; it aims to circulate a

knowledge of Christ Jesus amongst the home population, partly by helping poor pastors to keep obscure but important positions which they would else be obliged to relinquish, and partly by sending out evangelists to preach in barns, on the village green, in the little village synagogue down in the coal-pit, or anywhere where they could get a hearing. More than three hundred years ago Bishop Latimer, speaking of the non-preaching prelates of his day, or rather to them, said, "Our Saviour cared not what pulpit he had to disclose his Father's will from. Christ's pulpit was often a rotten old boat, and, in my judgment, a good preacher may declare his Master's will while sitting on a horse or from the branches of a tree." Now Baptists had a meek and profound reverence for all right ecclesiastical authorities, and a desire to maintain all right ecclesiastical regularities, therefore they delighted to tread in the steps of this grand old Anglican bishop. They sent out their representatives to preach wherever they could get a hearing; and they thought the right way of preaching the gospel to the working classes was to preach in places which they were most likely to frequent; to preach by ministers with whom they were most likely to have sympathy; and in words of downright simplicity appealing to the human heart as it is. After the able and exhaustive speech which they had just heard, he hardly knew how to speak about the resolution, because it had been so well analysed, expounded, and enforced. But he would speak in the spirit of it, and say that they ought to support this Society on the ground of patriotism. Surely they were all intensely patriotic, especially just now, when their latent patriotism had started up into renewed life. He knew it was a much abused, and, perhaps, little understood word. He knew that with some persons patriotism meant provincialism, and that with other persons patriotism, phrenologically speaking, was composed of destructiveness and acquisitiveness, and a selfish regard to local interests. With other persons it was an undue exaltation of their own land, and an undue depreciation of every other land. But patriotism itself was a true and noble thing. It was right for them to cherish family love, and they were commanded to provide first for their own household. And with all their hearts they should seek the peace of the cities in which they were cast by the providence of God during their brief sojourn in this world, and endeavour to lift their nation high amongst the nations of the earth. Lamartine, during the last revolution in France, said to the people, "Would you have written on the tomb of the French race"—and he would say, Would you have written on the tomb of the English race—"an inscription like that mentioned in classic story—'This people ate well, drank well, slept well, were housed well, while they browsed on earth?' Would they not rather have the inscription upon their tomb, 'This people fought well, loved well, worked well, worshipped well, served God well, served man well, by their laws, their liberties, and by all the powers of life and language?'" The

friends of this Society, he believed, were trying to do this right thing in the right way, by working at the very foundations of the social fabric, by working on that unknown public as it had been called, not known perhaps half a mile from home, who, nevertheless, represent the nation and are its strength and glory, the masses who support all the rest. If they had wrong principles they were the "dangerous classes;" but with right principles they were the true national defences. In the midst of wars and rumours of wars, at a time when they were standing on the verge of great but unknown changes at home and abroad, their hopes as Christians for the very continuance of England as a nation, "great, glorious, and free," was founded, not on political, social, or commercial considerations, but on religious considerations simply. There were many righteous men yet spared to us in our cities; and for their sakes the land would be spared. The ship would not founder while Christ was in it as a Master amongst the disciples. Let it be their aim to increase the number of God-fearing men, and by all personal and well-combined means help in spreading the word of life and truth among the people of the land in which they live. And then another grand reason why they should support a Society like this might be gathered from the fact that it acted upon the principle of natural laws, the law of life and the law of sunshine, striking the object nearest with the brightest effulgence and richest glow, but reaching objects also the most remote. All charity must begin at home, and must be well taught at home before it set out on its circumnavigation. If Christ were visibly present in that assembly of his disciples, he would still say, as of old, "Go ye first to the lost sheep of your own country; go first into your highways, and hedges, and villages; go into the streets and lanes of your cities, and into all the world, and preach the gospel to every creature; but begin in your own city, in your own hamlet, in your own home." In fact, they could not expect high missionary efficiency in foreign parts until their own home fields were well cultivated. Perhaps some had read the Rev. William Arther's book, "The Tongue of Fire," wherein he spoke of a company of soldiers standing before a granite fortress. It was their purpose to destroy it, but, they are asked, in what way? They point to the cannon-ball, but that can do nothing. They point to the cannon, but that is mere inert matter; it is replied, that can do nothing. Then they point to the powder, but that is mere light floating dust, which the wind scatters away. Then they point to the fire which, applied to the powder and the ball, would do the work. So with all their instrumentalities they must lift up their hearts to Him who is the God that answereth by fire.

The resolution was then passed.

The Reverend J. MAKEPEACE, of Luton, moved:—

"That while this meeting is thankful for the Christian agencies employed by this and kindred institutions, and for the measure of

success which has attended their operations; considering that multitudes both in the manufacturing and rural districts are still estranged from God and exposed to influences hostile to spiritual life, and that only the gospel of Christ, divinely blessed, can save them; it would encourage the Committee to persevere in seeking, by every appropriate method, the evangelisation of the people, and would stir up both itself and the Churches generally to increased liberality, personal effort, and reliance on the grace of the Holy Spirit."

He said: There fell from the Secretary's lips when reading the report a sentence which struck me considerably. He said, We think not of danger; our ideas of danger are associated almost exclusively with possible continental revolutions. Now, we have thought very much recently of danger from another source—the danger to which our country is exposed, or supposed to be exposed, from foreign invasion—and very much has been said and done regarding our means of defence. That may be all very well and proper, but I have a greater belief in means of defence far superior to batteries or ships or guns. I look to the results of missionary operations, and the great, grand, spiritual issues at which such an Institution as this is aiming, as a higher means of defence than anything we can secure by magazines or by men. I remember that ten righteous men would have saved the Cities of the Plain, and that, at a subsequent period, one righteous man would have saved Jerusalem. From this we learn that the righteous must be viewed as "the shields of the earth," warding off from it the judgments of the Almighty. The good men of any land are the best defenders of that country's weal. We are told by an authority that cannot err, that "righteousness exalteth a nation," and it follows that whatever secures a nation's exaltation, must be the best promoter of its prosperity and the best bulwark of its defence. The true source of a kingdom's strength consists not in the multitude and bravery of its hosts, nor in the skill of its legislators, nor in the untold wealth of its exchequer, but in those among its people who fear God and keep his commandments. The resolution referred to "*personal effort*." Adequate regard to this would help us to solve one of the greatest of modern problems—viz., how we can best reach the unreclaimed masses of our countrymen. Some time ago, a meeting was held in London to receive facts and opinions as to the best means of evangelising the masses of the metropolis and provincial cities and towns. The president of that assembly said, "He had no expectation that any great change could be effected by a gigantic scheme of operation with direc-

tors, secretaries, and paid agents, or anything of that sort; but he believed that they would be successful only and in proportion as a sense of *individual responsibility* was aroused, and *Christians* were made to feel that they *must be themselves* missionaries for the truth. It comes to this,—that towards reclaiming the masses of our towns every single Christian amongst us must feel charged with the duty of publishing the gospel. We must make "*Home Missionaries*" of all the members of our churches. Indeed, sir, with me the *beau ideal* of a Christian is that of a *missionary*—of a man who, at the bidding of his Lord, is willing to live and labour anywhere, whether amid Alpine solitudes or Siberian wilds, or Caucasian snows, or the unregenerate population of our great cities. Oh! to have aught to do in seeking to restore to our heavenly Father's embrace his wayward and wandering children should cause the bosom to swell with a loftier emotion, and the pulse to beat with a more palpitating throb than if we were made to sit conspicuous among princes and caused to inherit the central throne of glory.

The Rev. J. P. MURSELL, in seconding the resolution, bore his testimony to the value of the Institution. Some years ago the principal Baptist churches of Leicestershire formed themselves into a distinct Association for home mission purposes, and they raised about 100*l.* a year. But this amount was found to be far too small for the work they were called upon to perform, and this Society had generously assisted them in their difficulties, for which, in the name of the Leicestershire Association, he tendered his best thanks. To conclude, he deprecated the utterance of a single word at these religious meetings which should even seem to imply approval of the fearful war with which the nations of Europe were now threatened; and let them as a nation maintain a serene attitude, looking up to the Almighty Ruler to hush the tumult of the nations, and labour to make the Redeemer's reign universal among men.

The collection having been made,

The Rev. J. W. LANCE, of Newcastle, moved, and the Rev. J. HERITAGE, of Naunton, seconded, the third resolution, as follows:—

"That the thanks of this meeting be presented to the officers of the Society, and to the Committee, for their services during the past year; that George Lowe, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the Committee for the year ensuing (names read)."

The proceedings were then closed with the doxology.

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 39 Finsbury Circus, E.C.; by the Secretary, THE REV. STEPHEN J. DAVIS, 33 Moorgate Street, London, E.C.; or by the London Collector, MR. J. BROWN, 7 Brunswick Place, Wyndham Road, Camberwell, S.*

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Essays, Expositions, &c.

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“THE MINISTRATION OF THE SPIRIT.”

2 Cor. iii. 8.

(Continued from page 129).

HAVING considered the principles that regulate the ministration of the Spirit, and its practical working in our fallen world, we now come to the last particular, which is,—

III. To describe briefly *the objects purposed by this Divine ministration.*

These objects can be no other than those solemnly intended in the covenant and death of the great Mediator; for, as the Spirit now ministers in the stead of Christ, the ministration itself can be but to complete all the purposes included in his mediation. These may be regarded as twofold:—

1. *Such as belong to the church.*

To communicate, preserve, and spread the truth of Christ, are among the especial and most vital objects of the Spirit in the church. The existence of that truth in the church depends exclusively upon the Spirit. Alone and unaided, man can neither receive nor retain it. His understanding is too much darkened, and his heart too completely deadened by sin, to be trusted with the keeping of so precious a deposit. The truth of Christ is not safe in the pledged vigilance of the pulpit, nor has it ever been secure in the sole guardianship of the pew. In ten thousand instances the pulpit has proved false to its pledges by speaking “in the

words which man’s wisdom teacheth,” and in equal cases the pews have encouraged, and not unfrequently prompted the defection. The gospel of God is not safe in human hands, whether those of priests, people, churches, or convocations, for all in their turn have proved traitors to their trust, and abandoned the charge they undertook to maintain. We must look higher than man, and far above all human systems, for the preservation of the truth of Christ. The hope of the church, *yea, the sole hope of the church*, is the presence of the Spirit. Where he *resides*, there heavenly truth descends, continues and spreads; but where his ministration is not,—where the words “which the Holy Ghost teacheth” are despised, there rankling error lives, and moves, and has its deadly being. The church itself becomes a stagnant pool, and its very streams are poisoned with the waters of death.

His ministration in the church is also to *console* and *sanctify* the saints. By his blessed presence he makes the church

— “a little heaven below.”

It is described as a most distinguishing privilege of the saints, that they “have not received the spirit of the world, but the Spirit which is of God, that they may know the things which are freely given

to them of God." (1 Cor. ii. 12). And by "comparing spiritual things with spiritual," we discover the amazing extent of this donation. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "For all things are yours.....or things present, or things to come,—*all are yours.*" Can language be more comprehensive? or can even the free grace of God convey a larger assurance than this? But how shall the vast and unsearchable blessings contained in this assurance be known? How shall they be realized within the heart? Can the preacher communicate them, or can the outward means supply them? Shall the Sabbath make them *sure*, and the sermon solemnly pledge their enjoyment? All in vain, for "the things of God knoweth no man, but the Spirit of God." By his blessed ministration, he distributes them to the saints in the "joy unspeakable and full of glory,"—in the inward witness,—in the love of God shed abroad in the heart,—in the full assurance of faith, and in the certainty of the coming glory. In these Divine consolations and their associated blessings, the ministration of the Spirit proves its presence in the church; and while, by his condescending grace, he brings down heaven to the saints, by his life-giving energy he often raises the saints to heaven. As their Comforter, he abides "with them for ever," and as their Sanctifier, he fills them with joy and peace in believing. Where he dwells, religion is "heaven begun below;" but where he is not, the church itself is even as a painted sepulchre and the shadow of death.

The Spirit's ministration in the church *prompts to Christian duty*, and "helps" in its discharge. True gospel obedience is inseparable from the fruits of the Spirit. The one is the root, the other the foliage; the one the stem, and the other the branches and fruit. Sever the connection, and the life, the foliage, and the fruit perish as when consumed by the scorching flame. The presence of the Spirit is attested by "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." (Gal. v. 22, 23). But take these away, or, in other words, let there be no Spirit, and *even the church* will abound with "hatred, variance, emu-

lations, wrath, strife, seditions, heresies, envyings," and not unfrequently with far grosser crimes. The predominance of holiness or sin, even *within the church*, depends altogether upon the presence or absence of the Spirit. If He be present, with his gracious administration, there all that is peaceful, joyful and gentle, will dwell; but let his blessed influence withdraw, and the professed church of God will eventually become as full of hatred, wrath, and strife, as the carnal world itself. The glory of the church is the presence of the Spirit; but if his presence depart, there no longer remains one shade of difference between the church and the world.

In the church, the Spirit also "helpeth our infirmities." He it is who teacheth us how to pray, "for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When the Spirit moves the heart, prayer finds wings and ascends to the throne in the heavens. The sweetest communion, the holiest friendship, between the soul and God, is then enjoyed; and in this rapturous intercourse the believer understands the full nature of the "fellowship with the Father, and with his Son Jesus Christ" which is commenced upon the earth. At these seasons, prayer and prayer-meetings are the most exalted occupations under heaven, and the believer possesses living proof in his own heart that to "walk in the Spirit" is to walk in the path of righteousness and peace. In this walk, in this reliance upon the Spirit, he is "strengthened with might in the inner man." To such a saint, no duty is heavy, no cross unwelcome, no sacrifice painful, and no labour severe. His delight is in God, and whatever his Father may appoint, or permit, or require, will be to him as honey or the honey-comb.

Finally, the Spirit ministers in the church to *meet the saints for glory*. This is the Spirit's most exalted, because his concluding work in the saints. Being entrusted with their preparation for the state of perfect holiness, he "seals them unto the day of redemption," and becomes "the earnest" of that blessedness in their heart. That they may appear before the throne "without spot, or wrinkle, or any such thing," they are made partakers of

"the washing of regeneration and renewing of the Holy Spirit, which the Father sheds on them abundantly, through Jesus Christ our Saviour, that, being justified by his grace, they should be made heirs according to the hope of eternal life." (Titus iii. 5—7). In conducting the great undertaking to final completion, in carrying forward the gracious process to spotless purity, the Spirit exalts them to behold with open face as in a glass, the glory of the Lord; that, by presenting to their view the pattern of their own perfection, he may change them "*into the same image, from glory to glory.*" (2 Cor. iii. 18). This is the object, and this the design of all the sanctified dispensations of providence, and all the means of grace; for as they have borne the image of the earthy, they are to bear the image of the heavenly; and "when that which is perfect is come, then that which is in part shall be done away." In this glorious work the body also shall finally share, for the ministration of the Spirit applies to the *perfect man* in Christ.—"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead *shall also quicken your mortal bodies by his Spirit that dwelleth in you.*" These bodies are now, equally with the renewed soul, "the temple of the Holy Spirit," (1 Cor. vi. 19); and that Divine Person will not cease his ministration until both alike are in due season presented "faultless before the presence of his glory with exceeding joy."

This being the ministration of the Spirit *within the church*, may it not be enquired why these blessed fruits do not abound in our modern churches?—why, instead of truth is there on all sides such deadly, awful heresy?—why, among the professed saints themselves, is there an absence so general of the consolations of God?—why is the church itself torn with discord, filled with hatred, and rent with division, until, in some instances, the carnal world is the only shelter from the fierce animosities of the household of faith? And why is there among modern professors so little of heaven in their words, their affections and their citizenship? Why? To all these enquiries there is one mournful reply:—"These be they who separate themselves, sensual, *having not the Spirit.*" (Jude 19). The age we live in is wealthy in learning and intellect, and the church

around is honoured with a superabundance of both; but being void of the Spirit to an awful degree, it mistakes the glare of a vaunting profession for vital prosperity, and the smiles of a corrupt and patronizing world for the favour and the presence of God. To an extent now absolutely alarming it is a temple without a Deity, and a huge overgrown body without the inward spirit to move its stiffened limbs.

II. In the ministration of the Spirit there are also distinct objects to be accomplished *in the world.*

On this point let there be no misunderstanding. It is not intended to claim for the world a reception of the Spirit *apart from the church*, since it is distinctly stated by the Redeemer, regarding the Holy Spirit, "*whom the world cannot receive*, because it seeth him not, neither knoweth him." No contradiction, either asserted or implied, of this celebrated and important passage can be tolerated for a moment, since the virtual denial of this mournful fact is at the foundation of the most pernicious heresies of the day. It is not intended, therefore, to assert that the world *will receive* the Spirit, but, rather, that the Spirit, working through a purified and truthful church, will operate beyond the confines of that church upon the dead mass around, to accomplish the declared objects of its own ministration in the world at large. These objects are—

*To call in the elect*, by the preaching of the word, and the spread of the truth of the gospel. This work shall assuredly be done in all nations, and throughout all time, until the foreknown sons of God are sought out, awakened, renewed and sanctified, and the redeemed family completed. The grand assurance of this is given in terms of unmistakeable determination:—"My word shall not return unto me void." "Other sheep I have, which are not of this fold; *them also I must bring, and they shall hear my voice.*" This great work is committed to the ministration of the Spirit, whose power, energy, and life cannot be withdrawn from the church until "there shall be one fold and one Shepherd." Let every faithful minister of God take courage, therefore, from the Divine assurance that he too, though comparatively deserted, or systematically despised by man, shall



not labour in vain in the Lord. Let him go forth in his appointed field to "preach the gospel to every creature" within the sound of his voice, humbly expecting that God the Holy Spirit will give the increase.—Another object of the ministration of the Spirit in the world will be,

*In due time to take the veil from off the heart of the Jews.* This is undoubtedly a special work reserved for the ministration of the Spirit; for the failure of every attempt at "the conversion of the Jews," with their continued, if not increased obstinacy and unbelief, render it a perfectly hopeless undertaking on the part of man. But those efforts are not to be neglected or despised, nor are Christians to forget that Paul, who wrote of their callous unbelief, and understood far more of the hardness of their heart than we can ever know, yet fervently prayed "that they might be saved." (Rom. x. 1). Where he prayed, we may also pray; and where it is proper to pray, it is equally proper to labour. But the work of their recovery is plainly reserved for the Spirit. For nearly two thousand years the veil has been upon their hearts, and for that long period God has given them up to the mammon of unrighteousness. The imprecation of their fathers,—*"His blood be upon us and upon our children"* has been mysteriously fulfilled through every succeeding age, in a spirit of blindness and unbelief to which creation at large has furnished no parallel; and that unbelief, gathering increased strength and intensity from generation to generation through nearly twenty centuries of hostility to Christ, bids haughty defiance to every human effort to melt its pride or reduce its stubbornness. It is a principle of depravity that has "grown with the growth, and strengthened with the strength" of the forlorn and scattered race; and all the more weighty from the collected prejudices of rolling ages, it stands forth before the world like another Horeb, from which shall flow no living water until smitten by the rod of God. But the rod of God shall smite that desert rock; and when, in the day of the Spirit, "the veil shall be taken away" (2 Cor. iii. 16, 17), "what shall the receiving of them be but life from the dead?" (Rom. xi. 15).—And the special ministration of the Spirit in the world shall be—

*To bring in the fulness of the Gentiles.*

This fulness is an amazing and a most comprehensive one, beyond anything the world has hitherto beheld. The idols God will utterly abolish, and the beast and the false prophet he will for ever destroy. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." "The abundance of the sea shall be converted unto thee (the church) and the forces of the Gentiles shall come unto thee." "The nation and kingdom that will not serve thee (Christ's church) shall perish; yea, those nations shall be utterly wasted." The Divine Redeemer waits to see of the travail of his soul, that he may be satisfied. But what shall satisfy him? Shall it be a few or many? Shall his people be through all time "a little flock," or shall the little one become a thousand? Shall he be the Lord of a section, or shall his redeemed ones be "a multitude which no man can number?" Shall he always exclaim, "To whom hath the arm of the Lord been revealed?" or shall he have in "all things the pre-eminence?" Surely there is no room to doubt. Surely the "precious blood of Christ" will receive an ample recompense in the day when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." But what shall accomplish all this? Where is the guarantee for this mighty reward apart from "the ministration of the Spirit?"

Whether, consequently, we refer to the calling of God's people in the ordinary employment of the means of grace, or to the recovery of the Jews to the faith of Abraham, or to the bringing in of the fulness of the Gentiles, or to the united work of the total overthrow of the kingdom of darkness, of which these are but separate parts; the unparalleled greatness of the undertaking, and the obvious inadequacy of all the means at our own command, compel us to throw our sole hope of success upon the declaration of God himself:—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Nothing remains, therefore, but that in all our conduct and undertakings, both as christians and as churches, whether for schools, colleges, or missions, we adapt our plans of action to this great system of Divine power, energy, and life—"the ministration of the Spirit." And what will avail

our greatest exertion, or our most industrious activity, if it fail to harmonize with this ministration? What better will be the church or the world for all our bustle and all our zeal, if we do not interweave them with the work of the Spirit? Far rather let us sit still, than be active for mischief;—far rather do nothing, than mislead by a false industry. If “the ministration of the Spirit” be not the recognized law of our churches, our colleges, and our missions;—if our pulpits neglect it, if our ministerial colleges *practically* ignore it, and if our missions be so sustained and conducted that this ministration is subordinate and inferior to a worldly machinery, then the sooner *the whole* of them are swept away from the earth, to be superseded by more simple, scriptural, spiritual institutions, the better will it be for all mankind.

The *Baptist Evangelical Society*, with its unostentatious and appropriate mode of training young men for the Christian ministry, and the *Baptist Tract Society*, with its invaluable issues, recognize more fully than most other public institutions of the period, the ministration of the Spirit. They resemble rills of pure water, pursuing their noiseless course through a world that admires nothing except the “great,” but which afford a sweet and an exhilarating draught to many a weary traveller. In this, their “day of small things,” they are overlooked by those fashionable throngs which crowd around more popular associations. The wealth of a showy, worldly religionism flows not

into their coffers, but in the midst of their poverty and comparative obscurity they are telling on Baptist opinion at home, and their quiet labours are sensibly felt in Denmark, Germany, and other Continental States. With means at their command of the very humblest proportions, they have scattered over many a sterile region sound and healthy views of Divine truth, and what is not less important, they have interposed a successful check upon the latitudinarian sentiments of a large class of the English Baptists. The very hostility which their influence has occasioned in various directions is a tacit homage to their efficiency, and nothing is required but a prayerful perseverance in their chosen course to convert that very hostility into sympathy and co-operation at no distant day. To the friends and supporters of those admirable institutions it only requires to be said,—Increase your aid in order to redouble your exertions. Maintain the same scriptural simplicity in the future that has conferred upon you so much honour in the past. Labour hard greatly to widen your field of action; but with whatever may prove to be increased encouragements and enlarged operations in time to come, let it be your fixed and unalterable determination in the strength of God, that in your pulpits, your students, your publications, and your missions, you will adhere, through evil and through good report, to “the ministration of the Spirit.”

S.

## WICKLIFFE.

By REV. B. EVANS, D. D.

(Continued from page 109).

### THE STUDY.

FROM the battle-field on which the Reformer expended so much mental and moral power, we must turn to quieter scenes, and gaze on him in the solitude of the study, where he elaborated those productions which shed so much light and truth on many minds, and struck the hoary system of superstition in many lands where his living voice was never

heard. No man can tell the power of a single tract. The man of action may fix the gaze of thousands; around his bold and daring career the imposing and exciting may gather, and public sympathy may concentrate itself for a season, but his power is limited, and his influence may be soon exhausted; but the burning thoughts which are stamped on the paper in the quiet of the cell, perhaps by the

light of the midnight lamp, go forth and touch other minds, and kindle thoughts in other circles. For a season they may appear powerless:—silently they work, like some of nature's wondrous and mighty operations, but they are gathering accumulating force, till in the living form of a Huss or a Luther, they grasp the very strongholds of error, and shake them to their centres. No one can estimate the power of thought as it is flung from the press, and left to imbue the public mind with its own deathless influence.

Wickliffe's pen was very prolific.\* Whether we look at the number or the variety of subjects on which he wrote, his diligence is astonishing, and the variety and extent of his information not less so. Some of his works have been printed, others still lie scattered amidst the treasures of English or Continental libraries. Some of these were elicited by the spirit of controversy, others are the result of profound thought and more careful preparation. Their range is wide, and they embrace, more or less, everything which would contribute to the elevation and moral dignity of the rising British nation. His controversial ones, though on matters of great moment at the time, are now comparatively useless, excepting as landmarks to indicate the rugged path up which men struggled for mental freedom. Others exhibit the impress of the patriot, and present him as throwing his great and cultivated powers into the conflict which raged during the reign of the third Edward, between the secular and spiritual power; or aiding the noble and rising commonwealth of England in its efforts for constitutional freedom. The mass of them are on subjects which touch man's highest interests. They fill a wide circle, and exhibit his industry as all but limitless. There is a raciness about them which is quite refreshing, whilst they abound with frequent allusions to the manners of the age, and here and there you get glimpses of the inner life of the nation of the most graphic character. The refinements of modern times had no existence. The amenities of literature and controversy were unknown. Massive grandeur, not the softness of culture, the Cyclopean, not the Grecian mould, marked mental efforts. Wickliffe

\* 200 of these were committed to the flames at Prague.

and his contemporaries were like the men who hew out the rough block from which the genius of a Phidias will form the life-like forms of the highest types of humanity.

It is impossible within the limits of this sketch to even glance at the multifarious productions of his pen. In rapid succession they came forth. Most, if not all, are on matters of vital interest to the community at large. Upon one it would be unpardonable not to dwell. On it, as a basis, the proud pre-eminence of England, as a commercial, political, and moral power, is firmly fixed. No event of the past has so largely contributed to our dignity, as the centre of civilization and the source of religious influence in the Old World. Around our civil code its influences have been shed, and its savageness has retired. It has widened the basis of constitutional liberties, thrown a charm and lustre around our social circle, raised woman to all the softness and chaste dignity which marks her. In danger it has nerved the weak; in sickness, its rich and unfailing influence has soothed, and amidst the hopes and fears which mark the last struggles of humanity, it has opened a pathway of brightness and glory. His translation of God's own Word into the vernacular of the country was this, and more than this. Thought is feeble, and the limits of mind are felt in their oppressive magnitude when we try to estimate the results of such a work. Onward they reach into the ages of the most distant future. Every year augments their richness and value. The past has left the present no legacy so precious. Our youth and manhood have been instructed and moulded by its teaching, and we must hand it down to our children as the palladium of British liberty, and the safeguard of their social and moral dignity. Upon this great work a sentence or two may be expended.

Probably unacquainted with the originals, as most, if not all his contemporaries were, the Reformer translated from the Vulgate; and though only a translation from a translation, it is a fine specimen of the majestic simplicity with which the English tongue was beginning to clothe itself. Before this era, many efforts had been made to give to the people the Scriptures in their own language. Every reader of Bede will be familiar with this fact. Rome had not then reached her

lofty elevation in crime. Upon the Book of God she had not trampled with the scorn and malice of modern Popery. Epitomes, poetical paraphrases of Scripture history, and translations of the Psalms, were not uncommon. Miracle plays and mysteries were based on many of the facts of Scripture history.\* Many monks, more useful than others, employed their leisure in this work, and the great Alfred, whose reign sheds such redeeming light on the history of the past, aided by his influence and example this good work. Usher and others have affirmed the existence of a complete version of the whole Scriptures before Wickliffe's times, but, I believe, the very best authorities agree in awarding this distinction to our illustrious countryman. Rapidly the work spread: into the higher circles it entered. No steam press multiplied its copies, yet Anne of Bohemia, the widow of the Black Prince, royal dukes, and noble barons hailed it as an inestimable boom, whilst among the common people it was welcomed with that right-heartedness which ever marks their sense of the bestowment of valued favours. Probably, we can use no other word, as one part was finished, it was issued, and scribes were employed to multiply the copies to meet the growing demand.

The influence of Wickliffe, as a man of letters, was immense. He was a living power in the commonwealth. The genius of English liberty was rising from her repose, and he quickened her movements and aided her triumphs. Widely his opinions spread. They were popular with the people. The progress of his tenets was almost miraculous.† So early as 1382, Knighton, one of his bitterest foes, says that every second man throughout England was a Lollard. Groups collected to listen to his books, as some one more competent than his fellows stood in their midst, or elevated above the eager crowd, read them aloud, and knights, with their armed retainers, encircled the multitude to protect them from the aggressions of their foes. No doubt many

of the poor itinerant preachers of that age, raised up and employed by the Reformer, engaged in this work. The hostility of his adversaries only augmented his power, and widened the circle of his influence. From the professor's chair he inoculated the minds of British youth who flocked to his lectures with the imperishable principles of liberty and moral responsibility. His efforts were not powerless. On prepared ground the seed fell. To their homes they carried the rich treasure, and amidst their rough dwellings, or on the village green, or in the smiling valley, in the hall of the lordly baron, and the dwellings of the merchant and the artisan, the Reformer and his doctrines became the theme of frequent discussion. The mind of England was prepared. The oppression of the Vatican, and the immoralities of the priesthood had reached a climax. He saw it, and with no niggard hand he scattered the seeds of truth, and before his labour closed, a rich and ripened harvest cheered his spirit, as it lingered on the verge of both worlds. The monkish historians of that age, especially Walsingham and Knighters, who never speak of him without dipping their pen in gall, supply abundant evidences in their pages of the magnitude of his power and the extent of his influence.

Nor was it limited within the boundaries of our own little sea-girt isle. His reputation was European. Widely were his writings circulated. Italy, Austria, Bohemia, and other countries were agitated by them. Copies of them were multiplied rapidly. Mind was awakening from the influences of the past. The immortal masters of Italian song had uttered the most stirring notes, and roused the intellect of Europe. The spectacles and the scenes associated with them, of the Rival heads of the one apostolic church at Rome and Avignon had loosed the hold of the spiritual power over the thoughtful and moral. Everything in the political and ecclesiastical world was favourable to the emancipation of the nation from feudal bondage. This current of feeling was widening and deepening every year, and the broad, unmistakable sympathies of the Reformer with all that was contributing to the spread of liberty, made him a general favourite. No one can mark the characteristic ten-

\* It is rather singular to what an extent the Apocryphal gospels were laid under obligation for materials to these spiritual dramas. The writers appear more familiar with the Gospel of Mary, Protevangelian than those of Matthew, &c.

† Godwin's Life of Chaucer, ii. 448.

dencies of the age, and the gradual development of his opinions without feeling this in all its power.

It is, perhaps, much easier to mark with distinctness the character and extent of his influence as a man of letters, than to determine at any given time the peculiar nature of his theological opinions. Upon some there can be no mistake. An examination of his writings will show to the student many indications of change. It was natural. To suppose the contrary would not only betray ignorance of man's mind, but the external circumstances which exerted such a manifest influence in the formation of Wickliffe's opinions. It is difficult fully to conceive the impressions which would be produced on his mind, so evidently truthful and sincere, when the first doubt about the lofty claims of Rome startled him. Doubt, where all before was confidence;—hesitancy, where all was assurance. What a shock to his moral nature! How he would struggle against it! How long, careful, and prayerful his investigations! How the dangers into which he knew the avowal of dissidence from the popular opinion would plunge him—would throw him back, and compel the examination and re-examination of every step in his enquiry! The power, the wealth, the interest of the bishops, filling all high offices in the Vatican; the sleepless watchfulness of Rome, extending her vigilance by her spiritual police into every corner of social, and every department of public life, and leaving no way of escape; while the feeling of the Head of the Church against heretics, as he reposed amidst the seven hills, disposing of the riches of all worlds, was well known. Vice, in all its forms, could be winked at, but not heresy. Crime of the greatest magnitude could be permitted,—punishment compounded for at a fixed scale of money; but dissent from its powerless and unheeded dogmas was a crime which nothing could cancel. Rough was the path through which this heroic man had to hew his way. Only a man whose moral courage was indomitable,—one who had the highest elements of the heroic, could do it. In his bosom, the love of truth allowed no resting-place for fear of man. Few landmarks existed to guide him. From the pure fount of

God's Word he constantly drank. Prayerfully, in the spirit of a devout enquirer, he sought counsel from Heaven. His own gain he imparted to others. Whatever discoveries he made, he proclaimed them to others. Hence his earlier views of some portions of Divine truth were modified in his more advanced life. Still on all the great Christian verities his views were almost changeless. The only variations are those from the child to the man. You mark no relinquishment of them, only greater breadth, clearness and distinctness; and they are held with a firmer grasp, and urged with increased earnestness as life advances. Intimately conversant with patristic literature, his mind was thoroughly imbued with the Augustinian theology; and his writings unfold those views of evangelical truth which pass under the name of the Genevan Reformer.

Slightly as we have touched on these matters, perhaps your readers will scarcely be satisfied without a more distinct allusion to the views of the Reformer on that ordinance of Christ which distinguishes us from our fellow Christians. Many of our writers have claimed the Reformer as one of that long list of witnesses who, through all ages, have opposed the baptism of infants.\* It is beyond all doubt that his opponents charged him with denying it. Walden, one of his most violent and unscrupulous opponents, again and again urges it; and subsequent writers, historians and others, repeat the statement of the monk without, it is to be feared, examining the writings of the Reformer. It is beyond all controversy that he rejected many of the superstitious nations which the Romish Church had gathered around the sacrament. Not only is it probable that he relinquished many of the absurdities which distinguished the outward ceremony, but rejected it altogether as productive of those saving effects which Rome attached to its valid administration. On this there can be little doubt, as one of the charges against him, in the Council of 1396, was, that he affirmed in his writings that the children of the righteous might be saved without baptism. As held by the church, it was a saving ordinance. The damnation of all infants who

\* DAVENPORT, Trimey, &c.

died without it was certain.\* Now the modification of them would be ground sufficient on which his adversary would base his charges. Truth was not his aim. Any misrepresentation which would damage his adversary would be allowed. No men are less to be trusted than the monkish historians, when they speak of the character and doctrine of dissidents from Rome.

NodoubtthesentimentsoftheReformer on some dogmas were Baptist, and I think that it is more than probable, many of his followers were consistent, and rejected the baptism of infants; but I know at present no document which warrant this conclusion in relation to Wickliffe himself. His Triologues, those on which his enemies rested their charges, certainly, as given by his latest biographer, supply no proof. The following may be taken as embodying his views on this ordinance at the time of their publication:—"On account of the words of the last chapter in Matthew, our church introduces believers who answer for the infant, which has not yet arrived at years

of discretion," &c.† "Nor is it of moment whether the baptized be immersed once, or thrice, or whether the water be poured on the head; but the ceremony must be performed according to the usage of the place, and is as legitimate one way as another; for it is certain, that bodily baptism or washing is of little avail, unless there goes with it the washing of the mind by the Holy Spirit, from original or actual sin. For herein is a fundamental article of belief, that wherever a man is duly baptized, baptism destroys whatever sin was found in the man."‡ On children dying unbaptized, he says,— "I think it probable, that Christ might without any such washing, spiritually baptize, and by consequence save infants." "When an infidel baptizes a child, not supposing that baptism to be of any avail for his salvation, such a baptism we are not to regard as serviceable to the baptizes. Yet we believe that where any old woman or despised person duly baptizes with water, that God completes the baptism of the Spirit along with the words of the sacrament."§

#### BAPTISTS AS THEY WERE.—No. VI.

##### MIDLAND ASSOCIATION CIRCULAR LETTER FOR 1719.

*The Elders and Brethren, Messengers of the several baptized Churches met in Association at Bewdley, the 18th, 19th, and 20th of May, 1719. To the Church of Christ in Bewdley; grace and peace be multiplied.*

DEARLY BELOVED IN OUR LORD.—The kind providence of God having favoured us with another opportunity of assembling together, to consider the circumstances of the several churches we represent, and give them such advice as after fervent prayer and serious consultation, may be thought proper to advance the interest of our common Lord and Head; we take leave to acquaint you that though some letters have refreshed us with the tidings of peace and harmony, yet we find others are not without their disorders, and we cannot but lament the complaints we have received from most of the churches of that lukewarmness of spirit which we fear sadly gains ground, and likewise of a too general stand in

in the work of conversion. These things indeed call for lamentation and mourning, that under the dews of heaven, we should be so barren and unfruitful; and since the Scripture assures us that though Paul plant, and Apollos water, yet God only can give the increase; be engaged brethren to fly to the throne of grace. We earnestly exhort you to set apart frequent days of prayer wherein, with united hearts and affections, you may pour out your souls to God with much fervency for the conversion of poor sinners and the advancement of the life and power of religion amongst professors; and as every member, by his consent with the church, devotes such days to the service of the Lord, let none think that time to be their own, but by an early and constant attendance on such occasions shew their real concern for the interest of Christ.

A tender care to preserve an honourable regard to those who serve you in

\* A writer in the Dublin Quarterly for January, affirms the absolute damnation of all infants dying unbaptized. † Triologues x.; Wickliffe Society, 156. ‡ Ibid. 156-7. § Ibid. xi. 159-60.

the sacred ministry, will add a weight to their instructions and exhortations, and if you labour to advance their character in the esteem of others, you will by this means promote their usefulness; for you well know that the receiving or delivering out any private reproaches on our ministering brethren has been often successfully improved by our grand enemy to the disadvantage of the gospel of Christ. You will remember that those who preach the gospel have a right to live by it. We charge you not with any neglect of your duty in this matter, but only we gently put you in mind of what we hope you make conscience of performing.

'Tis notorious that the scandalous neglect or careless performance of family religion has been one of the sad occasions of the great declension of the day in which we live; and no wonder exhortations from the pulpit have so little effect, when parents and masters of families so much neglect praying with and instructing those under their conduct. We therefore beseech such, as they tender the peace of their own souls and the eternal welfare of those committed to their care, that they would make conscience of a serious and uniform performance of family prayer and instruction, that by catechising and exhortation, their children and servants may be educated in the nurture and admonition of the Lord; and we beg that the time God has chosen for his own worship may not be spent in wandering abroad nor trifling conversation at home, but in those sacred services for which it was designed.

It is not without amazement at the sparing mercy of God and the ingratitude of men that we confess that those liberties and privileges for which we have wrestled and prayed have been so sadly abused by men of corrupt minds; who, taking advantage of the lenity of the government under which we live, out of a vain glorious opinion of their own reason have dared blasphemously to deny the essential dignity, and glory of our dear Redeemer;—sad return for the precious blood he has shed for sinners! But to take the crown from his head is an attempt as vain as it is impious, for while sacred writ calls him Jehovah, and himself tells us that he and the Father are one, John x. 30; while the word of

God assures us that he is "over all, God blessed for ever," Rom. ix. 5; we must believe him to be co-essential with the Father. While the Scriptures likewise testify that his "goings forth have been from of old, from everlasting," Micah v. 2; and that he is the "Alpha and the Omega, the first and the last," Rev. i. 8; we must own him to be co-eternal with the Father. And while the same Divine testimony assures us that he "thought it no robbery to be equal with God," Phil. ii. 6; we must think it none to allow his co-equality with him too. In a word, when we read that he created the world by his power, and governs it by his providence, that he is the object not only of the adoration of men, but that all the angels of God worship him, we are abundantly convinced that in him dwells the fulness of the Godhead, and unanimously detest all those dangerous and impious tenets that derogate from his honour and glory, and freely declare we believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost; and that these three are one God, equal in power and glory. This brethren, is our faith, and the foundation of our hope and salvation, for we freely acknowledge such to have been our sad state by nature that nothing short of an infinite satisfaction could make a sufficient atonement for our sins, and nothing short of the dignity of the Divine nature in our dear Lord could give a sufficient value to his sacrifice that it should atone the infinite justice of God.

Dearly beloved, hold fast this faith which has from time to time been delivered to the saints and which many glorious martyrs have witnessed with their blood. It is indeed no small comfort to us that notwithstanding the Arian heresy is crept into the Established Church and the several Denominations of Dissenters, we find the churches we represent so free from it. But you cannot be too much on your guard, nor too diligently watch as well as pray, for Satan is a cunning and a busy adversary, and there are men that lie in wait to deceive; and since fervent prayer is one of the best weapons we can use against the growth of this dangerous heresy, we earnestly beseech that you would frequently carry the case to the Lord and spread it before him. We likewise think

it will be necessary to set some particular times purposely apart for this end, and desire that two days at least of fasting, humiliation, and prayer, be observed by the churches between this and the next Association. Finding June 4th and January the 1st will be most generally suitable to the several congregations, we beg that if you can with any convenience you will observe them, that as many of our hearts may be united together as possible, and as many of our hands lifted up at the same time to Heaven; if you cannot comply with this time you are desired to fix the days immediately preceding or following.

And now, brethren, sure we need not use motives to stir you up to a fervent and faithful discharge of this service. Consider what is at stake—the truth as it is in Jesus. Consider what is called in question—the crown and glory of our Lord. Oh, then, do not satisfy yourselves with sending up a few cold and lifeless petitions, but be fervent with the Lord that he would revive his cause, stop the spreading contagion, recover those who have made shipwreck of faith and a good conscience, and disappoint all Satan's devices for the ruin of our holy religion. In a word, remember that your dear Lord not only wept and prayed but also bled for you, and this will warm your affections and engage you to wrestle much for the glory and honour of His name.

And, if after all, the leprosy should taint any of your community (which God prevent), we seriously advise you to warn and exhort such with humility and in fear of the Lord, and if this method does

not soon take effect, then we advise to the exercise of that godly discipline which Christ has put in the hands of his churches, that so the plague may be stayed. And O that the Lord might give ear to our cries, raise up instruments to vindicate the honour and glory of His great name, and preserve our garments from pollution.

Finally, beloved, we commit you to God and the word of his grace, begging that you may remember them that have the rule over you in the Lord, who have spoken unto you the word of God, "whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, to day, and for ever." "And now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen."

We take leave to subscribe ourselves your affectionate brethren in our dear Lord Jesus,—

|                  |                  |
|------------------|------------------|
| THOMAS HOLDER,   | JAMES KETTLBY,   |
| BENJAMIN MOORE,  | JOHN BURRIDGE,   |
| JOHN BEDDOME,    | SAMUEL MORRIS,   |
| BERNARD FOSKET,  | BENJAMIN HUDSUN, |
| JOB GREENING,    | GEORGE BOUCHER,  |
| ISAAC POYNTYNG,  | SAMUEL BENTLY,   |
| GEORGE YARNOLD,  | JOHN EDES,       |
| JOSEPH WILLIS,   | JOSEPH KETTLEY,  |
| THOMAS CLARIDGE, | DANIEL HATTEN,   |
| JOSEPH STENNETT, | JAMES SMITH.     |

The next Association to be at Bromsgrove, to put up at Mr. Yarnolds. Brother Price and Brother Sing, to preach.

## Fragments and Choice Sayings.

### FREE WILL.

I suppose the people that trouble you upon this head are of two sorts; 1st. Those who preach upon Arminian principles, and suppose a free will in man, in a greater or less degree, to turn to God when the gospel is proposed. These, if you speak to sinners at large, though they will approve of your doing so, will take occasion perhaps to charge you with

acting in contradiction to your own principles. If I had a proper call, I would undertake to prove the direct contrary; namely, that to exhort and deal plainly with sinners, to stir them up to flee from the wrath to come, and to lay hold of eternal life, is an attempt not reconcilable to sober reason upon any other grounds than those doctrines which we are called Calvinists for holding; and that all the absurdities which are charged



upon us, as consequences of what we teach, are indeed truly chargeable upon those who differ from us in these points. I think this unanswerably proved by Mr. Edwards, in his discourse on the freedom of the will ; though the chain of reasoning is so close, that few will give attention and pains to pursue it. As to myself, if I were not a Calvinist, I think I should have no more hope of success in preaching to men, than to horses and cows.—*John Newton, (Cardiphonia.)*

#### CHRIST EXALTED.

The great work of the Holy Ghost is to pull down SELF, and to exalt CHRIST. This he does effectually, and this he has done in you. Think what your debt is ; try to cast it up ; and send me the sum total. Say, how much do you owe to the Holy Spirit for enlightening your understanding, and convincing you that Christ is the one sum of the spiritual world. What a most blessed change has he wrought upon your mind ! He has stripped you of the knowledge that puffeth up, and has sent you to Christ, and to none but Christ, to be taught the things of God. He has brought you humbled to the Saviour's feet, where you are sitting among the lowest scholars, (and that's the best place) to hear his words. Thus he has glorified your Divine Prophet in you ; and in the matter of teaching, he has made Christ your ALL. The Bible, and ministers, and means, have now got their right place ; they are subservient to Christ's teaching. He is exalted by your use of them : for you don't go to them, but to HIM in them, to receive lesson upon lesson, and line upon line. Thus may you and I be found waiting upon our great Lord and Master through the year (1772.) And when we thus put honour upon his office, and give glory to his teaching, we may expect to learn much of him ; he will guide our feet in the way of peace ; he will enlarge our faculties to know more of the wonders of his grace ; and he will enable us to enjoy more of the heavenly sweetness of his precious love. Yes, Lord, we have great expectations from thee : thou canst teach us far more than we have yet learned. O make us every day humbler scholars, that whatever we learn, the praise of it may be thine, and our growth

in saving knowledge may add to thy fame and renown !—*Romaine.*

#### MINISTERS.

I am constrained to believe that many of those who are called preachers of the gospel are indeed hinderers of the gospel. They only preach a part of it, and with that is often blended a cloud of darkening vapours, tending to hide the luminous doctrines of sovereign and certain salvation from sight. The enmity of some against the doctrines of grace, and the cold indifference of others, are too manifest to escape observation. An undetermined salvation is all that many pretend to preach. Instead of faithfully maintaining the fundamental things of the gospel, there appears a continual striving to gratify the carnal prejudices of the human heart against those doctrines, by speaking lightly of them and of those who endeavour to preach them. We are doing wonders, as many suppose, but on what foundation is all the work performed ? The word of God is pure, but the droppings of the lips of many who make orations over it, tend very little to exemplify its wholesome truths, or evidence their experimental acquaintance with the saving power of its Divine Author. It is not every pious man who is fit to be a teacher of others. A man may be very learned and well-informed on natural things, but these alone will not qualify him for the gospel ministry. If the Holy Ghost has not emptied him of his carnal notions and enmity against the sovereignty of God in Christ Jesus, he will never be acceptable to the Lord as a minister, neither will *spiritual hearers*, who *discern* what they hear, long remain under such a teacher. They are great hinderers of the *light of the gospel of Christ*. And though I will not say they impart no light at all, I speak indulgently when I say, their light is scarcely equal to the times of Moses and Samuel. They rather remind one of devout Cornelius waiting for instruction in the first principles of the gospel, than of the wise master-builder carrying up his holy structure on the ancient foundation, by preaching "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—*The late John Stevens.*

## A Page for the Young.

### THE POOR SLAVE GIRL.

A YOUNG lady who was a school teacher in a village in America, writes the following :—

"During the short time I remained in the South, I was unceasingly reminded of the sad consequences of slavery. I will tell you one instance, for I know it will not be words wasted.

On my return from church the first Sunday of my stay there, the door was opened by a bright and intelligent looking slave girl of apparently nine years.

I wanted to make her acquaintance, and asked her what her name was.

'Aggy, ma'am.'

'Aggy,' I inquired, 'what church is that opposite ?

'Presbyterian, ma'am.'

'Do you ever go to church, Aggy ?

'O, yes, ma'am ; I am going to-night.'

'And can you read ?

'No ma'am ; colored people don't read.'

'How old are you, Aggy ?

'I don't know.'

'When you go to church do you understand what the minister says ?

'Yes, ma'am.'

'Where are your father and mother ?

'My father is dead, but my mother was sold away when I was little. I was sold here in Richmond, but I don't know where she is.'

'Who owns you Aggy,'

'A woman in Main-street, and she hired me out to the lady I live with.'

'Should you like to see your mother, Aggy ?

'Yes,' she said, and gave me the softest, saddest and most touching look, as she averted her head.

'One question more. Have you any brothers and sisters ?' I asked.

'I had four, ma'am,' she replied, but they were all sold away.'

British children. When you read such a distressing account as the above, should you not bless God that you were not born in a land of slavery ? And should you not pray for those who are ?—Yes,

you ought to sing with very warm gratitude the beautiful verses of Dr. Watts',—

"Lord, I ascribe it to thy grace,  
And not to chance, as others do,  
That I was born of Christian race,  
And not a heathen or a Jew.

"I would not change my native land,  
For rich Peru with all her gold ;  
A nobler prize lies in my hand,  
Than East or Western Indies hold."

### THE FIRST COMMANDMENT WITH PROMISE. (Eph. vi. 2.)

This explains who parents are, and points at some branches of obedience due to them ; for they are not only to be loved, and to be feared and revered, their corrections to be submitted to, offences against them to be acknowledged, their tempers to be borne with, and their infirmities covered ; but they are to be honoured in thought, word, and gesture ; they are to be highly thought of and esteemed ; they are to be spoken to and of very honourably, and with great veneration ; and to be behaved to in a very respectful manner ; and they are to be relieved, assisted, and maintained in a comfortable way when aged, and in necessitous circumstances. It is reckoned by the Jews the weightiest of the weightiest commands of the law.—*Dr. Gill.*

### EARLY RISING.

And Joshua rose early in the morning, and the priests took up the ark of the Lord (Josh. vi. 12.) And Joshua rose up early in the morning, and brought Israel by their tribes (Josh. vii. 16). And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before Ai (Josh. viii. 10.) "This intimates," says Matthew Henry, "how little he loved his ease, how much he loved his business, and what care and pains he was willing to take in it. Love not sleep, lest thou come to poverty."

## Obituary.

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### DR. THOMAS CURTIS.

DIED, on board a steam packet, in its passage from Baltimore, to Norfolk, United States, in his seventy-second year, Dr. Thomas Curtis, of Limestone Springs, South Carolina. He was a native of Wisbeach, Cambridgeshire, and son of the late Mr. John Curtis. He was apprenticed to a bookseller, and had while a youth a decided taste for literature; and having been brought to a knowledge of the truth, he became connected with the Particular Baptist interest in that town. When arrived at maturity, he zealously engaged in preaching the gospel there, and afterwards in London. Pursuing his calling in trade, he spent a short time in the service of the late Mr. Lunns, of Soho-square; and then commenced business in conjunction with a Mr. Gale, as bookseller and publisher, in Paternoster-row. After seven years, he retired from the concern, in order to devote himself more immediately to his calling as a minister of Christ. Soon after, the house failed, in which he had left a portion of his property, with which he was also connected as the original Editor of "The Encyclopædia Metropolitana." The work having passed into other hands, and being associated only with a few and poor people as professors of the gospel, Mr. Curtis found it necessary to exert his talents as a literary man, for the support of his family. He became editor throughout of the London Cyclopædia, published by Mr. Tegg. An enquiry in the House of Commons regarding the printing of the Bible, led him to give his testimony to a committee regarding the alterations made from the translation in King James's reign. After waiting upon the Primate of the Episcopal Church and the Bishop of London, he went down first to the University at Cambridge, where he was engaged for a time with some of that learned body in collating various Bibles to ascertain the discrepan-

cies between them and the original text. Whilst this was in progress, he visited Oxford also, to increase his acquaintance with the early state of the Authorised Version. But the engagement at Cambridge was suddenly terminated, it was thought in consequence of the disapprobation of the Oxford men. This induced Mr. Curtis to publish a small work entitled, "The Existing Monopoly; or, inadequate protection of the Authorised Version of Scripture." After this period, he left England with the intention of proceeding to Canada, but the vessel in which he sailed was wrecked on the coast of Newfoundland, which led him to sojourn in the United States, till the time of his death. Here, as he has related to the writer, he preached the gospel in various States, from north to south, for eighteen hundred miles. He resided for a time at Charleston, as a Baptist minister, where he published a work entitled, "Bible Episcopacy, a Bible Constituency of the Church, and Bible Church Ordinances, exhibited." On leaving Charleston, he settled at Limestone Springs in the same State, and was engaged in prosecuting the highest calling by which he was distinguished until the last month of his life. He was also connected with his son, the Rev. William Curtis, and his lady, in conducting a large educational establishment there for females of the upperclasses. Here he wrote a small work entitled, "Anastasis: Sacred Dramatic Dialogues on the Resurrection of our Saviour," &c. He married early in life a daughter of the late John Reynoldson, Esq., of Newark, Nottinghamshire, by whom he had four sons and a daughter; three of whom are living to mourn the sudden loss of an affectionate and valuable father. Their mother died before the family left England, and her family bear testimony, to the present day, of his having been a most affectionate husband.

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## Correspondence.

## BAPTISTS IN SOUTH AUSTRALIA.

MY DEAR BROTHER IN CHRIST,—  
Having for some time been exercised with a desire to send a synopsis of the state of the "Baptist" cause in this colony, to some of our periodicals in Britain, the *Primitive Church Magazine*, which you edit, commended itself to my judgment as a fitting channel through which to convey such intelligence. The *Primitive Church Magazine* being one of the few Baptist miscellanies that maintain in its integrity the command of the Lord Jesus (recorded in Matt. xxviii. 19; Mark xvi. 15, 16) as binding on all who avow themselves believers in his name, as an act of consistent orderly obedience to the Lord Jesus as their Master. I send you by this post a few thoughts on this subject, lately published by me; which I wish you to use in any way you may see fit as most likely to promote the Lord's work and for the same end the following:—

There are in Melbourne and Collingwood, eight professed Baptist churches, one of Campbellite faith and order, the others avowedly of the Particular order; of these, the two most influential, being the largest and most wealthy, avow themselves to be of the open communion class. One of these, some time back, avowed their renunciation of this lax and unscriptural practice; but lately returned to the old practice! There are several other little causes in the neighbourhood of the city, besides those in different parts of the colony; in all of which the truth, in measure, is set forth; though it is to be feared, not in its simple integrity and fulness. Few appear to be imbued with that spirit Paul declared himself impelled by (1 Cor. ii. 1—5; Gal. vi. 14; Phil. iii. 7—10.) For alas! it is too, too manifest we are arrived at that period, of which the Spirit speaks (2 Tim. iv. 3, 4.) Men love not sound doctrine, they have itching ears. Both high doctrine men and those of low doctrinal sentiment appear to be infected with this evil. The former will receive nothing but the doctrinal truths of the word, rejecting the testimony of the fruit-bearing efficiency of these glorious doctrines, as taught and implanted in every truly re-

generated soul, by the Holy Spirit. The low doctrinal class, on the other hand, though they do not avowedly ignore the doctrines of grace, yet manifest a disrelish for them, and shun those who proclaim them. Thus both parties stand aloof from those who uphold the doctrines of grace in their integrity, and the fruit-bearing vitality of the true branches of the vine of God's husbandry. Hence the trumpet-tongued cry among us; "for able ministers, men of first-rate talent, erudition, and standing." Yes, and this cry has been backed by hundreds of pounds sterling, sent to England to subsidize the bringing of such men out for the colonies! The inducement held forth, and publicly advocated, as most likely to influence such talented gentlemen to come sixteen thousand miles to our rescue, will not be found on examination by the light of the sanctuary, to bear the stamp of the Holy Spirit's approval. (2 Cor. v. 13, 14; 1 Cor. ix. 12—19.) These motives are RESPECTABILITY of standing in colonial society, and a well filled purse. How fully this tallies with the Spirit's injunctions, Heb. xiii. 12, 13; 1 Pet. v. 2. Were these the motives which influenced Paul, and others, made honourable mention of in the word? No! Will these motives compensate for love to Christ and perishing sinners? Or can the love of the world and the worship of mammon, which these inducements imply to be a ruling principle in the hearts of those who would be influenced by them, co-exist in such a heart with the love of God and his Christ, and with that love and pity for poor sinners which the Divine Word approves? Assuredly not. (James iv. 4; Matt. vi. 24.) Again: do we want such men here? I for one assert, we want them not; such are no novelty. Yet, mistake me not. The Lord has a portion of his little flock even here; yet, from a variety of circumstances, they are much scattered. Notwithstanding, (blessed be His great and glorious name,) he is faithful to his promises; for in the his twos and threes He is found present in blessing. But in viewing and hearing the things with which one is constantly coming into contact, we are almost ready

to enquire, do men professing to love and fear God, having his Word in their hands, believe that God has changed His plan in relation to the salvation of sinners, from that which He prescribed in apostolic times? But whether they do or do not believe in such a change, what in either case do they make of 1 Cor. i. 18—31, as advocates for this human skill and ability? Or how are we to identify such men in spirit with 1 Cor. ii. 1—5? And how can they reconcile this principle with the New Testament testimony concerning the disciples of Christ individually and collectively? But alas! In all the Christian profession here, the latitudinarian spirit of this lax and mammon-worshipping age, has fearful influence; neither have the true children of the kingdom wholly escaped its infection. But our heavenly Physician will not let Satan triumph over them. No, but he will purge their spirits of all evil and will heal them.

But, my brother, we would rejoice if men were sent among us, whose hearts are full of love to God and to Christ, whom the Holy Ghost has schooled and disciplined in His *academy*, whether they be erudite or not in the world's estimation. We object not to learning and talent; but, we do object to anything human, whether natural or acquired, being esteemed as a thing to be looked up to, or in any degree dependent upon in the things of God. And, while we rejoice with, and love the true and faithful fellow labourers and fellow servants in the Lord's vineyard, for the truth's sake which is in them; we reject and abhor every approach to angel worship, so much coveted and sought after by the REVEREND gents of these degenerate times. I say we would rejoice if men of God were sent, or would come out here to the help of the Lord, to the help of the Lord against the mighty. Men resting solely on God for their wisdom and power, and for every needful supply, and on Him only;—men of faith, having Christ the wisdom of God, and Christ the power of God, as theirs. Let them come, relying on His omnipotent arm alone; He will not forsake them nor fail them in time of need; for both the upper and the nether springs shall be theirs; yea all things. Farewell, my brother, and, "Now the God of peace who brought again from the dead the

Lord Jesus, that great Shepherd of the sheep; through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever. Amen. Grace be with all them who love the Lord Jesus Christ with incorruption." Amen. Yours, my brother, in the truth and in the love thereof,

J. J. MOURITZ

12, Princes-street, Collingwood,  
Melbourne, Victoria, March 14, 1852.

[We give our good brother's letter in its honest plainness. If in a phrase or two he appears less ceremonious than is common in the old country, let us remember that thorough earnestness is too valuable a quality to be rejected on account of a want of polish.—ED.]

#### OPEN COMMUNION.

[A friend in one of the eastern counties, addressed a pointed letter some times since to an open communion minister, after hearing him as a preacher at some distance from his home. He was obliging enough to favour the Editor of the *Primitive Church Magazine* with a copy of that letter, and as the closing portions of it appeared to him to be worthy of a general perusal, he begs to submit them to the attention of his readers.]

What would be said of a man, who desired to hold a commission in the army, who appeared to be a courageous man, and professed to be acquainted with the usual tactics; but who was either ignorant of the meaning of, or unwilling to conform to *one* plain instruction of the service? Or suppose a gentleman who had been invited to participate in the honour and hospitality of Her Majesty's tables, and should present himself at the time, but was unwilling to accede to *one* special direction in such occasions! would the lord in waiting be justified in waiving that order, however qualified in other respects that gentleman might appear to be?

Again: what confusion must ensue in professed Baptist churches from this unscriptural practice!

1. The effect it must have upon young converts, or those weak in the faith, associating with professors of the gospel, retaining false and pernicious sentiments.

2. It must tend to prevent the *whole truth* from being plainly spoken out by the ministers. (Acts xx. 20, 26, 27.)

3. It has led to the frequent introduction of ministers into Baptist pulpits, who are not only unbaptized, but who hold sentiments which are repugnant to "the truth as it is in Jesus." (Prov xix. 27.)

4. Some of these men still preach a good deal of truth, and some have great ability. What is likely to be the effect on young or immature disciples?

If, as it is understood, they refrain from uttering all they think in the Baptist pulpit, are not such men likely to draw away disciples after them?

I have lately been reading a work written by an American Baptist, a Professor in one of the Universities. He observes after alluding to the confusion that must ensue from the mixture of professed Christians, holding such discordant sentiments on the ordinances,—*"Beyond all this, the principle upon which mixed communion rests, involves a breach of trust; because baptism and the Lord's-supper are committed to the custody and guardianship of the visible churches of Christ, as such, which are the trustees, the administrators of these ordinances by Divine appointment."*

Again: he says, *"No person doubts that in primitive times every one was baptized prior to being admitted to the Lord's-table or the church."*

The Rev. B. Noel gave it as his own reason for submitting to that ordinance, that to approach the Lord's-table conscious of not being baptized, "would be to act contrary to all the precedents of Scripture."

Now, dear Sir, let me entreat you to re-consider your late verdict, on this most important question, although you may have felt decided about it. Remember that he who was afterwards an eminent apostle, was once *as decided* in false tenets and practices. (Acts xxvi. 9.)

Your present position as a professed minister of holy truth, is a very responsible one. As you have been favoured with good abilities, as well as literary advantages, you are able (instrumentally) either to injure or to promote the cause of Christ. But with the best wishes for your happiness and real usefulness, I can subscribe myself yours faithfully and respectfully.

THE EVIL OF WRONG SCRIPTURE QUOTATIONS, &c.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—In your Magazine for March, page 65, a correspondent, T. S., adverts to *wrong quotations* of Scripture, and presents a request. I am not sure that I exactly understand his wishes, but thank him for calling attention to this subject. The evil complained of has long distressed my mind, and now the following remarks are respectfully submitted, in hope of promoting, "the fair quotation of Scripture."

*Permit me to touch the subject, glance at the texts, and subjoin a few remarks, to shew the evil of wrong quotations.*

We regret to say, that some texts are *frequently misquoted and improperly applied!* And that too, with zeal and fluency, as if something smart and good were achieved! This is the case with Job iv. 18, and Psa. lxxxix. 33. Some time ago, I was at a large Baptist chapel, and the pastor on that occasion misquoted them both! And he did it with great fluency, as if it was his regular way of quoting them! The words in Psa. lxxxix. 33, are *"Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."* The error in quoting this passage is, in substituting the word *them*, for "*Him*." In this Psalm from v. 19 to 37, is revealed, "the covenant of God the Father," with Jesus Christ "the Anointed." Some ministers, when addressing believers, who are suffering under "the rod for their transgressions" try to comfort them, and refer to the promise, in v. 33. But other parts of Scripture, *not this*, should be adduced, for such a purpose. According to the true reading, "The covenant stands fast, with the Anointed," and, "His children," though "visited, for their iniquity, with stripes," are blessed and safe in "*Him*." (See also, Deut. xxxiii. 3; Eph. i. 3—6; John x. 27—30; Heb. xii. 6—11.)

We now glance at Job iv. 18. The passage is, "*Behold, he put no trust in his servants; and his angels he charged with folly.*"

It is needful to remark, that these are *not the words of Job*, but are part of the address of *Eliphaz*, to and concerning *Job*, in his calamity. And it is evident

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that Eliphaz and his associates mistook the case of their friend. Their error however, respecting him and his afflictions does not detract from the truth and importance of this passage ; and that we hope to shew.

When some ministers warmly expatiate on the impurity of the most righteous creature, they frequently advert to this text, and say, "He *charges* his angels with folly!" The error is in giving the words in the *present tense*, whereas the correct reading is, in the *past tense*. "His angels he *charged* with folly." The *past tense* is true and free from difficulty ; and so the Holy Ghost, revealed the solemn transaction to the New Testament writers. *Peter* notes it, and says, "God *spared* not the angels that *sinned*, but *cast them down to hell*." (2 Pet. ii. 4.) This agrees with the correct reading of the text, *as it is in the past tense*. Nor should it be read otherwise. Therefore the wrong quotation, and the gloss it gives of the passage, are unbecomingly a religious teacher, and seriously damaging ! But I submit that the passage does not directly relate to the attribute of holiness ; while many other parts of Scripture do. And that adds to the culpability of the false quotation. In my apprehension this text teaches—

1. *The direful nature of sin, and the peril of the sinner, even in mental insubordination to the will of Jehovah. That was the first sin of angels, and the first sin of Adam, and is now the prevailing sin of many religious teachers !*

2. *The efficiency and independent power of Jehovah.*

This is truly a most sublime subject, but we can only glance at its verity in the text, and note some passages of Scripture, where it is fully illustrated. We have been, and still are, trying to come at the right meaning of this text. And we have said, it is not directly Divine holiness. We consider that the doctrines in this passage are, *the evil of sin, the peril of the sinner, and the efficiency and autocracy of Jehovah*. It appears that *Job*, so understood it in the following words, as uttered by him after the address of *Eliphaz* and *Bildad*. The suffering man of God, said, "I have sinned ; what shall I do unto thee, O thou preserver of men ? Why hast thou set me as a mark against thee, so that I am a burden to myself ? I know it is so

of a truth : but how should man be just with God ? If he will contend with him, he cannot answer him, one of a thousand," &c.

Finally. In both cases, the correct reading of the texts, honours "the God of all grace," and at the same time places all intelligent creatures in their proper position : whilst it yields comfort and caution to the saints. I am the more confirmed in this view of the text, in *Job* iv. 18, on account of its harmony with the other passages of Holy Scripture, and hope that these remarks, though defective, will tend to promote accurate quotations.

Those ministers, and others, but especially ministers, who have contracted the habit of wrong quotations, are respectfully requested to pause and consider the magnitude of the evil. It is far greater than is generally supposed. And the following remarks are subjoined to shew this. Surely it cannot be a small evil, to alter any part of Scripture, and that is done in wrong quotations. And not only does a wrong word, in citing a text alter its meaning ; but so exact and right are the records of Divine truth, that sometimes a *single letter* will do that. In proof of this *Gal. iii. 16*, may be referred to "*He saith not, and to seeds, as of many ; but of one, and to thy seed, which is Christ*." Wrong quotations, are doubly injurious, for they tell both against God and men ! The book of God, by inconsiderate man, is made to say, what is not recorded ! And at the same time, the real words of the Holy Spirit, are ignored ! The inattentive reader, and such as cannot read, are misled ! Hence they are kept from knowing the truth ; and becoming confused in their ideas, they express themselves incorrectly, as mentioned by T. S. Those who know the correct reading, also, are either grieved or vexed, and in either case the spirit of devotion is disturbed. And lastly, the preacher, takes the sure way to sink himself in the estimation of all intelligent persons, and that is an evil, which he may lament when it is too late. For how can he succeed without being in the confidence of such hearers ? Ministers should remember that the people are bound by the command of the Saviour to *know the true reading of the text and reject the false*. His words are, "Take heed *what ye hear*." (*Mark* iv. 24 ;) "Take heed *how ye hear*." (*Luke* viii. 18.) Due

reverence for Scripture will oblige conscientious persons to dislike wrong quotations and distrust the teacher who gives them. These remarks on the subject are neither fanciful conjectures nor rash assertions. They are a glance at affecting facts, noticed with reluctance and lamentation. Alas! it must be an incalculable evil for a minister of the gospel, by neglect of reading the Bible, or by carelessness, or otherwise, to bring himself into a habit of handling and quoting the precious word of God, erroneously! And then, (oh solemn responsibility! he brings many of his audience

to adopt the error for Divine truth. For these, and other reasons, I have long lamented the evil and frequency of wrong quotations, and sincerely hope that these remarks may tend to create greater caution in handling the word of God.

A.B.D.

[The above letter is unavoidably abridged, but as the portions omitted are chiefly the illustrative, the main points are left untouched. Our excellent Correspondent will, we feel sure, make all due allowance for an Editor whose space is very limited.—ED.]

## Poetry.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."—PSA. LXL. 2.

"Lead me to the Rock that is higher than I,"  
In its shelter I'll hide while the storm passes by,  
I'll yield like the flow'et that bends to the gale,  
And bows without breaking when tempests assail:  
Then, rising anew when the storm is o'er past,  
Adore Him who sends both the calm and the blast.

"Lead me to the Rock that is higher than I,"  
When the glare of temptation is fierce in the sky,  
When faint from the "burden and heat of the day,"

O lend me thy screen from the sun's burning ray!

Within thy cool shadow my altar I'll raise,  
And send up the incense of pray'r and of praise.

"Lead me to the Rock that is higher than I,"  
When my path through the desert is scorching and dry,

My spirit shall find her deep craving supplied  
In the streams of salvation that flow from thy side;

I'll bathe where thy waters refreshingly stay,  
And then with rejoicing go forth on my way.

"Lead me to the Rock that is higher than I,"  
When the winter wind chills, to thy covert I'll fly:

Beneath thy protection my couch will I spread,  
Nor fear when the night-damp shall fall on my head;

And when the bright morning sheds light through the skies

My grateful thanksgiving to thee shall arise.

Oh, draw me, kind Father, in faith to thy side;  
In the "secret pavilion" I fain would abide.

My Covert in danger, my Screen from the heat,  
My spirit's Refreshment, my own sure Retreat,  
O strong Rock of Ages, my frailty sustain!

In life be my Refuge,—in death be my Gain.

## Reviews.

*On Preaching*: a Sermon on behalf of the Baptist Missionary Society. By JOHN HOWARD HINTON, M.A. London: Houlston & Wright, Paternoster-row. Pp. 32.

The Committee of the Baptist Missionary Society merit commendation for the arrangement that appointed Mr. Hinton to the service of preaching the mission sermon for the present year. It was a mark of honour towards a long-tried friend, who for "nearly fifty years" has well and faithfully served the denomination. His peculiar "theology," &c., apart, no minister deserves more respect from his brethren, or more confidence from the body at large

of which he is a distinguished member. His public life has been one of untiring industry, and his undivided attention to ministerial duties is worthy of the close imitation of younger brethren in the pastoral office.

It is, consequently, with no small amount of concern that we find ourselves compelled to take exception to any of the published opinions of such a man. Our personal predilections are strongly set in an opposite direction, and nothing short of the claims of absolute duty would have induced us to express dissent from statements made by one whom we regard as taking rank among



the ablest men of the day. But duty is absolute, and from its demands there can be no appeal.

While the sermon is every way worthy of the reputation of the preacher as a dialectician, it is open to adverse criticism in particulars which excite all the more surprise when that reputation is borne in mind. The very "first observation," categorically introduced in the sermon, is one of this class. The preacher states distinctly "that preaching was not from the beginning," p. 5; and this he repeats with equal distinctness in p. 6, and adds:—"For this," that is, for preaching, "for the system was not altered, either by the occasional appearance of prophets, or by the local operation of Judaism), the world had to wait 4000 years."

As a matter of fact, we demur to this statement altogether, and believe it to be unsupported, if not contradicted, by Scripture evidence. Had the preacher qualified his opinion by restricting it to the systematic and universal proclamation of the full gospel, which, in truth, constituted the great commission of the Saviour, the remark would have been correct; but to represent the institution of preaching as a new thing upon earth,—one for which "the world had to wait 4000 years," is equal to affirming that *all* society through those rolling ages, remained ignorant of public religious instruction, and that holy men of old were indifferent both to the honour of God and the welfare of their fellow-creatures.

That Enoch, "the seventh from Adam," was a prophet, and that he proclaimed truths of great public concernment in his own early age, cannot be disputed. (Jude 14, 15). From the known character of that eminent saint, as well as from the subject-matter of his prophecy, it is fairly presumable that he publicly condemned the wickedness around him, and this would constitute him, in the full sense of the word, a preacher, or a public minister of God. The evidence that Noah was "a preacher of righteousness," (2 Pet. ii. 5), is beyond all question; and connecting the period of his ministry with the probable one of his predecessor Enoch, it goes far to prove that Mr. Hinton is in error when he so broadly states "that preaching was not from the beginning."

One portion of the duty of the Levitical priesthood was analogous to "preaching" under the Christian dispensation. Moses, in his blessing, (Deut. xxxiii. 10) said of its members, "They shall teach Jacob thy judgments, and Israel thy law." As an illustration of the mode of teaching the people common in that dispensation, the pious diligence of

Jehoshaphat may be adduced. He sent his Levites "to teach in the cities of Judah." "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." (2 Chron. xvii. 7-9). Ezra the scribe, with his Levites also, "stood upon a pulpit of wood which they had made for the purpose." "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." (Neh. viii. 4, 5, 8). That this amounted to a national custom is evident from a number of passages in both the Old and New Testaments, but from none more clearly than the words of James before the assembled church in Jerusalem: "For Moses of old time hath in every city them that *preach him*, being read in the synagogues every Sabbath-day." (Acts xv. 21). This practice was honoured, on a memorable occasion, by the blessed Redeemer himself, who "as his custom was," went into the synagogue of Nazareth, "where he had been brought up," and preached one of the sweetest sermons that ever fell from human lips. (Luke iv. 16-24). But it is evident beyond all dispute that he availed himself of an existing custom, for which the world had not waited, as Mr. Hinton would have us believe, "4000 years."

This questionable view of the institution of preaching is all the more to be regretted, since it has raised something akin to a false issue upon the fine passage selected by Mr. Hinton as a text (1 Cor. i. 21), and induced him to give predominance to a subordinate portion of it, to the manifest neglect of that which constitutes its most important part. For it is evident that the apostle is not adverting to *preaching* so much as to the *subject-matter* of the preaching. He is not insisting on "the foolishness of preaching," *per se*, but upon the *preaching of foolishness*, and the true point of the passage is not that of preaching as a new and "foolish" institute, which is Mr. Hinton's interpretation, but the supposed foolishness of the *doctrine* which the apostles were commanded to preach. This is clear from verses 18 and 23. In the former it is stated, that "the preaching of the cross is to them that perish foolishness;" and in the latter, that the preaching of "Christ crucified" is "unto the Greeks foolishness." Nothing can be plainer than that it was not the *preaching* that was foolishness, but the *doctrine preached*—"the preaching of the cross" and "Christ crucified." Preaching itself, that is, public oral instruction, had been in the world for ages, and was familiar as their own breath to the schools of both Greece and Rome. It was not this,

therefore, that proved offensive, or which God specially appointed as a new institution among men; but the doctrine of the cross,—faith in a crucified Saviour—dependance upon one who had been “executed on a cross, or gibbet; this was the Greek’s foolishness.” (Dr. Wall.) Hammond, Dr. Gill, Dr. Adam Clarke, and other eminent commentators, agree substantially in this exposition of the passage; and we sincerely deplore that Mr. Hinton should have made so much of the mere preaching, and so little comparatively of the doctrine preached.

It is unfortunate to say the least, when an eminent minister, who is deputed to a great duty on a most important occasion, occupies sacred time in an inferior part of his mission, to the manifest injury of that which is of vastly greater importance. He resembles a builder who elaborates upon the construction of a scaffold, when required to display the magnificence of the mansion. We regret to say that Mr. Hinton has acted a similar part in the present sermon. He has supplied a treatise on *preaching*, that extends over some 17 pages, while the scattered allusions to the doctrines to be preached would not occupy more than about the same number of lines; yet the text from which he has taken his subject contains one of the greatest and most distinguished truths of inspiration. On the profound ignorance of the world, when left to its own unaided “wisdom,” and the consequent “wisdom” of God in permitting that ignorance as a demonstration of human inability, when abandoned to human resources alone, there are some valuable remarks that do the preacher honour. But why proceed no further? Why, after depicting the misery of the world when given up to its own impoverished resources, and exhibiting the consummate wisdom of God in permitting this as a mighty experiment,—why elaborate on the mere preaching, and treat so curiously the great truths to be preached? Why, when descanting on the wisdom of God, omit the most commanding proof of that wisdom, as it exists in his selection of the doctrines of grace, which were “to the Jews a stumbling-block, and to the Greeks foolishness,” but to the called, “both Jews and Greeks, Christ the power of God, and the wisdom of God?” Why, on so great an occasion, with assembled pastors from all parts of the kingdom,—why furnish an example which it would well nigh ruin the churches for those pastors to copy? Is there anything in these doctrines of which an eminent minister need be ashamed or afraid? Or could the preacher imagine that the annual

service of the Baptist Missionary Society was one that might well dispense with an exhibition of the truths which that Society was formed to disseminate? Not so was it in the days of Carey, Ryland, Sutcliffe, and Samuel Pearce. Not so did they elaborate upon the mere *preaching*, to the exclusion, however partial, of the truths to be preached. The mission services of those days were rich feasts of gospel doctrine, and the men who stood forth to advocate the Society’s claims were themselves affluent with “the unsearchable riches of Christ.”

In closing this notice of the Mission sermon, we may be pardoned for expressing an earnest hope that the Baptist body will exercise increased vigilance for the preservation of *doctrinal* truth at their associated meetings, whether metropolitan or provincial. If current rumour is to be credited, there has been a serious “falling away” on this vital point for the last twenty years or more; so much so, that the interest taken in our anniversaries and associations, has in numerous instances greatly declined. As a denomination, our reputation and usefulness depend on the *doctrines* we preach, much more than upon the mechanism of mere preaching; and should we ever become indifferent to these, from that fatal moment *Ichabod* will be written on our forehead.

#### *Deacon Craft—the Bane of the Churches.*

By a Witness,—S. G. B. London: G. J. Stephenson, 54, Paternoster-row. P. 24.

Were the accumulated charges brought against deacons in this tract fairly *proved* by the writer, it would amount to this,—that the office is frequently abused, which we did not require these pages to demonstrate. But the writer has *proved* nothing, nor is he logically able to do so. He has thrown together a number of loose declamatory statements respecting the many naughty deacons who are said to infest our churches, but with some portion of truth he has mixed up so much of the cynic and fault-finder, that he effectually neutralizes his own professed object. That churches are injured by bad deacons we can very easily believe, but they are equally injured by bad members and inefficient or insincere ministers. But let the injury come from what quarter soever it may, the remedy will have to be supplied in a far different spirit to that which dictated the writing of this acrimonious tract.

*Tractarianism—its Objects, Nature, and Tendency.* By B. Wale, Reading. London: G. J. Stephenson, 54, Paternoster-row. Pp. 48.

Mr. Wale has rendered sterling service to the cause of Protestantism by the publication of this little work. It is an able *exposé* of the Jesuitical cunning and systematic dishonesty of Tractarianism. The author has evinced great industry and diligence in accumulating so large an amount of evidence from Tractarians themselves, in condemnation of the system which is rapidly undermining the Protestant faith of Great Britain. Mr. Wale deserves the best thanks of the Christian public at large for this timely publication, and we sincerely hope that it will be spread by thousands over the length and breadth of the land. As a proof of the necessity of such a production, let the following statement be carefully perused. It is quoted by the author from the *Dublin (Popish) Magazine* for 1843, and refers to the London district.—

“Out of two hundred and fifteen churches and chapels of the Establishment visited, there are one hundred and fifty-three in which the congregation bow reverently to the altar at the naming of our Saviour, *evidently acknowledging his presence in the holy elements*. In the remaining sixty-two churches, there appeared some confusion of ideas upon the point, both with clergy and flocks; in some few instances, the altar and holy eucharist appeared to be altogether despised; in thirteen churches the clergy *bow lowly on passing and re-passing the altar*; in twenty-seven the sacred elements are placed on the altar before the worshippers at each service (!), the reverence tendered being therefore to them rather than to the altar itself. In all these last-mentioned churches the clergy and the whole congregation turn to the altar; in seventeen of these, the altar is decorated with tapers; in nine churches the blessed crucifix is placed near the altar; in forty-seven, the holy emblem of the passion is placed before the congregation, either on or above the altar. *It is most gratifying to observe that the blessed Virgin is represented (mostly in the windows over the altar) in twenty-five instances, besides many other apostles and canonized saints. In twelve instances, THESE REPRESENTATIONS OF THE VIRGIN HAVE REMAINED FROM CATHOLIC TIMES UNMOLESTED.* In all the churches recently constructed, a space for processions has been left in front of the altar; and in some few instances, shifting benches have been substituted for pews. In forty-seven churches, the hours of service have been assimilated to those of matins and high mass of our holy church.”

*The Spring*,—a Sermon by W. T. ROSEVEAR, Baptist Minister, Coventry. London: Heaton and Son, 21, Warwick-lane. Coventry: E. Goode and Son. Pp. 26.

This sermon is the production of a young and popular minister at Coventry. The general sentiments are good, but the style is far too florid and artificial to suit the gravity and seriousness of the Christian pulpit. The author, in a commendable attempt to avoid the too hackneyed phraseology of the day, falls into the opposite error of an affected originality, which in frequent instances places his eloquence in stilts, and makes him appear taller than he really is. Before many more years are over his head, we sincerely hope that this promising young minister will have assumed a style of address such as Paul recommended to Titus when he exhorted him to use “sound speech, that cannot be condemned.”

*The Early Religious History of Britain.* By JAMES SMITH, JUN., Baptist Minister. Cloth, gilt edged, pp. 164. London: T. Nelson, Paternoster-row.

This unpretending little volume gives an admirable summary of the religious history of our country, down to the death of Augustine, A. D. 604. Before the mission of Augustine to this land, the Christian churches existing here had been preserved from many of the errors of the continental churches, and had maintained their independence of the Roman see. The mission of Augustine commenced a new era, for he first introduced many of the *peculiar tenets* of Popery, and laid the foundation for the ultimate subjection of the British churches to the Papacy. Mr. Smith, therefore, wisely concludes his narrative with the death of Augustine.

The religious history of our country prior to 604, is one of the most interesting chapters in the records of the church of God. During a considerable portion of that time, Britain was the seat of learning, piety, holy zeal, and pure doctrine.

The leading events and personages of this epoch Mr. Smith has sought to give in the pleasing little book before us. Of the manner in which he has executed his task we can speak well. Of course his book is mainly a compilation, but he has evidently used the best authorities, and stated facts with great general accuracy. Had he composed with a little more care, the book would have been improved; for the grammar of some of the sentences is defective. We trust he will attend to this in any future edition. The work will make an admirable class book for schools. J. S.

## Intelligence.

### Provincial.

#### NORWICH CHAPEL CASE.

At the annual meeting of the Suffolk and Norfolk Association of Baptist churches, held at Fressingfield, June 7th, 1859, the following resolutions were submitted to the meeting, and carried unanimously:—

Mr. Norton, one of the plaintiffs in the Norwich Chancery Suit, having made a statement of the proceedings in relation thereto, explaining the circumstances in which they were placed by the parties conducting the defence,—

It was resolved:—

I. That the ministers and messengers of this Association, feeling the paramount importance of the subject in relation to the constitution of all Strict Baptist churches throughout the land, do heartily sympathise with their brethren in Norwich, whose just rights and interests are invaded and endangered by the proceedings of the church at St. Mary's; and that they do engage to urge upon their respective churches the duty of giving immediate pecuniary assistance, by public collections and otherwise, to the brethren who are obliged to appeal to the law to protect their rights and privileges.

II. That it be also earnestly recommended to the churches to appropriate all their resources, for the present, to this object, feeling it to be our bounden duty to defend the interests of truth and justice against the unrighteous proceedings of those who are seeking to deprive the Strict Baptists of their vested rights and to destroy the very constitution of their churches.

III. And that brethren Cooper, of Wattisham; Collins, of Grundisburgh; Harris, of Rishangles; Bird, of Rattlesden; and Hill, of Stoke Ash; be a committee to do what may appear to them requisite to carry out these resolutions.

ROBERT BIRD, *Moderator*.

#### SABBATH SCHOOL ANNIVERSARY, KINGSTON-ON-THAMES.

In April last, the Annual Meeting of the Sabbath-school in connection with the Baptist church as above was held, the sermons having been preached by the pastor on the previous Lord's-day. Thomas Steele, Esq., took the chair. The report stated that four of the scholars had united with the church, and seven of the young members had become teachers during the year. The children had subscribed £6 13s. 0½d. to the

Baptist Missionary Society. In the course of the evening, the Rev. T. W. Medhurst presented Mr. Charles Collins, late secretary, but now a village preacher, with eighteen volumes of Barnes's Notes on the Holy Scriptures. Each volume bore a suitable inscription, to the effect that the work was presented "by the members of the immersed church, Kingston-on-Thames, Surrey, as a memento of their affection and esteem for him, and appreciation of his earnest labours on their behalf. T. W. Medhurst, Pastor; C. Higgs and James Ash, Deacons. April 22, 1859."

Addresses were delivered by the Revs. J. W. Genders, F. W. Monk, J. W. Boulding, J. Wheeler, Mr. W. Council, C. Higgs, Esq., and E. Phillips, Esq. The chapel was densely crowded.

#### BAPTIST DAY SCHOOLS, LUMB, ROSSENDALE.

ON Sunday, May the 12th, two sermons were preached on behalf of the above schools, in the Baptist chapel, Lumb, by Mr. William Stokes, of Manchester. The congregations were very crowded, and the collections amounted to £28 15s. 8d.

#### BAPTISMS.

MANCHESTER: *Wilmot-street*.—On Lord's-day morning, May 5, our pastor baptized four young persons who have been brought to the knowledge of the Saviour, after a sermon founded on John i. 25:—"Why baptizest thou, then?" In the evening, after a discourse on Acts ii. 42, the newly-baptized were admitted to the communion of the church. This, we trust, is an earnest of brighter days with us.

A pious young woman, who has been some time engaged in our Sabbath-school, became decided to follow her Redeemer from hearing the morning sermon and witnessing the ordinance. She was proposed to the church for baptism and fellowship after the ordinance of the Lord's-supper the same evening.

KINGSTON-ON-THAMES.—On Wednesday, April 27, after a sermon from the words—"Whose heart the Lord opened," the Rev. T. W. Medhurst publicly immersed four believers in the name of Father, Son, and Holy Ghost; and on June 8, three more were added to this encouraging increase.

BEDFORD: *Mill-street*.—On Lord's-day morning, May 29, an interesting scene was

witnessed here. Mr. Killen preached a sermon on baptism to the largest congregation that ever was known in this place. The chapel had twice the number in it which it is constructed to seat, and the school-room and chapel-yard were like a swarm of bees. After which, Mr. Killen baptized eight disciples. What gave unusual interest to the circumstance was, that one of the men had been a confirmed infidel for twenty years, a great opposer of the cause of God and truth, and, until recently, had not been in a house of worship for twenty years. His wife came to our chapel about five years ago, and was called to a knowledge of the truth. She shortly after joined our church. This he strongly opposed, and threatened to turn her out of doors; but she adorned her profession in such a pleasing and lively manner, that he was won by her consistent walk and conversation. At length she was the means of bringing him under the sound of the word in our chapel, and the good Spirit made the word quick and powerful; so much so, that his infidel principles were cut up root and branch, and he renounced them. He became a true penitent:—a marked change was evident to all. If ever that Scripture were fulfilled in any case, it was in his:—"Old things are passed away; behold, all things are become new." There is not a more upright, consistent mechanic in the town in which he lives, than he has become. He has found out by happy experience that "godliness is profitable to all things." He is now an active, zealous teacher in our Sunday-school. All the other friends but one, professed to have been called to the knowledge of the truth here during the past twelve months, and two of the men professed to have received much strength and encouragement through our above-named zealous brother. They passed through the ordinance in a way much calculated to recommend it to others, and all went on their way rejoicing. A FRIEND.

## MARRIAGES.

MARRIED, on May 26, at the Baptist Chapel, Kingston-on-Thames, by the Rev. C. H. Spurgeon, the Rev. T. W. Medhurst, pastor of the above place of worship, to Miss Mary Ann Cranfield, of New Park-street, London. The chapel was elegantly decorated for the occasion, and at the conclusion of the ceremony Mr. Spurgeon presented the bridegroom with a purse containing £38 10s., a mark of love and esteem from the people

of his charge, which sum was increased by an additional offering to the bride from the presiding minister and Mrs. Spurgeon.

Married, at the Baptist Chapel, Windsor, by the Rev. S. Lillycrop, on May 23, Mr. Edwin Harman to Miss E. H. Putman, both of Windsor.

## DEATH.

DIED, Mr. Robert Ashworth, aged twenty-three years, at his father's house, Broad-bottom, April 9th, 1859.

This young man was accidentally caught by one of the machines at the Sunnyside Print Works; and from mortification taking place, he sunk into an early grave.

He was only married on the first day of January 1859, and was expected soon to put on Christ by baptism.

On Lord's-day, May 8th, 1859, his death was improved by his pastor, Mr. Nichols, in the Baptist chapel, Sunnyside, from 1 Sam. xx. 3:—"Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death," to a large and deeply affected audience.

DIED, at Glossop, Derbyshire, on the 3rd April, 1859, Mr. William Matthew, inland revenue officer, aged sixty-two, a holy and devoted servant of Christ, who in the midst of many and heavy official duties, endeavoured

"—To proclaim to sinners round,  
What a dear Saviour he (himself) had found."

His memory is sweet. He suffered greatly, during a short illness, but with Christian patience and fortitude, and perfect resignation to the Divine will. His family, to whom he was greatly endeared by the graces he possessed, cannot but rejoice in his happy translation from pain and suffering to a world of bliss, to enjoy for ever the smiles of his Redeemer. His widow and four children (of mature age) have been greatly benefitted by his bright example, all of whom have long since put on "the Lord Jesus Christ" in his own appointed way. His end was peace indeed. "The memory of the just is blessed." E. H. M.

## RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

|                            |        |
|----------------------------|--------|
| Mr. Hewett, Crayford ..... | 0 10 0 |
| Rev. R. W. Williamson..... | 0 5 0  |
| Rev. C. Box .....          | 0 10 0 |
| Mr. Leriche.....           | 0 5 0  |

THE  
PRIMITIVE CHURCH  
(OR BAPTIST)  
MAGAZINE.

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No. CLXXXVIII.—AUGUST 1, 1859.

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Essays, Expositions, &c.

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THE BAPTISTS IN CHINA.

At a recent meeting of the "Southern Baptist Convention," (America,) Mr. Yates, a returned missionary from Shanghai, China, was called upon to address the assembly. He spoke in substance as follows:—

Twelve years ago, last December, I parted with you, my brethren, to go far hence to the Chinese. I was one of your first missionaries to the Shanghai station. It is with unspeakable pleasure I stand before you to tell of the effectual opening of the door of China to the preaching of the gospel to the Gentiles. When I reached Shanghai, so strange was the sight of a foreigner, that the Chinese would run into their houses from the streets, and hide themselves, as if some ravenous animal were approaching for their destruction. We went abroad among the population, and after a while the people became less timid, more tractable and docile. But there I was in the midst of the crowd, unable to speak a word intelligibly. What was to be done? I determined to study their difficult language—a language of sounds and signs, reminding one of the language of birds and animals—a language presenting many obstacles to its acquisition and use. The spoken language is different from their written and printed language—and I

could but think the wicked One had some hand in the arrangement. But, blessed be God, the missionaries of the cross had gained a foothold, and were destined to overthrow his machinations. I found but two missionaries in that vast country when I got there—a people numbering 400,000,000. The missionaries had increased, but what was this little band of Christian labourers to the vast population of China! What would they be even to the inhabitants of one of her immense cities? Still we have done something for Christ's cause. The mission work is no longer an experiment: you may be assured the cause is established—the heaven is at work. God is at work by his Providence among the nations. Since I went to China what has God wrought! More than half of the globe has been thrown open to the gospel. O, that it may have free course and be glorified! Treaties have greatly enlarged our fields, and secured us great privileges, in many of the large cities of China, and elsewhere, hitherto closed against us and the gospel. We have in this country but little idea of crowds. Our crowds, indeed, would attract little notice there. Even our largest cities, New York and New Orleans, are barely equal to their villages, many of which contain from

420,000 to 500,000 inhabitants. The largest cities contain several millions. In these cities no missionary dared to expose books for sale, owing to the crowds. The pressure would be so great as to endanger loss of books and life. All we could do was, to get into our boats and go along the canals, around and through the cities; put a tract or book on the end of a long pole and hand it to the people on the banks. Thus we spread knowledge—and from our boats we preached Jesus and him crucified. Often the crowd became so great, we had to move off, and leave them under the impression that we had gone for good; but we would hold up in some other portion of the city or suburbs, and distribute tracts, &c., to the people, and tell them of the new religion. Thus we are constantly at work in spreading the bread of life among Chinese Gentiles.

In China we never see a man living in a house by himself as you do here. The families live together. The old father has his sons around him, under his own roof. And the neighbours could speak to each other, so closely did they live together. The males always left children or heirs. If they had none of their own, they always adopted male children from other families. They loved the family relation, and believed it was absolutely necessary to have sons to take care of them in old age and sickness, and to bury them decently, and worship them, as they had ever done their ancestry. This love of home and family kept the more respectable Chinese at home. They never left their country if they could avoid it. They are not strictly heathens, but they are idolators. Besides, they worship and make offerings to their ancestry. They are intelligent and civilized. You must not judge them by the straggling Chinese you see in California, many of whom are escaped rebels and disbanded armies, driven from their homes.—The Chinese are affable and polite, and highly sociable. It is not difficult to shake their faith in their idols. Many of them have been brought to renounce them, as mere gods of wood, destitute of power. But it is very difficult to move them from their cherished notions about their ancestors and the future state. They all believe in the immortality of the soul. Indeed, they say they have three souls and eight spirits.

These souls and spirits are variously employed, and their happiness depends upon the position they occupy among their fellows. The Chinese pay great attention to their burials. Many of them spend much time and large sums of money on their coffins, thinking that they will be thought well of in the future world according to the value and splendour of their tenements. Some of their coffins are so elegantly made and polished that they will reflect your image as clearly as a looking-glass. One of the souls presides in the coffin, &c.

I have said, we may make them understand the folly of worshipping idols; but not so with their ancestral worship. They must make offerings to them, and send them money, &c. It is difficult to get them to appreciate the true character of Jesus. We talk to them much, and tell them of Christ, and urge them to love and serve him. They reply, "You say, worship Jesus; we don't know him; he was a foreigner; he never knew us; how can we worship him, or he help us! You say, Jesus died eighteen hundred years ago—then what does he know of us? And if he can help us, why cannot our ancestors, whom we knew and loved, help us?" O that their eyes may speedily be opened! Oh, brethren, let us seek help of the Lord, who has promised "to give the heathen to Christ, and the uttermost parts of the earth for a possession."

We have at this time a little church of twenty-six members in Shanghai, full of zeal and love for Christ and souls. Could you be present at one of their meetings you would see a state of things which you see nowhere in this country. All the members attend prayer-meetings, and all are actively engaged in praying and exhorting. Their zeal keeps pace with their love. Their joy abounds to the comfort of each other. To see them and hear them would deeply impress your minds and hearts, and awaken an interest in missions among the churches here which would give a new impetus to the cause. The members persuade and teach the congregation—the idolators who come to hear of this new religion. Even the good old sisters get hold of the old women who come in, and point them to Christ,—tell them of his rich salvation—tell them how to pray, &c. The power

of the gospel is being felt in China. The people are watching the Christians. They see the fruit of holy living, and they curiously enquire if we do anything to the Christians. They ask, Do you give them a pill? Do you pay them? What has so changed them? They are different from what they were. They are so happy and joyful. We don't understand it. Is it your religion has this effect upon them? It must be good religion, &c.—Brethren, how shall the matter be clearly explained to them? They press us with enquiries on every hand. We cannot answer one in a thousand. We want more labourers. I have asked for ten only. Can they be found? Will they go to aid in this most blessed of all works? We must have help, too, to save the lives of the missionaries in the field; so multiplied are their labours, that they are sinking under them.—When we get so that we can preach to the people and talk to them about Jesus, we become wholly absorbed in the work; and besides distributing tracts, &c., we preach every day. If a missionary is laid aside by sickness, or called away from the field, the remaining labourers take his work in addition to their own, and toil on, bearing the cross of Christ. Already I have lived two ordinary lives of the missionaries there, and I hope to spend, at least, twenty years there yet, in the service of my adorable Redeemer. I re-dedicate myself to the work, and wish to return home to China, to labour for their salvation. We need faith in God's promises. I feel it more than ever before. Trials have but increased my faith, strengthened my reliance on God. As I was on my way hither, from China, we were threatened with shipwreck. The storm drove us in proximity to high rocks, projecting, like a wall 100 feet

high; the Captain came to me and expressed his belief that the ship could not stand half-an-hour longer,—she must strike the rocks and be dashed to pieces. "Go," said he, "with a rope and lash yourself to the vessel, on deck somewhere, that you may stand a chance to be saved." Oh, I thought, if it were the will of God that I should find a grave in the deep, and not among the Chinese, it is my part to be resigned—but I could not help it,—brethren, I felt that God had a work for us in China, and I had strong faith in Him. Oh, we looked to Him whence cometh all our strength. At that very hour, the anchor held fast and so continued for two hours, when the winds lulled and the tides changed, and we lifted anchor and drifted around the huge rocks to safety and quietude. Our gratitude to God for his mercy was great, and I thank Him here this night. That danger strengthened my faith in God, and in his purpose to use me for his glory. I would not take \$500 for the courage I then gained. Oh, brethren, trust in the Lord, and "cast thy bread upon the waters." Wake up, and put forth efforts commensurate with the work before you.

Before you meet again in Convention, I shall be in China, at home. This was, but that is now, my home. I love my work there, and am determined to toil on so long as I live for the salvation of China. Will you send other labourers? Will the church and Christians in this country work for China? Will you pray for China, and give of your substance for the good of souls? Oh, brethren, remember us as we go far away. We go to honour Jesus, your Saviour—to tell the story of his dying love.—Trust in God, and pray for us. Farewell.

ADAPTATION OF PSALMS TO CHRISTIAN ORDINANCES.

By JOHN BROWN, A. M.

It is often observed that the Psalms of David are not adapted to the gospel dispensation, and that they are altogether unsuitable for being used in connection with the ordinances of the Christian religion. This is a difficulty, however, which I have never felt. It is true, neither baptism nor the Lord's-supper is specif-

cally named in the Psalms; but, what is of infinitely greater importance, the great truths symbolized in both ordinances, are celebrated less or more in them all. An express reference to baptism or the Lord's-supper in a hymn that may be sung on the occasion of the observance of the one or the other, is of little consequence com-

excellence of the Divine statutes. These, indeed, will either suit baptism or the Lord's-supper, as they have a common application. Some of the Psalms, however, are peculiarly suitable to this ordinance. A more appropriate baptismal hymn than Psalm lxix., I believe does not exist. Of that Psalm Christ himself is the speaker, (compare ver. 4, with John xv. 25; ver. 9 first clause with John ii. 17; and latter clause with Rom. xv. 2, 3; and ver. 21 with Matt. xxvii. 34.) The Redeemer thus opens the Psalm:—"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Here the "man of sorrows" describes his sufferings under the same image by which they are symbolized in baptism—his being overwhelmed in the floods of Divine wrath,—in allusion to which He says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Luke xii. 50. "He was even straitened under a kind of holy uneasiness," says the pious and evangelical Hervey, "till the dreadful work was accomplished; till He was baptized with the baptism of His sufferings, *bathed* in blood and *plunged* in death."

Psalm lxix. appears to me to be peculiarly adapted to a baptismal service. *First*, because the sufferings of Christ are described in it, and symbolized in the

"I am come into deep waters, where the floods overflow me." But the Psalmist can say, "I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me." because His people virtually share in His sufferings, they "drink of the cup of His wrath" and are baptized with His baptism. xx. 23.

When the ordinance of baptism is celebrated with the singing of this Psalm, it has a double symbol of fellowship between Jesus and His people, and of their fellowship with him in his sufferings. We have one symbol in the baptism of the believer, and another in the singing of the Psalm. This is a rich source of edification here, and can only be enjoyed by those, who understand Christian immersion, and use the Psalms.

We have already observed that some of the Psalms may be applied to baptism or the Lord's-supper. Some of them are peculiarly adapted to the former ordinance, so of those that celebrate the gospel in the image of a feast. Psalms xxii., xxv., lxv., cxvi., for example. Psalms cxvi., like the lxix., are spoken by the person of Christ. In the former gives a very minute, circumstantial affecting description of His sufferings, and closes in a hymn of triumph.

Priest and his people are represented as feasting together in this ordinance, and hence it is called the "communion" because believers in it have communion with Him and with each other. He thus brings them into the "banqueting house, and His banner over them is love." He "drinks of the fruit of the vine new with them in His Father's kingdom." Matt. xxvi. 29.

Psalms cxvi. is a eucharistic hymn, or hymn of thanksgiving. In it Messiah represents the great salvation accomplished by Him under the emblem of a cup. "What shall I render unto Jehovah for all his benefits towards me? I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah now in the presence of all his people." ver. 12-14. We read of the "cup of trembling," the "cup of astonishment," and the "cup of Jehovah's fury." That cup was put into the Redeemer's hands, and He drank it to the dregs, as the redemption price of the "cup of salvation" which He "takes" and puts into the hands of His people. The action of Christ at the institution of the sacred supper was a beautiful symbol of this, and the great truth is symbolized over again as often as the solemn rite is repeated. The very action that Jesus performed, when He "took the cup and gave thanks" is here described in almost

the same words, "I will take the cup of salvation and call upon the name of Jehovah;" and it is highly probable, that this is the hymn that was sung by Christ and the apostles, when the ordinance was first administered, as this Psalm, together with several of the preceding ones, called the *hallel* or *hymn* was usually sung at the close of the paschal feast. As the Lord's-supper arose out of the paschal feast, it is reasonable to suppose that Christ and the apostles would sing the same hymn that was usually sung on that occasion. Whether this be the identical hymn that was used on that occasion, however, I shall not take upon me to affirm, as it cannot be proved from Scripture, however probably it may be inferred from Jewish customs. But this does seem evident at least, that the hymn which Jesus used, must have been taken from the liturgy of praise that then existed, and we are not aware of any psalmody having been then in use except the Psalms of David. Now if Jesus judged one of David's hymns to be suitable to be used at the institution of the supper, it surely cannot be unsuitable now. If we sing a hymn at the close of the supper, as Jesus and the disciples did, we cannot be wrong in selecting it from the same collection.

Conlig, Newtownards, Ireland.

June 10, 1859.

ILLUSTRATIONS OF SCRIPTURE FROM HERODOTUS.—II.

(Continued from page 9.)

IN his second book, called *Euterpe*, Herodotus gives an account of the history, customs, and religion of the Egyptians, suggested by the expedition of Cambyses, the son of Cyrus, for the conquest of that people. There are many things mentioned by the historian which throw considerable light on some portions of the inspired narrative.

He tells us, that the Nile was one of the chief deities of the Egyptians, and that hosts of priests in all parts of the country were devoted to its service. The following extract will give the most vivid idea of the reverence paid to this god.

"Every person seized by a crocodile, no matter whether he be Egyptian or

alien, and all brought to death by the river itself, on whatever territory the body may float to, must by law be embalmed, adorned in the most magnificent manner, and entombed in a sacred coffin. No one dare touch him, whether relation or friend; the priests of the Nile bury the body with their own hands, as being something more than that of a man!" *Euterpe* II. 90.

This explains why, when Jehovah was executing judgment upon the gods of Egypt, two plagues fell upon the Nile; by the first of which that river was turned into blood; and all the fish in it were made to die; and the waters were made to stink, and the Egyptians loathed to

drink of them, (Exod. vii. 17, 18;) and by the *second* of which the Nile was made to bring forth frogs in such abundance, that they infested the houses and bed chambers, and beds, and ovens, and kneading-troughs of the people. (Exod. viii. 3, 4.) Two plagues were aimed at this deity, and these two were the *first* inflicted, because the worship of the sacred river was the foremost of the idolatries of the land. By these plagues the god was converted into a curse; and the folly of the worship paid to it was demonstrated.

Herodotus tells us that the louse was considered to be so impure an insect, that no person in whom it harboured could take any part in religious services. Hence every precaution was observed by the priests to keep themselves pure from these detested creatures.

"These priests of the gods elsewhere wear long hair; but in Egypt they have it shaven." *Euterpe*, 36. "The priests shave their whole body every third day, in order that no louse or any other vermin may be found upon them when attending upon the gods: the priests also wear nothing but cotton, and shoes of hyblus; no other garments or shoes are they allowed to wear. They wash themselves twice every day in cold water, and twice every night; and observe ten thousand other ceremonies, so to speak." *Euterpe*, 37.

This at once explains the plague of lice, with which some infidels have made themselves so merry. There was a profound significance in that judgment. At one stroke it put a stop to the whole system of idol worship in the land. (Exod. viii. 17.) "God smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." During the prevalence of this plague, no religious worship could be presented by the priests, for they were all in a state of uncleanness. Yes! the land was perishing, and yet sacrifices to propitiate their deities they could not offer. Never did they so need deliverance as *now*, and yet they could not seek it. Thus, easily by means of a contemptible insect did Jehovah put a stop to the whole system of idol worship.

Herodotus gives us many interesting particulars of the veneration in which most of the kinds of cattle were held by the Egyptians.

"All Egyptians, therefore, sacrifice pure male kine and calves; they are not allowed, however, to sacrifice cows, which are sacred to Isis: for the image of Isis is a woman's figure with cow's horns, the same as the Greeks depict Io. All Egyptians alike have even a much greater veneration for cows than for any other cattle.

The kine that die are buried in the following manner:—The females are thrown into the river; the males are put under ground by the proprietor, in the suburbs, leaving above the surface one or both horns, as a mark. In the same manner as the oxen, they bury all other cattle that die; such is their custom; for neither do they slaughter even these." *Euterpe* 41.

This explains the plague of the murrain sent upon the cattle of the Egyptians (Exod. ix. 1—7.) Animals which the people worshipped were destroyed. Their sacred cows and bulls and other brute deities perished by the hand of Jehovah. But the Hebrews, who did not venerate such creatures, were saved from this plague: *their* cattle were spared. Thus, the whole system of brute worship was proved to be a delusion:—the people who worshipped them, saw them perish at the rebuke of Jehovah; while the people who ridiculed the very idea of such worship had their cattle all spared to them.

Herodotus also makes special mention of the worship of Isis, and Osiris, among the Egyptians.

"All Egyptians do not worship the same gods alike, excepting Isis, and Osiris, whom they call Bacchus! these they all worship alike." *Euterpe* 41.

"Isis is the Egyptian for Ceres." *Euterpe*, 156. He gives several particulars of the worship of these two favourite Egyptian deities, some of which, however, are too gross to be repeated in our pages. Osiris, the Grecian Bacchus, and Isis, the Grecian Ceres, were supposed to have the control of the seasons, and of the heavenly bodies, and of the fruits of the earth.

These facts give the reason of the two plagues of the hail and thunder and lightning, and of the thick darkness. Both these plagues were aimed at the same deities. (Exod. ix. 22—35; and Exod. x. 21—23.) The tremendous and long continued storm of hail and thunder and lightning, which raged in spite of all

the frantic cries to Isis and Osiris of the people of Egypt; and the fearful and total darkness which reigned for three days and three nights, proved to demonstration that Jehovah of hosts was mightier than Isis and Osiris combined. Thus the multiform idolaters of Egypt received another rebuke. And as Isis and Osiris were, like the Nile, among the *chief* deities of the land, *two* plagues were aimed against their worship, as against the worship of the sacred river.

Of the priests of Egypt, Herodotus says, "They enjoy no slight advantages; they consume none of their private property, are exposed to no expense; sacred bread is baked for them; a good supply of beef and geese is furnished to each every day; and wine from the grape is allowed them; fish they must not touch."

Euterpe 37. How exactly this passage agrees with Gen. xlvii. 22. "Only the land of the priests Joseph bought not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands."

Herodotus gives the following information respecting the fiery winged serpents of Arabia Petraea.

"Close to the environs of Buto, there is a spot belonging to Arabia, which I visited, in consequence of information I received concerning some winged serpents. On my arrival there, I beheld such quantities of prickly bones as it would be impossible to describe, &c. The spot where the bones are accumulated, may be thus described: it is a gorge between two steep mountains, and leads to a wide plain, which is connected with the Egyptian plain. And report says, that with the spring, the winged serpents fly out of Arabia, toward Egypt, but the ibis, a sort of bird, takes his post at the defile, opposes the passage of the serpents, and destroys them. The winged serpent is similar in shape to the water snake, his wings are not covered with feathers, but completely similar to those of the bat." *Euterpe*, 74. "These winged serpents are seen in Arabia, and nowhere else; there they exist in great numbers." *Thalia*, 109. A great deal that Herodotus say about these creatures is manifestly fabulous. *Thalia*, 109. Still the fact of *their existence* in such numbers in those times and districts, helps us

in the explanation of Num. xxi. 4—9; Isa. xiv. 29; and John iii. 14, 15. Let the reader turn to those passages and read them in the light thrown upon them by the last quotations from Herodotus.

Herodotus gives several details of the erection of the great public works of Egypt, in some of which doubtless the children of Israel engaged. Among other things, he mentions that, in visiting one of the pyramids, he observed as follows:—

"On the pyramid, an inscription in Egyptian letters, shews how much was expended in supplying the workmen with radishes, onions, and garlic; and I recollect perfectly the interpreters reading to me the inscription, and saying the amount was one thousand six hundred silver talents." How forcibly this passage reminds us of the carnal lamentation of the Hebrews, "we remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." Num. xi. 5. We do not *affirm*, that this particular pyramid was built by the Hebrews, but the probabilities are that such was the case. Be that as it may, the two passages illustrate each other in many respects, and give us an idea of the diet, &c., of the slaves employed in Egypt.

Herodotus mentions a very remarkable circumstance which occurred according to the records of the Egyptian historians, in the reign of Sethon, who was a priest of Vulcan before ascending the throne.

"A short time after, Sennacherib, king of the Arabians and Assyrians, led a mighty host against Egypt; in this emergency the Egyptian warriors would not come forward: but the priest, thus beset with difficulties, entered the temple, and in front of the sacred image, poured forth his wailings at the danger he was exposed to. After making this complaint, sleep came upon him, and in a vision he fancied the deity was standing by and cheering him, assuring him that he should suffer no discomfiture in facing the Arabian hosts; for he himself would send assistance to him. Having arrived at Pelusium, (the entrance into Egypt) the field-mice poured in legions against the foe during the night, and devoured the quivers and the bows of the enemy, together with the shield thongs; so that on the following day, a multitude of the

invading troops, reft of their arms, fell in their flight." *Euterpe*, 141.

This narrative tallies in time and in incident with the account given in 2 Kings xix., and 2 Chron. xxxii. which the reader may consult. The Sennacherib of the Bible is evidently the Sennacherib of Herodotus. It seems that this king not only invaded Palestine, but penetrated to the borders of Egypt. Judea and Egypt, were at the time in alliance with each other. See 2 Kings xviii. 21. "Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean," &c. &c. Tirhakah king of Ethiopia, was also in the confederacy against Sennacherib, 2 Kings xix. 9. And it seems that every detachment of the Assyrian army was defeated. The division led against Egypt by the king himself was repulsed in the manner described by Herodotus; while the division which invaded Judea under Rabshakeh was smitten by the angel of death in one night, and one hundred and eighty-five thousand men perished. 2 Kings xix. 35.

Herodotus describes among other things the battle in which the good but meddling king Josiah was slain.

"Necos engaged by land the Syrian forces near Magdolus, and conquered: after the battle, he took Cadytes, a large city of Syria. The garb worn by the king in these achievements was sent to

Branchidee in Milesia, and dedicated to Appollo." *Euterpe*, 159.

The term Pharaoh is a common title given to Egyptian kings in Holy Scripture. The Pharaoh-Nechoh, 2 Kings xxiii. 29; or Necho king of Egypt, 2 Chron. xxxv. 20, is evidently the same monarch as the Necos of Herodotus. Magdolus, of Herodotus is the same city as Megiddo, of the Bible. And the Syrian forces mentioned by Herodotus were evidently the army of Josiah, king of Judah. Necos, of Egypt, and Josiah of Judea, were, according to the best chronology contemporaries. The battle was fought, B.C. 610. Let the reader then carefully read in this connection 2 Kings xxiii. 29—37; and 2 Chron. xxxv. 20—27; and xxxvi. 1—4.

We trust our friends, in perusing these articles will take the trouble to turn to every passage referred to; our wish is to give them help, but they must work with us *for themselves*. In the pages of the *Primitive Church Magazine*, we must study *brevity*, and consequently, must avoid long quotations. Every end however, will be answered, if our readers will turn to the passages indicated for themselves. We hope to present them with another batch of illustrations like the above before long.

JOHN STOCK.

Devonport.

WICKLIFFE.

By REV. B. EVANS, D. D.

(Continued from page 109).

IV. THE PARISH.

Not far from the line of railway, as you roll along from Leicester to Rugby, and near the Ullersthorpe Station, lies the small town of Lutterworth. It is one of those quiet rural spots which stud this country, and which contribute so greatly to that peculiar beauty which ever covers the English landscape. Its church, raising its venerable spire from the silent resting-places of the past generations, embosomed in trees; its single street of houses, some of them wearing still their antique appearance, whilst in others the hand of the great innovator is seen shaping their cumbrous masses to suit the

necessities of modern improvement, has an indescribable charm. Upon no spot does the eye rest, but fancy links with it associations of the past: they crowd on the mind. You linger here, or as you stand musing there, and they rise before you. Visions of the venerable Reformer, as in his morning walks he visits from house to house, pass before you. Lutterworth was the residence of Wickliffe, where he reposed from his conflicts and toils, and shed the mellow, but elevating influence of his moral greatness over his rustic, but attached parishioners. To this small living he was presented by the King, in 1375, and he continued to visit

often as the arduous duties of his sorship allowed, and where he allied. What scenes gather around it elements of soft but attractive moral leure, as that of a right-hearted minister of Christ, in a parish district, or call what name you like, dwelling in the midst of his people, as their father and moral instructor, sympathizing in their woes, breathing the spirit of his Master by precept and example leading to Christ, and unfolding all those virtues which adorn, whilst they teach our nature to something of its native dignity and grace? Beautiful scenery is the parochial system, but often demonstrate that it is fraught, rking, with untold and fearful evils. ne familiar with the principles and character of the rector can doubt under his pastoral care, Lutterworth a bright spot in a wide waste—a of light and moral beauty, which red the more lovely from its con- with the districts by which it was nded.

aching in the fourteenth century, by regular clergy, was almost unknown. e early history of the Anglo-Saxon h, it had been the great instrument hich the warlike and idolatrous , which had overrun this country, een subdued to their formal allegi- e Christ. It was the characteristic e age. Not only the Romish, but rly Christians in the North, or from d and Wales, and by whom, by the religion was more widely diffused yst the Saxon tribes, travelled from to place, preaching in the open air to asses of the people. The Colombes, ads, and many others, now dignified nts, were simply itinerant mission- filling a wide circuit, and proclaim- he gospel to their fellow-men.* ally this apostolic practice had into disuse. Bishops who could the politics of a nation, lead its ar- o the battle-field, and animate its both by precept and example, in our of conflict, knew not how to i.† Thousands of the higher clergy

de Bede, Soames' Anglo-Saxon Church, story of the Reformation, vol. i. Pellicanus informs us that, before the ng of Luther, there was not a Greek Test- o be found in all Germany, though a man have offered to give for it its weight in —Jorten's Erasmus.

had no fitness for it, and certainly no sympathy with it. Into the highest offices of state they intruded;—in the pomps and vanities of the world they rivalled the most devoted of the secular lords;—in their worldliness of mind, and the spirit with which they grasped the wealth and distinctions of the world, they had no superiors;—but in the art of winning souls to Christ they were profoundly ignorant.*

These characteristics are frequently satirized by Chaucer, and the "Plowman's Tale" is full of it. From the former we select a sample:—

"Such as can not ysay ther creda,
With prayer shal be made prelates;
Nothin canne thei the gossell rede;
Suche shal now weldin hie estates."

"They halowe nothing but for hire,
Ne church, ne font, ne vestement;
They layeth out their large nettes
For to taken silver and golde;
Thei fillen coffers and sakes fettes
Then as they catchen soules sholde."†

There is no poetic license in his description. To the lowest depths of moral debasement most of the clergy had sunk. Religion and general morality were on a par with it. Superstition, not intelligence, marked what was called Divine worship. Much to gratify the eye and régale the senses,—to charm the ignorant and soothe the vicious,—to nourish vice and repress virtue, existed; but nothing to purify the heart, to elevate the affections, and clothe with moral dignity man's intelligent nature,—in the empty, but gorgeous forms which were imposed on the people as the service of the living and true God.

Wickliffe soon recognized the mighty power of the pulpit. The effects of his prelections, from the professor's chair, on the public mind, soon convinced him that it was a mine of rich and inexhaustible wealth. He soon opened one of its richest veins, and worked it with the most gratifying results.

* "In a sermon delivered before the Council of Constance, a professor of Divinity observes, that there were many prelates who had never read more of the sacred writings than a few pages contained in the Canon Law."—*Soames' Refor.* i. 122.

A petition was presented by the Parliament, in 1371, in which it was asked that laymen, and no others, might for the future be made Chancellors, Treasurers, Clerks of the Privy Seal, Barons of the Exchequer, &c.—*Parlia. Hist.*, i., 809, 810.

† Chaucer, Works, 179.

Preaching, moreover, in that day, was not only rare, but where it existed it presented a perfect contrast to very much of modern pulpit exercise, which passes under that name. In Wickliffe's case it was not a dissertation on some moral theme, or some arranged, logical, and impassioned illustration of a single passage of Holy Writ, or an amusing narration of wonderful actions performed by some wandering vagabond, but designated a saint by the church. He took a wider field, and led his hearers over a large circle of evangelical truth. The expository form of the Scottish Church would not be an unfair sample of his manner. A portion of Scripture was read—it might be the Decalogue—the Lord's prayer, a parable or some other, and the preacher proceeded to expound its meaning and enforce its practical claims. Many of his works are evidently the result of such a process.

"We know not the number of sermons," says one of his biographers, "composed by Wickliffe; but that copies of nearly 300 should have escaped the efforts which were made to effect the destruction of whatever his pen had produced, is sufficient to assure us that his labours as a preacher were most abundant." Like most of the men eminent in the church before him, he was not ashamed to be seen in the midst of a rustic audience, proclaiming the gospel to them, or by the mud hovel of the poor, comforting the sick and dying, whether freeman or slave. Long did there linger in the town various traditions of the ministerial habits and social life of its world-renowned rector. Fondly was his memory cherished as a model of pastoral fidelity, ministerial zeal, and of the very highest moral excellency. It is said that the venerable old man, with his staff in his hand, might be seen every morning visiting the humble dwellings of his parishioners, administering to their temporal necessities and pouring the consolations of the gospel into the minds of the afflicted. As a father, he felt for them, instructed, guided, and aided them, and around him their tenderest and warmest affections gathered.

The loss of power in the church is incalculable. Affluent as she is in talent and moral worth, the mass of it is unemployed. It is the result of fundamental error, and springs from ignorance of the common priesthood of all Christians.

However the Reformer may have recognized the theory as it existed in his time, and the limits of the parochial system, in practice he rose above them, as he felt that Christ's truth was more precious than all theories, and the salvation of souls of more value than human law. Attaching, as he did, the highest importance to preaching the gospel, as that which "Christ enjoined on his disciples more than any other,"—feeling that "whosoever he be that can but bring priests to act thus, hath authority from God and merit in his deed," he encouraged it everywhere. His views of the Christian ministry stood out in bold and striking contrast to those which were cherished by the mendicants and the priesthood in general. To spread the truth, he encouraged, if he did not originate, a class of ministers known as "poor priests." They were simply a class of itinerant preachers, without a cure of any sort, whose business it was to travel through the land, and make known to the people the good news of the gospel. Clothed in the simplest raiment, they journeyed from town to town, and in the church or churchyard, in the market, fair, or at the village green, they could be heard preaching the evangelical doctrine.* The clergy reposing in ease, complained of their intrusion into their quiet parishes; bishops shook their crooks and threatened them with the plenitude of episcopal wrath; but these things never moved them.

On they went, prosecuting their great work, and multiplying the followers of the Reformer everywhere. From some of the monkish historians of that period we catch occasional glimpses of the men and their doctrines. Knighton says that they "always pretended in their discourses to have a great respect for the law of God, or as they expressed themselves, *Godde's law*, to which they declared themselves to be strictly conformed, both in their opinions and their conduct."

* Godwin thus describes them:—"The preaching of Wickliffe and his colleagues was one incessant labour, unacquainted with either rest or fatigue. They passed from county to county, everywhere instructing, informing, or exhorting all who would listen to them. They were clad in the coarsest attire, and travelled barefoot. Men came to mock them, but went away struck to the heart, overcome, humbled and converted."

"Both men and women," he says, "though never so lately converted to this sect, were distinguished by the same modes of speech, and by a wonderful agreement in the same opinions." Their success was great. "Their numbers very much increased, and that, starting like saplings from the root of a tree, they were multiplied, and filled every place within the compass of the land."* Contrasts often strike the common people. Darkness and light are at wide extremes, but not wider than the ministry and lives of the "poor priests" and the masses of the clergy. The people saw, they felt, and believed.

Judging from the writings and the specimens of the popular addresses of Wickliffe, the character, the duties, and responsibilities of the priesthood were favourite topics of discussion. The follies, the superstitions, and short-comings of the class are lashed with no sparing hand, whilst his own life was a beautiful exemplification of the simplicity, the earnestness, the piety, and fidelity of the pastoral life.

The death of Wickliffe was sudden. It took his friends and his enemies alike by surprise. He was only just in the matured vigour of his mental power. His eye was not dim, nor his natural strength abated. The painful event thus occurred. A few days after Christmas, in 1384, in the midst of his congregation, while engaged in celebrating the eucharist, he was seized in a moment with paralysis, by which event he at once was deprived of the use of his limbs, and of speech also. In this state he lingered for two days, and then expired in the midst of his affected flock. The mystery is impenetrable. We could have wished the close of such a life a very different one. Upon his dying utterances we should have hung with intense interest. His kindling eyes and smiling countenance, radiant with the coming joy, would have shed light and gladness around. But God thought otherwise. The decision was wise. His moral government is always veiled. We only see a part. Eternity alone will unfold it in all its magnitude and perfect equity. But deep as the sorrow was which his friends felt, was the joy of his foes. Nothing less than a manifest judgment from

heaven, they exclaimed!! A signal token of the Divine displeasure against the daring heretic!! A favourite argument this with the Papacy, but it is full of danger. It is not safe to wield it against even a prostrate foe. The Vatican could speak; from its social annals many cases would rise, which would tell with fearful power against its arrogant but lofty claim. Heaven does not express its displeasure in that way. Another world will be the theatre of punishment and reward.

The joy of the hierarchy was doubtless boundless. Through all the circles the intelligence spread. One of his bitter foes records his opinion: "He was the devil's instrument, the church's enemy, the people's confusion, heretics' idol, hypocrite's mirror, schism broacher, hated sore, lies forger, flatters sink, who at his death despaired like Cain, and, stricken by the horrible judgments of God, breathed forth his wicked soul to the dark mansions of the black devil." Poor man!

It was well the power of these men was not equal to their will. To the dark mansions of the "black devil" they doubtless condemned him. Upon his head the church heaped her most fearful curses; but beyond this her power extended not. Her hands were chained: she shook them in the might of her anger, but she could not strike.

At another scene we glance for a moment. Fifty years have passed away since the sorrowing rustics of Lutterworth followed the remains of their venerable pastor to their last resting-place in the chancel of the church, which his living voice had so often made to echo with the living verities of God's holy Word. Another group is seen slowly wending its way through the street. From the door and window the people gaze in astonishment at the solemn procession. The church is interested, and some impressive act is about to be performed to vindicate her insulted majesty, and to awe the people by this display of her power. To the church the monks retire. The tomb of the great Reformer is soon found. From it the mouldering bones are taken, and the stone is again replaced. From the touch of the heretical remains the holy brotherhood shrink. Some lay brother or rustic carries them in the train of the saintly fathers to the market-place of the town. The fire is already kindled; faggot

* Vaughan's Wickliffe, ii., 155.

420,000 to 500,000 inhabitants. The largest cities contain several millions. In these cities no missionary dared to expose books for sale, owing to the crowds. The pressure would be so great as to endanger loss of books and life. All we could do was, to get into our boats and go along the canals, around and through the cities; put a tract or book on the end of a long pole and hand it to the people on the banks. Thus we spread knowledge—and from our boats we preached Jesus and him crucified. Often the crowd became so great, we had to move off, and leave them under the impression that we had gone for good; but we would hold up in some other portion of the city or suburbs, and distribute tracts, &c., to the people, and tell them of the new religion. Thus we are constantly at work in spreading the bread of life among Chinese Gentiles.

In China we never see a man living in a house by himself as you do here. The families live together. The old father has his sons around him, under his own roof. And the neighbours could speak to each other, so closely did they live together. The males always left children or heirs. If they had none of their own, they always adopted male children from other families. They loved the family relation, and believed it was absolutely necessary to have sons to take care of them in old age and sickness, and to bury them decently, and worship them, as they had ever done their ancestry. This love of home and family kept the more respectable Chinese at home. They never left their country if they could avoid it. They are not strictly heathens, but they are idolaters. Besides, they worship and make offerings to their ancestry. They are intelligent and civilized. You must not judge them by the straggling Chinese you see in California, many of whom are escaped rebels and disbanded armies, driven from their homes.—The Chinese are affable and polite, and highly sociable. It is not difficult to shake their faith in their idols. Many of them have been brought to renounce them, as mere gods of wood, destitute of power. But it is very difficult to move them from their cherished notions about their ancestors and the future state. They all believe in the immortality of the soul. Indeed, they say they have three souls and eight spirits.

These souls and spirits are variously employed, and their happiness depends upon the position they occupy among their fellows. The Chinese pay great attention to their burials. Many of them spend much time and large sums of money on their coffins, thinking that they will be thought well of in the future world according to the value and splendour of their tenements. Some of their coffins are so elegantly made and polished that they will reflect your image as clearly as a looking-glass. One of the souls presides in the coffin, &c.

I have said, we may make them understand the folly of worshipping idols; but not so with their ancestral worship. They must make offerings to them, and send them money, &c. It is difficult to get them to appreciate the true character of Jesus. We talk to them much, and tell them of Christ, and urge them to love and serve him. They reply, "You say, worship Jesus; we don't know him; he was a foreigner; he never knew us; how can we worship him, or he help us! You say, Jesus died eighteen hundred years ago—then what does he know of us? And if he can help us, why cannot our ancestors, whom we knew and loved, help us?" O that their eyes may speedily be opened! Oh, brethren, let us seek help of the Lord, who has promised "to give the heathen to Christ, and the uttermost parts of the earth for a possession."

We have at this time a little church of twenty-six members in Shanghai, full of zeal and love for Christ and souls. Could you be present at one of their meetings you would see a state of things which you see nowhere in this country. All the members attend prayer-meetings, and all are actively engaged in praying and exhorting. Their zeal keeps pace with their love. Their joy abounds to the comfort of each other. To see them and hear them would deeply impress your minds and hearts, and awaken an interest in missions among the churches here which would give a new impetus to the cause. The members persuade and teach the congregation—the idolaters who come to hear of this new religion. Even the good old sisters get hold of the old women who come in, and point them to Christ,—tell them of his rich salvation—tell them how to pray, &c. The power

of the gospel is being felt in China. The people are watching the Christians. They see the fruit of holy living, and they curiously enquire if we do anything to the Christians. They ask, Do you give them a pill? Do you pay them? What has so changed them? They are different from what they were. They are so happy and joyful. We don't understand it. Is it your religion has this effect upon them? It must be good religion, &c.—Brethren, how shall the matter be clearly explained to them? They press us with enquiries on every hand. We cannot answer one in a thousand. We want more labourers. I have asked for ten only. Can they be found? Will they go to aid in this most blessed of all works? We must have help, too, to save the lives of the missionaries in the field; so multiplied are their labours, that they are sinking under them.—When we get so that we can preach to the people and talk to them about Jesus, we become wholly absorbed in the work; and besides distributing tracts, &c., we preach every day. If a missionary is laid aside by sickness, or called away from the field, the remaining labourers take his work in addition to their own, and toil on, bearing the cross of Christ. Already I have lived two ordinary lives of the missionaries there, and I hope to spend, at least, twenty years there yet, in the service of my adorable Redeemer. I re-dedicate myself to the work, and wish to return home to China, to labour for their salvation. We need faith in God's promises. I feel it more than ever before. Trials have but increased my faith, strengthened my reliance on God. As I was on my way hither, from China, we were threatened with shipwreck. The storm drove us in proximity to high rocks, projecting, like a wall 100 feet

high; the Captain came to me and expressed his belief that the ship could not stand half-an-hour longer,—she must strike the rocks and be dashed to pieces. “Go,” said he, “with a rope and lash yourself to the vessel, on deck somewhere, that you may stand a chance to be saved.” Oh, I thought, if it were the will of God that I should find a grave in the deep, and not among the Chinese, it is my part to be resigned—but I could not help it,—brethren, I felt that God had a work for us in China, and I had strong faith in Him. Oh, we looked to Him whence cometh all our strength. At that very hour, the anchor held fast and so continued for two hours, when the winds lulled and the tides changed, and we lifted anchor and drifted around the huge rocks to safety and quietude. Our gratitude to God for his mercy was great, and I thank Him here this night. That danger strengthened my faith in God, and in his purpose to use me for his glory. I would not take \$500 for the courage I then gained. Oh, brethren, trust in the Lord, and “cast thy bread upon the waters.” Wake up, and put forth efforts commensurate with the work before you.

Before you meet again in Convention, I shall be in China, at home. This was, but that is now, my home. I love my work there, and am determined to toil on so long as I live for the salvation of China. Will you send other labourers? Will the church and Christians in this country work for China? Will you pray for China, and give of your substance for the good of souls? Oh, brethren, remember us as we go far away. We go to honour Jesus, your Saviour—to tell the story of his dying love.—Trust in God, and pray for us. Farewell.

ADAPTATION OF PSALMS TO CHRISTIAN ORDINANCES.

By JOHN BROWN, A. M.

It is often observed that the Psalms of David are not adapted to the gospel dispensation, and that they are altogether unsuitable for being used in connection with the ordinances of the Christian religion. This is a difficulty, however, which I have never felt. It is true, neither baptism nor the Lord's-supper is specif-

cally named in the Psalms; but, what is of infinitely greater importance, the great truths symbolized in both ordinances, are celebrated less or more in them all. An express reference to baptism or the Lord's-supper in a hymn that may be sung on the occasion of the observance of the one or the other, is of little consequence com-

pared with the embodiment of evangelical sentiment. Besides, though these ordinances are not formally named in the Psalms, there is throughout a constant reference to the statutes, precepts, laws, &c., of Jehovah, which may be well enough applied to the institutions of the gospel dispensation. Take for example Psalm cxix. throughout.

With respect to baptism:—any of those psalms may be used, that celebrate the excellence of the Divine statutes. These, indeed, will either suit baptism or the Lord's-supper, as they have a common application. Some of the Psalms, however, are peculiarly suitable to this ordinance. A more appropriate baptismal hymn than Psalm lxix., I believe does not exist. Of that Psalm Christ himself is the speaker, (compare ver. 4, with John xv. 25; ver. 9 first clause with John ii. 17; and latter clause with Rom. xv. 2, 3; and ver. 21 with Matt. xxvii. 34.) The Redeemer thus opens the Psalm:—"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Here the "man of sorrows" describes his sufferings under the same image by which they are symbolized in baptism—his being overwhelmed in the floods of Divine wrath,—in allusion to which He says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Luke xii. 50. "He was even straitened under a kind of holy uneasiness," says the pious and evangelical Hervey, "till the dreadful work was accomplished; till He was baptized with the baptism of His sufferings, *bathed* in blood and *plunged* in death."

Psalm lxix. appears to me to be peculiarly adapted to a baptismal service. *First*, because the sufferings of Christ are described in it, and symbolized in the ordinance. *Secondly*, because these sufferings are represented by the same figure in both, viz., *immersion*. And, *thirdly*, because the union of Christ and the church in his atoning death is represented in both. It is represented in the *ordinance*. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with Him by baptism into death." Rom. vi. 3, 4. It is represented in the *Psalm*. For whilst Jesus is the

speaker, yet He speaks in the name of His people. In this Psalm and its parallels, Jesus is represented as singing praise to His Father in the midst of the church. (Compare Psa. xxii. 22, with Heb. ii. 11, 12), and His people unite with Him in singing the same song. There is, therefore, a peculiar beauty in the Psalm being penned in the first person singular. "I sink in deep mire," says Jesus, "where there is no standing: I am come into deep waters where the floods overflow me." But the church too can say, "I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me," because His people virtually suffer in His sufferings, they "drink of His cup, and are baptized with His baptism." Matt. xx. 23.

When the ordinance of baptism is associated with the singing of this Psalm, we have a double symbol of the union between Jesus and His people; or of their fellowship with him in his sufferings. We have one symbol in the baptism of the believer, and another symbol in the singing of the Psalm. There is a rich source of edification here, which can only be enjoyed by those, who practice Christian immersion, and use the Messianic Psalms.

We have already observed that many of the Psalms may be applied either to baptism or the Lord's-supper. But as some of them are peculiarly adapted to the former ordinance, so others are peculiarly adapted to the latter—such as those that celebrate the gospel under the image of a feast. Psa. xxii., xxiii., lxiii., lxv., cxvi., for example. Psa. xxii and cxvi., like the lxix., are spoken in the person of Christ. In the former, Jesus gives a very minute, circumstantial, and affecting description of His sufferings, and closes in a hymn of triumph:—"My praise shall be of thee in the great congregation: I will pay my vows before them that fear Him. The meek shall eat and be satisfied; they shall praise Jehovah that seek Him," &c., ver. 25, 26. The allusion is to the peace offerings under the law, which having been presented to God in sacrifice, were shared by the priest and the people. So gospel worshippers feast on the sacrifice of Christ, which is significantly represented in the Lord's-supper. Our Great High

Priest and his people are represented as feasting together in this ordinance, and hence it is called the "communion" because believers in it have communion with Him and with each other. He thus brings them into the "banqueting house, and His banner over them is love." He "drinks of the fruit of the vine new with them in His Father's kingdom." Matt. xxvi. 29.

Psalm cxvi. is a eucharistic hymn, or hymn of thanksgiving. In it Messiah represents the great salvation accomplished by Him under the emblem of a *cup*. "What shall I render unto Jehovah for all his benefits towards me? I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah now in the presence of all his people." ver. 12—14. We read of the "cup of trembling," the "cup of astonishment," and the "cup of Jehovah's fury." That cup was put into the Redeemer's hands, and He drank it to the dregs, as the redemption price of the "cup of salvation" which He "takes" and puts into the hands of His people. The action of Christ at the institution of the sacred supper was a beautiful symbol of this, and the great truth is symbolized over again as often as the solemn rite is repeated. The very action that Jesus performed, when He "took the cup and gave thanks" is here described in almost

the same words, "I will take the cup of salvation and call upon the name of Jehovah;" and it is highly probable, that this is the hymn that was sung by Christ and the apostles, when the ordinance was first administered, as this Psalm, together with several of the preceding ones, called the *hallel* or *hymn* was usually sung at the close of the paschal feast. As the Lord's-supper arose out of the paschal feast, it is reasonable to suppose that Christ and the apostles would sing the same hymn that was usually sung on that occasion. Whether this be the identical hymn that was used on that occasion, however, I shall not take upon me to affirm, as it cannot be proved from Scripture, however probably it may be inferred from Jewish customs. But this does seem evident at least, that the hymn which Jesus used, must have been taken from the liturgy of praise that then existed, and we are not aware of any psalmody having been then in use except the Psalms of David. Now if Jesus judged one of David's hymns to be suitable to be used at the institution of the supper, it surely cannot be unsuitable *now*. If we sing a hymn at the close of the supper, as Jesus and the disciples did, we cannot be wrong in selecting it from the same collection.

Conlig, Newtownards, Ireland.

June 10, 1859.

ILLUSTRATIONS OF SCRIPTURE FROM HERODOTUS.—II.

(Continued from page 9.)

In his second book, called *Euterpe*, Herodotus gives an account of the history, customs, and religion of the Egyptians, suggested by the expedition of Cambyzes, the son of Cyrus, for the conquest of that people. There are many things mentioned by the historian which throw considerable light on some portions of the inspired narrative.

He tells us, that the Nile was one of the chief deities of the Egyptians, and that hosts of priests in all parts of the country were devoted to its service. The following extract will give the most vivid idea of the reverence paid to this god.

"Every person seized by a crocodile, no matter whether he be Egyptian or

alien, and all brought to death by the river itself, on whatever territory the body may float to, must by law be embalmed, adorned in the most magnificent manner, and entombed in a sacred coffin. No one dare touch him, whether relation or friend; the priests of the Nile bury the body with their own hands, as being something more than that of a man!" *Euterpe* II. 90.

This explains why, when Jehovah was executing judgment upon the gods of Egypt, two plagues fell upon the Nile; by the first of which that river was turned into blood; and all the fish in it were made to die; and the waters were made to stink, and the Egyptians loathed to

hatred,"—how men professing the gospel of heavenly love, could endure a doctrine which goes far to transform Deity into a demon, we are at an utter loss to conceive. Had they exercised but a small share of reflection, we may charitably hope that they would have adopted a different course; but judging of the case as it now stands, it is pardonable to infer that a passing drowsiness came over the hearers of this sermon, and laid both their reflection and Christian intelligence asleep.

If, as is generally admitted, the blasphemy against the Holy Ghost consisted in the imputation of diabolical agency to the miracles of Jesus Christ, then it follows that whatever tends to degrade the moral character of the Most High by the imputation of unrighteousness to him in any of his works, is, so far, an approach to that unpardonable sin. Religion, virtue, and truth, with everything solemn and holy, require that the nature of the Deity shall be preserved pure and without a blemish. Otherwise there is no guarantee for rectitude in any part of the universe; morality is deprived of its only foundation; and the necessary distinction between vice and virtue, truth and falsehood, holiness and sin, is irrecoverably lost. No blow more fatal can be struck at all religion than that which is struck at the character of God; for if he is not righteous, why should man be? Or if he is not holy, just, and true, why should religion require any of these qualities in man? So important is righteousness, *perfect righteousness*, to the moral character of our great Maker that when he had purposed the destruction of the cities of the plain, he permitted his friend and servant Abraham to argue with him on the manifest wrong of destroying the righteous with the wicked. (Gen. xviii. 23—33.) The ground of *sovereignty* was not claimed or granted by either party, but solely that of simple even-handed justice. "Shall not the judge of all the earth do *right*?" was the *only* plea of that eminent patriarch. But if it were not "*right*" to "slay the righteous with the wicked," or "that the righteous should be as the wicked," (v. 25) can it be "*right*" to punish a man who is not wicked? or, which is the same thing, to punish a man irrespective and "independent" of personal transgression? Can God furnish an example in himself which he would condemn in man, and which every man would execrate in another? According to the terrible doctrine of this pernicious sermon it is so, or what can the following language mean?—"Let us look for one moment at the idea that God hated Esau for his sins, as men tell us. Then it follows

that if Esau had not been a sinner, God would not have hated him; and consequently the Almighty is made subservient to Esau's sins; so that God would have loved Esau, but Satan would not let God love him," &c. Is it possible, that language such as this could have been uttered, or endured, from a Christian pulpit? Must it not have been a *lapsus lingue*, a mere hasty expression which any minister of God who was careful of his Master's honour and mindful of his own responsibility, would have been quick to recal lest it should create disgust at the very name of religion? This we should have expected in the present instance, but for the *printed* announcement that the sermon has been "*revised and corrected*" by the preacher himself. Consequently it is no longer possible to regard the sentiments in any other light than that of the deliberate and adopted creed of the author.

The doctrine of the Divine Sovereignty constitutes an important portion of the glory of the gospel, but it is a sovereignty which claims to confer unmerited grace, and not to inflict unmerited punishment. Whenever it is represented to include a prerogative so diabolical, it then becomes a lawless evil, and robs the blessed God of the highest attribute of his character as the righteous Governor of the world. Among a race where "all have sinned and come short of his glory," he possesses the unquestionable right to bestow the blessings of his grace where, and when, and how, he will. Where none have any claim, he commits no wrong by withholding his free favour from whomsoever it may please him, and who among all his creatures dare challenge his right to do what he will with his own? But the conferring of unmerited grace is an infinitely different principle to that of inflicting unmerited punishment. The one is an act of mercy, free sovereign mercy, and claims to be adored and magnified by the intelligent universe; but the other is an act of cruelty which it would be impious, if not blasphemy itself, to impute to the living God. The one draws all gracious souls with cords of love to him who is pleased to bestow grace in opposition to unworthiness; but the other exhibits a being whose presence in the universe would be a calamity, and from whose arbitrary tyranny Atheism itself affords an acceptable escape. He who with a Calvin, a Dr. Gill, and an Abraham Booth, maintains in a spirit of loving gratitude the doctrine of sovereign mercy towards any portion of our guilty race, does solid service to the cause of God and his church by maintaining one of the

the frantic cries to Isis and Osiris of the people of Egypt; and the fearful and total darkness which reigned for three days and three nights, proved to demonstration that Jehovah of hosts was mightier than Isis and Osiris combined. Thus the multifarious idolaters of Egypt received another rebuke. And as Isis and Osiris were, like the Nile, among the chief deities of the land, two plagues were aimed against their worship, as against the worship of the sacred river.

Of the priests of Egypt, Herodotus says, "They enjoy no slight advantages; they consume none of their private property, are exposed to no expense; sacred bread is baked for them; a good supply of beef and geese is furnished to each every day; and wine from the grape is allowed them; fish they must not touch." *Euterpe* 37. How exactly this passage agrees with Gen. xlvii. 22. "Only the land of the priests Joseph bought not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands."

Herodotus gives the following information respecting the fiery winged serpents of Arabia Petraea.

"Close to the environs of Buto, there is a spot belonging to Arabia, which I visited, in consequence of information I received concerning some winged serpents. On my arrival there, I beheld such quantities of prickly bones as it would be impossible to describe, &c. The spot where the bones are accumulated, may be thus described: it is a gorge between two steep mountains, and leads to a wide plain, which is connected with the Egyptian plain. And report says, that with the spring, the winged serpents fly out of Arabia, toward Egypt, but the ibis, a sort of bird, takes his post at the defile, opposes the passage of the serpents, and destroys them. The winged serpent is similar in shape to the water snake, his wings are not covered with feathers, but completely similar to those of the bat." *Euterpe*, 74. "These winged serpents are seen in Arabia, and nowhere else; there they exist in great numbers." *Thalia*, 109. A great deal that Herodotus says about these creatures is manifestly fabulous. *Thalia*, 109. Still the fact of their existence in such numbers in those times and districts, helps us

in the explanation of Num. xxi. 4-9; Isa. xiv. 29; and John iii. 14, 15. Let the reader turn to those passages and read them in the light thrown upon them by the last quotations from Herodotus.

Herodotus gives several details of the erection of the great public works of Egypt, in some of which doubtless the children of Israel engaged. Among other things, he mentions that, in visiting one of the pyramids, he observed as follows:—

"On the pyramid, an inscription in Egyptian letters, shows how much was expended in supplying the workmen with radishes, onions, and garlic; and I recollect perfectly the interpreters reading to me the inscription, and saying the amount was one thousand six hundred silver talents." How forcibly this passage reminds us of the carnal lamentation of the Hebrews, "we remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." Num. xi. 5. We do not affirm, that this particular pyramid was built by the Hebrews, but the probabilities are that such was the case. Be that as it may, the two passages illustrate each other in many respects, and give us an idea of the diet, &c., of the slaves employed in Egypt.

Herodotus mentions a very remarkable circumstance which occurred according to the records of the Egyptian historians, in the reign of Sethon, who was a priest of Vulcan before ascending the throne.

"A short time after, Sennacherib, king of the Arabians and Assyrians, led a mighty host against Egypt; in this emergency the Egyptian warriors would not come forward; but the priest, thus beset with difficulties, entered the temple, and in front of the sacred image, poured forth his wailings at the danger he was exposed to. After making this complaint, sleep came upon him, and in a vision he fancied the deity was standing by and cheering him, assuring him that he should suffer no discomfiture in facing the Arabian hosts; for he himself would send assistance to him. Having arrived at Pelusium, (the entrance into Egypt) the field-mice poured in legions against the foe during the night, and devoured the quivers and the bows of the enemy, together with the shield thongs; so that on the following day, a multitude of the

that our readers will not fail to procure this "Voice from the Pulpit" for themselves. For the outlay of a few pence, they can possess what we feel sure they will regard as "apples of gold in pictures of silver."

Quarterly Reporter of the German Baptist Mission. No. 6. July, 1859. Edited by J. G. ONCKEN, Hamburg. London: J. Heaton and Son, 21, Warwick-lane.

This interesting "quarterly" is gaining favour with the Baptist public, to whom, in truth, it properly belongs. Whoever would become acquainted with the labours, trials, persecutions, and success, of the

German Baptist Mission, is bound as a common duty to read these pages. They contain in a clear and condensed form a large amount of information respecting the cause of God in a most important part of the European Continent, of which no Baptist in the land ought to remain ignorant.

Baptist Manual, for 1859. London: Houlston and Wright, 65, Paternoster-row.

This denominational annual needs no recommendation of ours. It is of sterling value to those who have the Baptist cause at heart, and by all such it should be read and universally encouraged.

Intelligence.

Foreign.

DENMARK.

Copenhagen, 12th May, 1859.

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—This week, I received your letter of the 4th inst., containing a bank post bill for £30, being my salary for this quarter, for which I desire to thank you.

Since I wrote to you last, I have visited Kjerteminde. I was there on Lord's-day, 1st inst., and held a meeting. It appears that there are not a few, and among them influential men, who wish me to come there again, and deliver some lectures on baptism, in refutation of the discourse of the clergyman. They seem to feel that I suffered wrong, and was not treated as I ought to have been, and they will endeavour to secure the town-hall for me, that I may speak freely and with liberty. I shall go there again, as soon as time permits.

From Kjerteminde I returned to Nyborg, held a meeting there, and proceeded to Zealand and Copenhagen. Lord's-day last, I conducted the meetings here, preached again last night, and shall attend a meeting to-night.

A day or two after having posted my last to you, I received some rather important information respecting the Swedish affair. It is the following announcement in "Tiden," No. 8, of 26th Aug., 1858:—"Death.—August Froling, the one of those in the foregoing number mentioned as maltreated, so-called readers, died the 18th inst., at Skromsta, in Haya parish, Stockholm fcoff. Perhaps he may be put down in the modern history of Sweden as the first martyr," &c.

Time does not allow me at present to

give you any further abstracts from the insertions in "Tiden," and, moreover, I rather think it unnecessary, as you express your perfect satisfaction with the explanation I have given, of which I am very glad.

Should you or the committee think of sending any books to me, I should like to have a Greek and English Testament, bound up together, to be had, I believe, of Bagster, Paternoster-row. With affectionate regards, I remain yours sincerely in Christ,

A. P. FÖRSTER.

[The explanation to which Mr. Förster alludes in the above, refers to his statement of the cruel treatment of which certain Baptist brethren in Sweden were the victims, an account of which appeared in the *Primitive Church Magazine* for December, 1858. That explanation was considered by the London Committee as perfectly satisfactory, and the Secretary conveyed this assurance to Mr. F. This having been done, it is now judged to be best, on the whole, that the matter should not be re-opened, but that the full and complete explanation of Mr. F. should be regarded as its close, unless any new circumstances arise to require another course.—Ed.]

THE AMERICAN BAPTIST MISSIONARY UNION,

Reports as follows upon the churches and baptisms for the year just closed (May, 1859.)

CHURCHES.—According to the last returns,—which are not complete—there are now 313 churches, of which 5, with a membership of 284, are in France; 63, with a membership of 7,120 are connected with

the German Mission; 222, with a membership of about 13,000, among the Karens; and 23 others, having a membership of over 2,000 at other stations. Total membership over 22,000.

BAPTISMS.—About 2,000 have been baptized during the year; 29 in France, 968 in Germany, over 100 among the American Indians, and between eight and nine hundred among the Karens. Thirteen have been baptized at Nellore, and seven at Ningpo.

THE FIRST HINDOO CANDIDATE.

Nov. 25th, 1800. This has been a memorable day indeed. The first Hindoo, named Fakira, came before the church. His answers were ready, simple, and satisfactory. He has for some time heard brother Thomas, at Beerhoom, and is latterly come down to us at Serampore. Brother Carey interrogated him in Bengalee, and afterwards interpreted, as the sisters could not understand all his answers. I can only note down a few questions and answers. Q. How do you expect salvation? A. From the mercy of God in Christ. Q. How came you first to think about God and your soul? A. From hearing Mr. Thomas speak God's word, and the gospel; I thought nothing about it before. Q. If we should not be willing to receive you, what do you intend to do? Will you go back to your old way of living and serve the debtahs? A. No! If you do not receive me, I will take my book, and go about telling the Hindoos of this great Saviour; and if you do not give me anything to eat, God will.—Every one was well satisfied with what he said. The meeting closed with prayer by brother Carey in Bengalee, and by brother Thomas in English.—*Mr. Brunson's Journal.*

STRICT BAPTISTS,

Or a word to those who are so forward to charge them with bigotry.

A WRITER in the New York *Independent* justifies the close communion of Baptists, in the following candid and cogent strain:

"Have they the right of private judgment?—a universal Protestant right. If so, they have a right to believe and profess that baptism by immersion in water is prerequisite to membership and communion. And if we raise a clamour against them for their belief and consistent practice, we become persecutors of them for conscience' sake. We may, if we can, prove them to be wrong; but do not let us compel them to add inconsistency and hypocrisy to error.—Let them practise as they believe. In some respects every church holds to close communion."

Metropolitan.

NORWICH CHAPEL CASE.

A PUBLIC Meeting in reference to this very important business, was held, according to notice, at Keppel-street Chapel, Russell-square, London, on Tuesday evening, May 31, 1859. Mr. S. MILNER presided.

The meeting having been opened by singing, brother Box, of Woolwich, offered prayer.

The CHAIRMAN stated that he had received several letters from brethren who were not able to attend, but who expressed their entire sympathy with the object. The subject is most important,—it has attracted very general attention.

The Chairman then called upon Mr. W. NORRON, one of the trustees, to make a general statement of the case.

In introducing the subject, Mr. N. said, —I have to address you to-night, not so much in the character of a Christian brother, as in that of a fellow-countryman, intrusted with a case connected with the civil law. The attempt is to limit the obligation to the observance of the Lord's-supper, leaving the equally important institution of baptism to be observed or despised according to the caprice of the candidate for communion. Some have gone so far as to say that they would not object to receive a Socinian.

Several cases of a breach of trust of a similar kind have occurred, but in only one other case has a legal opinion been taken. It was in the case of the Byrom-street Chapel, Liverpool, where the pastor endeavoured to introduce free communion. The case being submitted to Mr. Kindersley, he replied—"I am of opinion that the Baptist communicants of the society are entitled to have the use of the chapel confined to a Baptist communion only, and not an open one to any other class of religionists;" and he suggested, as the proper remedy, an information by the Attorney General "praying a declaration that the use of the chapel ought to be confined to a Baptist communion, and an injunction to restrain the minister from admitting as *communicants* any persons who are not Baptists." As this, however, did not satisfy all parties, the joint opinion of Thos. Pemberton and J. L. Knight, Esqrs., was obtained, which was as follows:—"Considering the language of the deed, and the *previous and subsequent usage*, we are of opinion that the use of the chapel for open communion, as stated in the papers before us, is a violation of the trust of the deed of July 30, 1791." This opinion was dated June 14, 1837. The free-communion Baptists, therefore (as they were bound in

honesty to do) withdrew and built a spacious chapel for themselves; and it would have been greatly to the credit of the free-communion Baptists at Norwich if they had followed so praiseworthy and consistent an example.

When Mr. Brock became pastor of the church at Norwich, it was well known not only that it was *strict*, but that *he* had tendencies in another direction. He, however, undertook not to moot the question, but very soon acted as if all such pledges were only given to be broken as soon as convenient. After a time the *heading* of a letter of dismission was proposed to be altered; then a sermon was preached which clearly showed the way in which the wind blew. Subsequently, several were invited to receive the communion at the pastor's house. and then a separate service on the third sabbath in each month was appointed for those to commune who had not been baptized, with any others who might be disposed to join them. On Lord's-day, April 20, 1845, the first of these services was held in the chapel, thereby committing a breach of trust. Some who felt this most deeply protested against it by their absence, and as a reward for their conscientious course, were deliberately excluded.

This continued till 1857, when a person applied for communion who could not be baptized on account of personal affliction, when it was resolved that she should be received as a member, though unbaptized. And now the way having been carefully prepared, it was finally resolved to receive those who had attended the separate service at the usual service on the first Lord's-day. Many others, entirely disapproving of these proceedings, refused to fill up their places, and even a goodly number of open communionists felt so much the injustice of the case, that they protested against it. It happened, however, that there was no church-meeting held for some months, IT NOT BEING QUITE CONVENIENT at that crisis.

Those who conscientiously communed elsewhere, were considered and treated as schismatics. An appeal was made to several ministers in London, who gave it as their opinion that those brethren had broken the law of the church, and therefore OUGHT TO BE EXCLUDED.

This meeting has been called with the view of bringing the matter prominently before the Baptist body; and as the expense cannot be well borne by individuals, and the whole Strict Baptist denomination is especially interested therein, an appeal is confidently made to assist in providing the necessary funds to carry the cause to what we confidently expect will be a successful issue.

The steps already taken and their results are as follows.—

Shortly after the admission of the unbaptized to the usual communion service, two of the trustees, Mr. Wilkin and myself, prepared and submitted a statement of the case for the opinion of R. T. Kindersley, Esq., who replied:—“*I am of opinion that the admission of such persons (the unbaptized) to communion in the chapel in question is a violation of the trusts and purposes upon which the chapel is held. I think it is the duty of the trustees to see that the chapel is appropriated as a place of worship for Baptists; and if the majority of the trustees are in favour of a departure from their trust, the minority have the right to compel the strict execution of it.*”

An earnest protest was then presented to Mr. Brock, signed by forty-two male members of the church, including one of the deacons. To this Mr. B. returned an answer about as childish as could possibly be penned. Having intimated his intention to take counsel with his coadjutors, he said, “When I have done this, I will communicate to you the result, *if indeed we may think it necessary to make any communication at all.*”

In August, 1845, a letter was addressed to each of the trustees, signed by twenty male members of the church, calling upon them individually and collectively to prevent in future the practices and innovations which were then being carried on in the aforesaid meeting-house. The result was a meeting of all the trustees in the vestry of the chapel, on Saturday, Aug. 23, when it was resolved that two solicitors of Norwich should be requested to draw up a case, the instructions for which were subsequently given by one or more of the Norwich trustees. This case, notwithstanding that it strongly leaned to open communion, was laid before Messrs. Bethell and Romilly, who, instead of answering the questions asked, replied as if the enquiry simply was, Whether the minister could be removed for his inconsistencies in the matter of communion. They thought that his conduct was inconsistent, but not so inconsistent as that he ought to be deprived of his office. I then prepared a case for the opinion of J. Romilly, and W. R. A. Boyle, Esqrs., and they decided that it was a breach of trust. Once more it was thought desirable that the case, fully and fairly stated, should be laid a second time before Sir R. Bethell, who having requested that a junior counsel should be associated with him in this re-examination of the case, and Mr. Boyle having been appointed, they both decided *unhesitatingly* that a breach of trust had taken place.

Fortified by these unanimous authorities, I went to Norwich, and at a meeting when the Mayor of Norwich was present, and many others of great respectability, I was treated with the greatest disrespect. "We will not hear you," they said on all sides. In 1857, I went down again, and, seeing the injustice that had been practised toward the legal occupiers of the chapel, I felt, as a matter of integrity, that I ought to interfere.

In conclusion, Mr. Norton observed we want some ready cash and some sureties. Our opponents now say, We shall go on with it, let the cost be what it will. The friends at Norwich engage for £100, I also promise another £100, Mr. Wilkin pledges himself for £50 and another friend for the same amount; and when the general attention of the Strict Baptist body shall be aroused, we hope and believe that efficient aid will come in from various quarters.

At the conclusion of Mr. Norton's earnest and explanatory address, it was evident that he had carried the sympathy of his audience with him.

MR. WILLIS, a member of the church at Norwich, was requested to confirm the testimony of Mr. Norton in a few words. In doing so he said :

The danger is that Strict Baptist chapels generally may be eventually alienated. I feel the injustice very keenly, as I was connected with the Sunday-school when seven years of age, afterwards became a teacher, then superintendent, and a member of the church up to the time of separation.

MR. PALMER, of Homerton, moved the first resolution in an effective speech, and was seconded by MR. WILLIAMSON, in one equally appropriate :—

"That, having heard a statement of the circumstances attending the suit now pending respecting the Baptist Chapel at St. Mary's, Norwich, this meeting is of opinion that the exclusion of the Strict Baptist friends from the chapel, by the introduction of open communion, is a gross violation of their just rights, according to the intention of the trust deed; and highly approves of the steps that have been taken in their defence."

MR. NEWBEGIN, a member and a deacon of the church at Norwich, objected to some parts of Mr. Norton's statements; to which Mr. Norton replied and said, that every effort has been made to avoid the necessity of this final appeal to the law of our country.

MR. SAMUEL VEAL, also from Norwich, wished to speak in support of his friend Mr. Newbegin; but as there was some little demur as to time, he only made one or two general observations.

The resolution was carried by acclamation with the exception of the two gentlemen from Norwich, who held up their hands against it.

The second resolution was moved by MR. HAZLETON, seconded by MR. PELLIS, supported by MR. BONNER, and carried unanimously.

"That, considering the Norwich case to be an aggressive movement upon the trusts of our Strict Baptist churches generally, this meeting strongly recommends those churches and their ministers to support, to the utmost of their ability, the trustees who are carrying on the suit."

A cordial vote of thanks was also passed to the Chairman.

The meeting was enthusiastic. A liberal collection was made at the doors; one warm-hearted friend promised £50, and others smaller sums, to aid this important object.

[The foregoing report is necessarily abridged from the M.S. of an excellent brother, by whom it was supplied.—ED.]

A MEETING in reference to the Norwich Chapel Case was also held on Friday evening, July 15th, 1859, at Bethesda Chapel, St. Luke's. Mr. Anderson, the pastor, presided.

After prayer by Mr. Wilkin, Jun., and a few introductory remarks by the Chairman, Mr. Norton (one of the Trustees,) gave a brief but telling statement of the case.

MR. MILNER, of Keppel-street, moved the first resolution, which was as follows :

"That the account presented to this meeting of the proceedings that have taken place at the Baptist Chapel, St. Mary's, Norwich, affords ample evidence of a violation of the rights of Strict Baptist members of the church, and that the course taken by the trustees, Messrs. Norton and Wilkin in their defence, is worthy of the commendation and support of all Strict Baptist churches throughout the kingdom."

MR. WOODARD, of Ilford, seconded the resolution, which was carried unanimously.

The second resolution was moved by MR. J. BLOOMFIELD, of Soho; seconded by MR. C. BOX, of Woolwich, and carried also unanimously, viz. :—

"That inasmuch as this case, besides being one of oppression towards our Strict Baptist brethren at Norwich, is one amongst many others, of aggression upon chapel property belonging to Strict Baptists, this meeting trusts that a prompt and liberal support will be given in aid of the suit now being carried on in their defence."

The doxology having been sung, the meeting separated.

INCOMES OF THIRTY BRITISH SOCIETIES FOR 1859.

(Fractional sums are omitted.)

British and Foreign Bible Society	£154,906
Wesleyan Missionary Society ...	129,076
Church Missionary Society	122,088
Religious Tract Society	97,898
London Missionary	73,288
Church Pastoral Aid Society.....	43,856
London City Mission	35,778
Society for the Conversion of the Jews	31,305
Baptist Missionary Society	26,513
Irish Church Missions	25,980
Colonial Church & School Society	24,786
British & Foreign School Society	18,252
Colonial Missionary Society	6,803
British Society for the Propagation of the Gospel among the Jews	6,202
Ragged School Union	6,007
Home Missionary Society	5,846
Royal Naval Female School Society	5,536
Congregational Chapel Building Society	4,500
Protestant Reformation Society	4,363
Baptist Home Missionary Society	3,904
Turkish Missions Aid Society ...	3,782
British and Foreign Sailors' Institute	3,481
National Temperance League ...	3,198
Naval and Military Bible Society	3,005
Chinese Evangelization Society...	2,748
Aged Pilgrims' Friend Society ...	2,600
Congregational Board of Education	1,977
Baptist Translation Society	1,912
Irish Evangelical Society	1,855
Trinitarian Bible Society	1,104

The above Societies represent but a portion of the amount subscribed by the Christian public of Great Britain for evangelical and benevolent purposes. But even this portion averages upwards of £16,000 per week, £2,000 a day, and nearly £100 an hour throughout the entire year, both by day and night.

ANNIVERSARY OF THE HILL-STREET BAPTIST CHAPEL, PECKHAM.

PROPOSED NEW CHAPEL.—The anniversary services in connection with this cause, were celebrated on Sunday, June 26, and Wednesday, 29. On Sunday, the Rev. Dr. Steane preached in the morning, the Rev. J. Davis in the afternoon, and the Rev. T.

J. Cole, the pastor, in the evening; Dr. Angus being prevented by illness.

On Wednesday evening, a public meeting was held in the chapel. After a devotional exercise, conducted by Mr. Turner,

The Rev. T. J. COLE briefly addressed the meeting to the following effect: My dear Christian friends, truly we can say, "The Lord hath done great things for us, whereof we are glad." Scarcely a month has passed away, but we have had the privilege of presenting the right hand of fellowship to some new members. The congregations have increased; our Sabbath-school has also increased, and is now conducted by sixteen teachers, every one of whom is a member of the church. We have a tract society, from which fourteen visitors, week by week, distribute some 400 tracts; besides an open-air mission; and some of our young men may be seen, Sabbath after Sabbath, in the fields and on banks of the canal, preaching the gospel, and distributing about 800 tracts every Sabbath evening. We have also been enabled, by the aid of distant friends, to open a ragged-school in a densely populated and low neighbourhood. This school, which contains about 100 children, is now conducted, with one or two exceptions, by members of the church. There is also a service for adults on Sabbath evenings and Tuesday evenings. On the 29th of June, 1856, a small place of worship was opened on this very spot. The church numbered 13, and the congregation averaged about 40. In December, 1856, the people invited me to the pastorate, which I accepted, believing it to be the Lord's hand in the matter. The church then determined to build this chapel to accommodate 250 persons, which was opened April 15th, 1857. In August, 1858, we had to erect a gallery which will seat 80 persons; and now there is scarcely a seat to spare. We have no room to enlarge this building, and have therefore purchased an eligible spot of land in the Park-road, measuring 68 feet by 120 feet, for £180. That sum is nearly subscribed, and we only wait for aid to commence building our new chapel.

The Rev. J. HITCHINGS (of Nunhead Congregational Chapel), then moved a resolution expressive of thankfulness to God for the blessing and prosperity He had vouchsafed to the cause. He wished them God-speed in their labour, and expressed his willingness at any time to come down and assist them.

Mr. HENRY POTTER, Treasurer, seconded the resolution. He remarked that when they commenced their present place of worship, they knew not where to obtain

£100 to pay for the proposed alteration; but had to get nearly £300. They paid nearly all this the first year, leaving only £90 balance, when they incurred a debt of £50 more for the new gallery. No sooner was that paid, excepting some £15 or £16, than they were told they must have a new chapel. The ground was already purchased, and the greater part of the purchase money subscribed.

The Rev. W. BARKER, of Church-street, Blackfriars, moved a second resolution, by which the meeting pledged itself to do all in its power to augment the building fund.

The motion was seconded by Mr. COWELL, the senior deacon, and carried unanimously; after which the pastor closed the evening's exercise with prayer.

Should any of our readers feel disposed to assist in this good work, Mr. Henry Potter, of 65, Farringdon-street, and Temple Cottage, Commercial-road, Peckham, will be very glad to receive their contributions.

Provincial.

THE KENT AND SUSSEX ASSOCIATION.

THIS Association of Baptist Churches has for some years past been in a very enfeebled condition. The brethren composing it, deeply deploring its inefficiency and unwilling that it should die out, met at Tunbridge Wells, on Wednesday, July 6th, to confer on the best measures for restoring it to life and prosperity.

The proceedings were opened by brother Lingley, of Meopham, who fervently invoked the Divine blessing.

Brother Wall, of Rye, presided, and called on brother Isaac, of Brighton, who stated,—"Agreeably to the request of the brethren, made at Hailsham last year, he had written, printed, and circulated, 1500 copies of a paper, appealing to the churches throughout the two counties (holding the doctrines of grace, and practising strict communion) whether the present Association should cease to exist? and asking for a response by their representatives at this meeting or by letter."

There were present on this occasion, representatives and ministers from the churches at Bond-street, Brighton, Bow Green, Crowborough, Deptford, Hailsham, Maidstone, Meopham, Hastings, Rye, Sutton-at-Hone, Sandhurst, Smarden, Matfield Green, and Tunbridge Wells.

Letters in answer to the appeal were also read from the churches at Dover, Chatham, Ebenezer and Queen-square, Brighton, Dacre Park, Woolwich, Town

Malling, and Rehoboth, Tunbridge Wells; several of them expressing their warmest attachment to the Association and earnest prayers for its revival.

After some general conversation, it was resolved,

"That the next meeting (D. V.) be held at Enon Chapel, Chatham, on the last Tuesday and Wednesday in May, 1860. Brethren Wall, of Rye, and Dixon, of Maidstone, to preach on the occasion: in case of failure, the Brethren Saxby and Neville.

In the evening, brother Wyard, of Deptford, preached a warm-hearted and faithful discourse, from the words, "Contend earnestly for the faith."

May the great Head of the church give his approving smile to the effort of his servants, and raise the drooping energies of this Association for the promotion of the truth as it is in Jesus.

THOMAS WALL, *Moderator.*

SHETLAND.

MY DEAR SIR,—I am happy to have to forward to you for insertion in our favourite periodical, the *Primitive Church Magazine*, a record of another baptism on the 21st instant, when *twenty* persons publicly "put on Christ," by cheerfully submitting to the Divine institution of an immersion *in* water, in the names of the Sacred Three, "Father, Son, and Holy Ghost." Including the thirty formerly noticed in your May number, with three backsliders restored, gives us an addition to our former number of *fifty-three*, between the 22nd of May, 1858, and 21st of May, 1859.

We believe this work to be of God, and have reason to think it is still gradually going on, as there are several more enquiring the way to our little "Zion." We do "thank God and take courage," and trust that many of our Christian friends in other countries, who read this notice, will unite with us in supplication to the throne of *sovereign grace*, that *each* of these may become a "light of the world." May *all* prove useful "salt" to society, wherever they may sojourn upon earth. My dear Sir, affectionately yours,

S. THOMPSON.

*Spiggie, Dunrossness, Shetland,
May, 23, 1859.*

P. S.—I may as well notice here also, that during the same twelve months mentioned above, there have been baptized in connection with our other little churches in the North country,—in Sandsting, by brother Young, two; in Sunnisting, by brother Nowat, three.

S. T.

LLANWENARTH.

SINCE the settlement of Mr. Johns among us, in November last, our ancient church has enjoyed the smiles of our heavenly Father in an eminent degree. Our congregations have increased, and our Sabbath-schools improved, and the cause generally much revived, many inquiring the way to Zion, with their faces turned thitherward. On March 27th, we had the pleasure of witnessing *two* candidates following the Lord through baptism—these were the first-fruits of Mr. Johns' ministry here. April 24th, *three* more were added to the church by baptism; May 22nd, *sixteen*; and July 17th, *twelve*,—the candidates varying in age from twelve years to seventy-two years. May the Lord add continually to his church of such as will be saved.

H.

THE NEW BAPTIST CHAPEL AT KINGSTON-ON-THAMES.

THE amount raised by the Sale, on the 5th, 6th, and 7th of July, was £110; making in all, £310 obtained by the steady efforts of the friends in about two years.

BAPTISMS.

HOLT, NORTH WALES.—On Lord's-day, June 26th, after a sermon by Mr. A. Ashworth, of Wrexham, from Judges xix. 30, (last clause), five persons were baptized on a profession of their faith. The congregation was a crowded one, and several appear to have been deeply convinced of their duty to follow the Redeemer in his sacred baptism.

LIVERPOOL: *Byrom-street Baptist Chapel*.—On Sunday evening, the 19th June, after an excellent sermon, preached by Mr. Dawson, in defence of believers' baptism, eight persons were baptized on confession of faith in the Lord Jesus Christ.

Among the number was an aged disciple, who had long been under religious impressions. With truly Christian courage he, previous to his going into the water, publicly declared his reasons for the step he was then taking.

A more interesting service it has rarely been our lot to witness, and we hope, through God's blessing, we shall frequently enjoy seasons which are so encouraging to the whole of God's people.

KINGSTON-ON-THAMES.—Our pastor, Mr. Medhurst, on June 29th, administered

baptism to eight disciples, four brothers and four sisters. May they walk worthily of the high profession they have made, looking to the Strong for strength.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Mr. W. Pope	1	0	0
Providence Chapel, Shoreditch ...	0	9	0
J. Temlett, Esq., <i>Graham's Town</i> ..	10	0	0

PER MR. L. NUTTALL.

Mr. Zair, <i>Birmingham</i>	0	10	0
J. H. H., ditto	0	10	0
Mr. Gregson, <i>Runcorn</i>	0	2	6

PER REV. E. PARKER.

Liverpool.

John Houghton, Esq.	2	0	0
Mrs. Mounsey D.	0	10	0
Messrs. Cearn and Brown	1	0	0
Mr. Underhill	0	10	0
A Friend	0	10	0
Rev. T. Dawson	1	0	0
Mr. John Davies	0	5	0
Miss Rushton	0	10	0
Mr. W. B. Bairstow	0	10	0
Mr. R. H. Brotherton	0	10	0
Mr. Nuttall	0	10	0
Mrs. Hutchins	0	5	0
Mr. James Davies	0	10	0
Mr. William Davies	0	5	0
Mr. Hankin	0	10	0
Mr. Simpson	0	5	0
Mr. James Barlow	0	5	0
Mr. Jacobson	2	0	0
Mr. Abraham Shaw	0	5	0
Mrs. Jones	0	2	6
Mr. Francom	0	5	0
Mr. McWhan	0	7	6
Mr. R. Lewis O., D. & S.	2	0	0
Mr. Matthew Lunn	0	5	0
Mr. Loam	0	2	6
Mr. Marshall	0	10	0
Mr. Hewitt	0	2	6
Mr. John Hewitt	0	5	0
Mr. Ramsay	0	2	6
Mrs. Townson	0	2	6
Mrs. Salisbury	0	2	6
Mr. Shaw	0	0	6
Mrs. Scott	0	2	6
A Friend	0	1	0

RECEIVED FOR BAPTIST TRACT SOCIETY.

James Temlett, Esq., <i>Graham's Town</i>	10	0	0
Rev. W. Cooper, <i>Hampstead</i> ...S.	0	10	0
Mr. W. Pope, <i>Dalston</i> (2 years) S.	1	0	0

THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CLXXXIX.—SEPTEMBER 1, 1859.

Essays, Expositions, &c.

JOHN MILTON ON BAPTISM.

[The illustrious John Milton is known chiefly by his immortal poem, "Paradise Lost." That production has made him monarch of the poetic world. But he was a divine as well as a poet; and the following article taken from his prose works, proves that he was not ashamed to rank among the Baptists.]

UNDER the gospel, the first of the sacraments commonly so called, is BAPTISM, wherein THE BODIES OF BELIEVERS WHO ENGAGE THEMSELVES TO PURITY OF LIFE, ARE IMMERSSED IN RUNNING WATER, TO SIGNIFY THEIR REGENERATION BY THE HOLY SPIRIT, AND THEIR UNION WITH CHRIST IN HIS DEATH, BURIAL, AND RESURRECTION.

OF BELIEVERS. Matt. xxvii. 19: "teach all nations, baptizing them," &c. Mark xvi. 15, 16: "Preach the gospel.....He that believeth and is baptized shall be saved." Acts viii. 36, 37: "What doth hinder me to be baptized?.....if thou believest with all thine heart, thou mayest." Eph. v. 26: "That he might cleanse it with the washing of water by the word." 1 Pet. iii. 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ."

Hence it follows that infants are not

to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word be purified thereby, any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but "the answer of a good conscience" as Peter testifies, of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them.

It is remarkable to what futile arguments those divines have recourse, who maintain the contrary opinion. They allege Matt. xix. 14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It appears, however, that they were not brought to him for the purpose of being baptized; v. 13, "Then were there brought unto him little children, that he should put his hands on them and pray:" neither did Christ baptize them but only put

his hands on them, v. 15. Mark x. 16: "He took them up in his arms, put his hands upon them and blessed them." Seeing then that they were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of the Lord's-supper. Let the church, therefore, receive infants which come unto her, after the example of Christ, with imposition of hands and benediction, but not with baptism. Again, they remind us, that "*of such is the kingdom of heaven.*" Is this to be understood of all without distinction, or only of such as shall subsequently believe? How perfectly soever God may know them that are his, the church does not know them; what they are in the sight of God is one thing, and what they are by church privilege is another. It must mean, therefore, *of such* in respect of simplicity and innocence: whereas neither simplicity nor innocence, although they may be predicated of little children, can properly be attributed to infants who have not as yet the faculty of reason; neither does it follow, that because any one is an inheritor of the kingdom of heaven, he is, therefore, admissible to every religious sacrament; or, that because he is included in the covenant, he has, therefore, the right of participating in such signs and seals of that covenant as demand the exercise of mature faith and reason. For the thing signified in the supper of the Lord, appertains no less to infants than the thing signified in baptism; and yet infants are not admitted to the former rite, although they were admitted to the pass-over which held the same place in the former dispensation as the Lord's-supper in the present. Hence, by the way, we may perceive how weak it is to reason as follows: Baptism has succeeded to circumcision; but infants were circumcised, therefore, infants are to be baptised. Seeing that it is equally certain that the Lord's-supper has succeeded to the pass-over, notwithstanding which infants, who were admitted to the latter rite, are not admitted to the former.

They argue, again, that as it is said, "we were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 2, infants must be included in the general expression. I answer that, "all did eat the same spiritual meat, and did all drink the same spiritual drink," ver. 3, 4, yet that infants are not on this ground admitted to partake of the Lord's-supper.

They lay much stress likewise on Gen. xvii. 7, "I will establish my covenant between me and thee, and thy seed after thee, in their generations." No one, however, will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham *in their generations*, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants, ver. 8, and that infants are commanded to keep the covenant, ver. 9. Again, Acts ii. 39: "The promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." *Your children*, that is, as they understand it, your infants; in other words, God calls those who cannot understand, and addresses those who cannot hear; an interpretation which can only have proceeded from the infancy of reasoning. Had these commentators but read two verses farther, they would have found it expressly stated, *they that gladly received his word were baptized*; whence it appears that understanding and will were necessary qualifications for baptism, neither of which are possessed by infants. So also Acts viii. 37: "If thou believest with all thine heart, thou mayest" be baptized; whereas infants, so far from believing with all their heart, are incapable of even the slightest degree of faith. With regard, however, to the text on which they insist so much, "*The promise is unto you and to your children,*" if they had attended sufficiently to Paul's interpretation of this passage, Rom. ix. 7, 8, they would have understood that the promise was not at all the *seed of Abraham* according to the *flesh*, but only to the *children of God*, that is, to believers, who alone under the gospel are the *children of the promise* and are *counted for the seed*. But none can be considered believers by the church, till they have professed their belief. To those, therefore, to whom it does not appear that the promise was ever made, the church cannot with

propriety give the seal of the promise in baptism.

Again : they allege the analogy between baptism and circumcision, which latter was performed on infants. Coloss. ii. 11, "in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with him in baptism." In the first place, there is no other analogy between being *circumcised* and being *buried with him in baptism*, than that which exists among all sacraments by which the same thing is signified, the mode of signification being different.

But, secondly, why is it necessary that things which are analogous should coincide in all points ? Of circumcision, for instance, women were not partakers ; in baptism they are equally included with men, whether as being a more perfect sign, or a symbol of more perfect things. For circumcision, although "a seal of the righteousness of faith," Rom. iv. 11, 12, was such only to Abraham, who being uncircumcised had already believed, and to others who should believe in like manner ; not to his posterity, who in after-times were circumcised before they were of an age to exercise faith, and who, consequently, could not believe in the circumcision. To them it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed, of the remission of sins, of sanctification ; finally, a sign of our death and resurrection with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law, (Gal. v. 3,) which was a service of bondage, and a school master to bring its followers to Christ. Through baptism, on the other hand, we are initiated into the gospel, which is a reasonable, manly, and in the highest sense free service. For under the law men were not merely born, but grew up infants in a spiritual sense ;* under the gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous con-

ditions of knowledge and faith ; whereas in circumcision all conditions are omitted, as unnecessary in the case of servants, and impracticable in that of infants. Lastly, circumcision was performed not by the priests and Levites, but by the master of a family, (Gen. xvii.) by the mother, (Exod. iv. 26,) or by any other person, a surgical operator for instance ; whereas baptism, according to our opponents themselves, can only be administered by a teacher of the gospel ; and even those who hold a wider opinion on the subject, allow that it can only be performed by a believer, and by one who is neither a new convert, nor unlearned in the faith. To what purpose is this, unless that the person to be baptized may be instructed in the doctrines of the gospel ? which in the case of infants is impossible. There is, therefore, no necessary analogy between circumcision and baptism ; and it is our duty not to build our belief on vague parallels, but to attend exclusively to the institution of the sacrament itself, and regard its authority as paramount, according to the frequent admonition of our opponents themselves.

They contend, however, that circumcision was "the seal of the righteousness of faith," (Rom. iv. 11, 12,) notwithstanding which infants were circumcised, who were incapable of belief. I answer, as above, that it was indeed the seal of the righteousness of faith, but only to Abraham, and to such as after his example believed being yet uncircumcised. In the case of infants it was a thing of entirely different import, namely, an outward and merely national consecration of the external service of God, and, by implication, to the Mosaic form of worship which was in due time to be performed.

Lastly, it is urged that the apostles baptized whole families, and consequently infants among the rest. The weakness of this argument is clearly shown by Acts viii. 12 : "When they believed..... they were baptized, both men and women ;" infants not being included. Chap. xvi. 31—34 : "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house : and they spake unto him the word of the Lord, and to all that were in his house ; and he took them.....and was baptized, he and all his, straightway..... and he rejoiced, believing in God with all his house." Here the expression *all his*

* The best of them, as St. Paul saith, was shut up unto the faith under the law, their schoolmaster, who was found to entice them as children with childish enticements. But the gospel is our manhood. *Apology for Smectymonians.*

house, obviously comprehends only those who believed in his house, not infants; therefore, those alone unto whom they spake the word of the Lord, and who believed, were baptized. The same is evident from xi. 17, "Forasmuch, then, as God gave them the like gift as he did unto us who believe,"—chap. xviii. 8: "Crispus.....believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized." Even the baptism of John, which was but the prelude to that of Christ, is called "the baptism of repentance," Mark i. 4, and those who came to it "were baptized, confessing their sins," Matt. iii. 6, whereas infants are incapable either of repentance or confession. If, then, infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance, and faith, before it can be received?

IMMERSION. It is in vain alleged by those who, on the authority of Mark vii. 4, Luke xi. 38, have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them.

[The above is taken from a "Treatise on Christian Doctrine," by John Milton, which for nearly a century and a half was supposed to be lost, but which was discovered in the Old State Paper Office, Whitehall, towards the close of the year 1823. It was translated from the original Latin by Dr. Sumner, Bishop of Winchester. The foregoing, from chap. xxviii. p. 404—410, (Bohn's edition) sets at rest the long agitated question, "Was Milton a Baptist?"—Ed.]

THE SAINTS' LOVE TO THE LORD.

BY THE REV. G. BARKER.

"O love the Lord, all ye his saints:" PSA. xxxi. 23.

Love, while the most beautiful, is the most powerful of Christian graces: it is an equisite ornament and an irresistible force. Like the spreading light, it proclaims its own existence, and cannot dwell in secret, unseen, unknown. As soon may we confine the beams of the sun as hinder love from betraying the place of its retreat, when it trembles or burns in the breast. The exclamation in the above text illustrates this. Obviously it was because the heart was full that the lips spake. The Psalmist's mind was so overwhelmed with a sense of the Divine excellency, that his soul was on fire, and to restrain utterance was impossible. Such always is the power of love to God when it glows in the heart: thus completely does it enthral its subject, and rivet every power of mind and body in gladsome captivity. Let us examine it, its nature, sources, and laws.

FIRST, THEN, WHAT IS IT? This question is somewhat difficult to answer, and we know that in attempting an answer we may "darken counsel by words without knowledge." Emotions can be more readily felt than described. It is no easy task

to analyse them; to reduce a compound emotion to its elementary parts that these may be separately examined. But why attempt it? Because it is of the utmost importance that we should have a correct idea of every duty we owe to Jehovah, even though it be purely one of the affections. Till rightly understood it cannot be rightly rendered. We may surround anything with mysticism till it assumes an untrue value in our estimation; as reasoning may seem profound only because it is dark; as arguments may be unanswerable by being incomprehensible, as a hill appears higher when a cloud hangs on its brow;—so till we really understand the nature of love we may suppose ourselves to possess abundance when we have but little. The love which the saint has for his Lord, is a compound of complacency and sympathy, resulting in desire.

1. **Complacency;** satisfaction, approbation, pleasure. There is complacency when, after wandering from one object to another, seeking rest and finding none, the eye at length rests on God with a feeling of perfect satisfaction and

repose, feeling that here is all that could be desired, that no wish now is ungratified, that nothing, nothing can be coveted, except to *remain* in rapt gaze on the unspeakable excellency. This, however, is not by any means universal: I more than fear that many of us know nothing of it. You love sin; God hates it, forbids it, has the power to enforce obedience to his will, and punish the noncompliant. You cannot rejoice in such opposition to your inclinations; you cannot feel pleasure in the character that so contradicts and condemns your own. No, this complacency in God is the attribute of "*saints*" only; the holy ones, those who are like God, who love and hate the same things that he loves and hates. Not that these were never sinners like the rest; for once they were "darkness," "the children of wrath even as others." Then they could not "rejoice in the Lord." They trembled in affright "at the remembrance of his holiness," as they saw him bow the heavens and come down, to utter his fiery law. But now they see Him in a new aspect, from a new point. They see his glory now, as it beams in the face of his Son; they behold him no longer only as he appears on Sinai's top, but as he appears in the gift of Christ, and as being themselves "found in Christ." They tremble not now to contemplate his unflinching justice, for in Christ they see justice and mercy harmoniously blending in the great work of human salvation. Thus, love produces complacency in their God.

2. *Sympathy*, fellow-feeling, oneness of thought and affection. Such sympathy the saint has with God; harmony of sentiment; so that there is no clashing, no unpleasant jar when the two are together; what one seeks the other approves, what one condemns the other abhors. This is sympathy with God, then, when we regard anything with the same thought, views, emotions with which God regards it; when we can stamp every act and law of God with our heart's approval. There can be no love to Him without this spirit; two cannot "walk together except they are agreed," how much less can there be *love* where there is a disapproval of each other's spirit, words, and ways? The very work of the Holy Ghost is to produce this harmony of heart with the Divine; and this harmony is an essential

part of love. And now it is easy to see in what these two will issue; in an attraction towards God, a panting to be near Him, an intense desire to be joined to Him, a longing till he can be claimed as the soul's portion.

Thus, by having examined this love a little at length, may we, perhaps, be better able to say whether it dwells in us or whether we have a name to live while dead. Thus, also, may we see what an all-powerful force it *must necessarily* be where it dwells, laying hold of the very sap and stamina, (so to speak,) of our natures, captivating *every* power, and swaying the *whole* man by its gentle, yet restless energy. We enquire,

II. WHENCE IS IT? We ask this question, because plainly none are born with it, because we see thousands who have it not; and in one sentence we reply, It is divine. "We love him *because* he first loved us;" not that his love to us is merely the argument that persuades us to love him, but that it is also the spring, the source out of which our love is produced. To produce love we must bear in mind that three things are indispensable;—a view calculated to excite it; the power of beholding that view; and the capability of being moved by it. Of each of these agencies, in begetting in the mind love to God, we predicate a heavenly birth.

1. *The view that excites it is divine*; for it should be remembered that it is contrary to the very nature of love that it should be kindled in the heart by a sudden exertion of *power*. The Christian can say, "I love God, *not because I am compelled by mere power*, but because to me God is *truly lovely*." This he himself has given me both to see and feel. I have such a view of him before my eyes, that my heart is enraptured by it; *I cannot but love him!*" But no mortal, nor angel, ever devised that view; none but God himself could. It is divine. It is the view we have of God in the manifestation of his Son. The moment when we first loved God, was when we first saw the excellency and all-sufficiency of Christ, and were enabled to rejoice in him as ours. In the gift of Christ; in his suffering, death, and intercession; in the mercy that redeemed us by his Spirit, who broke our yoke and burst our bonds; in the goodness that

has hitherto forborne, pardoned, blessed; in the combination of mercy, holiness, power, and wisdom, to save our guilty souls, we have the Divine work that excites our love to God. But the work is divine. It was wrought by the great Ruler of heaven only. Nothing of the work of man has entered into it. Now, bearing that view in mind, we aver concerning it, that divine also, is,—

2. *The power of beholding it.* However lovely an object may be, it calls forth no corresponding emotion, if one is unable to see it. Even the glory of God in the face of Christ cannot be perceived by those over whose soul the veil of darkness is cast; and spiritual blindness is the native condition of all; "darkness hath covered the earth, and gross darkness the people." Thousands hear the gospel daily, in whom it excites neither admiration, gratitude, nor pleasure. Why? because they perceive not its excellency or necessity. To them it is simply an oft told tale, having no connection with, bearing on, or charms for them. And such once were those, who now are "saints in Christ Jesus." What hath made us to differ? Each must answer, "by the grace of God I am what I am." The miracle-worker hath been here; the eyes of the blind have been opened; the Spirit of God has removed the scales from our vision; "He who commanded the light to shine out of darkness, hath shone in our hearts, and given us the light of the knowledge of the glory of God, in the face of Jesus Christ." He hath taken of the things of Christ and shown them to us. Thus, at this point also, we see the divinity of our love for God. Now, still bearing in mind the view that excites our love, we assert that divine also is,—

3. *The capability of feeling it.* There is a lovely object, three men are looking at it, but with very different emotions. The first has defective eyes, he cannot see its excellency at all, the figure only calls up in his mind aversion: the second sees its beauty, but it calls up no emotion, for his heart is callous, and no scene can soften or touch it: the third sees, and is charmed, his heart is touched, his soul is melted, that spectacle entrances and bends his whole nature; he is irresistibly drawn towards it. *His heart was tender.* Now with regard to divine things, the

heart of man is not naturally thus tender; it is a hard, a "stony heart." Paul has described our native state in two words, "past feeling." Nor is it in the power of man to change the heart; no appeals of the gospel can soften it; no mere spectacle, however excellent, can touch it. What then? Whence this power of the saint to feel and be moved by the attraction of the cross? Again, have we to say, it is Divine. This also is the finger of God; this also is the Spirit's work. Yes; all, ALL is of God! How truly it is said, "By grace are ye saved!" how truly, "We love him because he first loved us." With what force are we made to feel, that, from first to last, our salvation is altogether an expression of free grace, and Divine sovereignty! Thus, are we bound to confess, and do it with joy, that the love we feel for God, he himself has produced. We ask,—

III. WHAT ARE ITS LAWS? How is it regulated? How is it increased or diminished? And how does it act?

1. *It is increased by communion with the lovely.* The Holy Spirit employs the same means to strengthen, as to produce it. It is made to deepen and enlarge as our hearts are brought into contact with Christ. The more we see of his glory and excellency, under the influence of the Spirit, the more we love him. John loved much, Mary loved much; but these two had a keen perception of his loveliness. They saw more in him than others did; they understood him better than others did; they entered more completely into his views, feelings, and work than others did; they held closer fellowship with him than others did; and they loved him more than others did. Thus is it ever. The Spirit makes the presence of Christ with the soul, to increase the soul's love for its Saviour.

2. *It is the strongest force to which a man can be subject.* Every man is under the government of his heart. All his powers, bodily and mental, are the slaves of his dispositions. This is the law of human nature; and one which operates beautifully, under Divine grace. Love is the mightiest of the heart forces. No other can equal it in power of endurance or strength; and the love of God is the strongest love. Where it dwells it "constrains us"—shuts us up to one course of action. We might expect this: a love

so Divine in its origin, the offspring of the Spirit; the *only* emotion that feeds on the *highest* excellency: this must be mighty. If mere *human* love can stimulate us as nothing else human can, to self-denial, exertion, suffering, even to death; then what an incalculable force must *Divine* love exert on the man in whom it glows; a love doubly Divine, as it is produced by Divine influence, and terminates on a Divine object!

3. *It is the best regulator of action.* Love works towards and for its object, keeps its eye on it, consults its desires and welfare. Hence the brother's love is the pledge of the sister's protection; the husband's love is the guarantee of the wife's happiness. So when we love God, this prompts us to seek in all things his glory; we become the guardians of his interest; we seek to imitate him. Love guides us to his word, that we may learn, then do, his will. No other attribute we have could do this,—no other supply the place of love.

Now, observe, first, *How largely saints are indebted to God!* Not all who call themselves Christians can comfortably sing—

"A debtor to mercy *ALONE*."

They are saved by mercy, that they confess; yet not *all* by mercy; some, however little, by *their* improvement of grace (a misnomer for what is intended as an improvement *upon* grace.) They have no difficulty with the atonement, *that* is undoubtedly Divine; so far salvation is certainly the work of God; but then faith, gratitude, love, surely these are within the capacities of man? No; not so. We have seen that not only are we indebted entirely to the grace of God, for the atonement through which we are accepted, but equally so for the ability to see it, its necessity and excellency; for the faith that lays hold of it, and the love that we return for it. We may be grateful but not self-gratulatory. No place is left us, except prostration before the throne crying, "Not unto us, O God, not unto us, but unto thy name be all the glory." Second: *How comfort is lost and the church enfeebled*, not because God hath forgotten *you*, but because you have forgotten *Him*. You say, "I am in such trouble, I am afraid I don't, and never did, love God," but were you not once in

raptures, your heart so full of love that you cried, "O love the Lord, all ye his saints?" How can you say you never loved God? "Ah, but that is long ago, I was young then, I did not know how much evil I had in me then; I am afraid I was deceiving myself." No such thing; you never were nearer right in all your life than you were then. Now where were you at that time? Why, you had just given your heart to Jesus; his Spirit had just shown you for the first time his transcendent excellency, and you were so enraptured with the view, you gazed long, and the longer you gazed the more you loved. You lived in holy, intimate, and delightful fellowship with him. By and by, however, the cares of life and pleasures of time began to divide your attention with the Saviour, then love to him became cool, and you called your first ardour "youthful enthusiasm;" and this is how Christians lose their comforts, and then they expect to regain them by mourning, lamenting, and looking within themselves. It will not do. You can have them back only as you received them at first;—by "looking unto Jesus." It will be when you return as at first, to holy and close communion with him that your drooping comforts will revive, and your evidences become bright. *This shows us too how the church is enfeebled*; and it is so. Numbers of our churches are as sound asleep as the dead in their graves. The death-shriek of heathen-millions never reaches them; they care nothing for their mission, they do nothing for Christ; the gospel is folded in a napkin, and buried—

"The banner unlifted, the trumpet unblown."

Imbecility, inconsistency, instability mark them. The second advent, the dawn of judgment-day, would scarcely rouse them! "Are these the Lord's doings?" No; it is that the Lord's people have left their first love. Did that remain, the church would be mighty still. Oh may the Lord revive us again, and cause us to repent and do our first works.

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Come, shed abroad a Saviour's love,
In these cold hearts of ours."

Leighton Buzzard.

THE COMMON ENGLISH VERSION:—THE WORD "BELIEVE"

THE Greek verb *pistuein*, answering to the Greek noun *pistis*, *faith*, or *trust*, has three meanings: first, to *believe* a thing to be true, or a person to speak truth; secondly, to *confide*, *trust*, or *place faith* in a person or thing; and thirdly, to *intrust* a thing to a person. The English verb *believe*, as commonly used by lip and pen, does not mean to *trust* or *confide in*, but only to believe that a person speaks truth, or that a thing is true: that is, it expresses only the first of the three meanings of the Greek verb *pistuein*. Again: instead of having the same likeness to the noun *faith*, as *pistuein* has to *pistis*, *believe* is quite a different word in form from *faith*, and does not shew that it has reference to *faith*, as *pistuein* often shows, by its form, that it has to *pistis*. Whenever, therefore, the Greek verb *pistuein* means to *put faith in*, and corresponds in meaning to the noun *pistis*—*faith*, the verb to *believe* has these two defects as a translation of *pistuein*: first, it does not, in common use, mean to *put faith in* a person or thing at all; and secondly, if it is known often to have that meaning in the English translation, it nevertheless often conceals the connection of a passage. Thus, as Dr. Trench, Dean of Westminster, remarks, by the use of *believe*, as the translation of *pistis*, in the last verse of the tenth chapter of Hebrews, instead of *faith*, which is the translation of *pistis*, in the first verse of the next chapter—"Now faith," &c., "the loop and link connecting" the two chapters "has been dropped in our version, and the most natural transition obscured;" that is, the transition from the words, "we are of them that *believe*" (properly—*have faith*) "to the saving of the soul" to the words, "Now faith," &c. (See Dr. Trench's work "On the Authorised Version," &c., second edition, 1859, p. 89.)

Dr. Trench thinks that the reason why the verb *believe* was used by the translators of the English Scriptures, instead of some verb expressing the exercise of faith, was because we have no verb, such as—to *faith*, answering in form to the noun *faith*, just as *pistuein* does to *pistis*. His words are:—"While *pistis* is 'faith,' and

pistos 'faithful,' when we reach *pistuein* there is no proceeding further in this line; we betake ourselves perforce to 'believe,' a word excellent in itself, but with the serious drawback, that it belongs to quite another family, and stands in no connection with 'faith' and 'faithful' at all." It is true that it has this defect, but this is surely far from being its chief defect. The word *believe*, instead of being "excellent in itself" as a translation of *pistuein*, has a strong tendency to mislead men, even as to the way of salvation. For since that word, as used in common life, means simply to *admit a thing to be true*, it is of necessity understood to have that meaning when met with in the New Covenant, unless the reader has been told that *believe* is sometimes used *there* in the unusual sense of *put faith in* or *trust*. And even if he do know this, he cannot perhaps tell *where* it is used in this sense; or he has at the least to use an effort to force his mind to attach to the word a meaning which it does not convey in common life; and even then, perhaps, he does not realize the full meaning of the passage, till he substitute for *believe* a better word. But even this is not the full extent of the evil, for a very considerable number of those who expound the English Scriptures teach the people that to *believe*, in the sense of merely admitting the *truth* of what is taught in the New Covenant, if that admission be combined with moral life and a certain form of religious worship, is all that is *necessary* to salvation; and the word *believe* enables them, with the full appearance of correctness, to adduce in proof of this passages which, in the original, express not merely *assent*, but *trust* and *faith* for salvation, in what is assented to.

Neither is Dr. Trench quite correct in saying that we must betake ourselves "*perforce*" to the word *believe*. English translators have probably been led to use it by following too closely Latin versions of the New Covenant, rather than by the *impossibility* of finding a more correct translation and mode of expression than *believe in* and *believe on*, in the sense of *place faith in* or *on Christ*," &c. It is

true that such expressions as *put* or *place faith* or *put confidence* in Christ, are too long to sound well; but if choice had been limited to these and the unmeaning expression *believe in* or *on*, it must be admitted that it would have been a duty to make clear the way of salvation, and to tolerate awkwardness of expression rather than leave men, from obscurity, to the danger of fatal error.

But there is another means of meeting the difficulty which answers almost every end which can be desired. It is remarkable that the word *faith*, though it occurs so often in the English version of the New Covenant, occurs only once in that of the Old,—Deut. xxxii. 20; and that it is used there in the sense of *fidelity*:—"They are children in whom is no faith." Yet the state of heart which is represented by *faith* is referred to almost as often in

some parts of the Old Covenant it is in the new. But the fact is, that in the Old it is chiefly expressed by the English words *trust* and *to trust*, as will appear at once by referring to those words in a concordance of the Old Covenant. Now if the expression *to trust in*, were used instead of the expression *to believe in*, and the word *trust* instead of *faith*, in the New Covenant, all the defects of translation already mentioned, and some others also, would be removed. It is most desirable, for instance, that the translations not only of *pistuein* and *pistis*, but of *pistos*, *apistein*, *apistos* and *apistia*, should have the same family likeness in English as these words have in Greek. The following table will show to what an extent this is practicable by using *trust* instead of *faith*.

	Present renderings.	Possible renderings.
<i>Pistis</i>	faith	trust.
<i>Apistia</i>	unbelief	distrust.
<i>Pistos</i>	{ faithful, sure	trustworthy, trusty.
	{ believing, believer	trusting, trustful, truster.
	{ faithless	distrustful, trustless.
<i>Apistos</i>	{ unbelievers, or they who believe not infidel.	distrusting, those who trust not, or have not trust.
	{ to believe	believe.
<i>Pistuein</i>	{ to believe in or on	trust in.
	{ commit to, or commit to one's trust	am intrusted with.
<i>Apistein</i>	believe not	trust not.

Pistuein, when used in the sense of *to believe true*, can scarcely be said to be connected in *meaning* with the rest of these terms. *Trust* does not convey that meaning, but, with this exception, it appears that some form of the word *trust* will secure as complete uniformity and accuracy of rendering as it is possible to hope for. The unaccustomed ear would undoubtedly object at first to the use of *trust* instead of *faith*, in the New Covenant, although it is so familiar with its use in the Old; but this *protest* would rapidly diminish in strength, and at length pass away, and the immense gain of making known to men clearly what constitutes the turning point of salvation, would be gained, without the surrender of aught but a familiar sound.

The following passages will illustrate the effect as to *clearness of meaning*, as compared with the common translation.

Mark xvi. 16:—"He who shall trust

and be immersed shall be saved; but he who shall not trust shall be condemned."

Rom. iv. 5:—"But to him who works not, but trusts on him who justifies the ungodly, his trust is counted in order to righteousness."

Gal. ii. 16:—"Even we trusted in Christ Jesus, in order that we might be justified through trust in Christ, and not through works of law."

Gal. iii. 22:—"But the Scripture shut up all under sin, in order that the promise, through trust in Jesus Christ, might be given to those who trust. For before the [object of] trust came," &c.

It may be somewhat difficult to decide *sometimes* whether *pistuein* is used in the sense of *to believe the truth* of what is said, or of *to trust*; but whenever the prepositions *in* or *on* follow *pistuein*, these determine its meaning to be that of *trust*. For instance, it has clearly that meaning in

numerous passages in the gospel of John, such as the following.

John iii. 15:—"That everyone who trusts in him should not perish," &c.

John iii. 18:—"He who trusts in him is not condemned," &c.

In the above two passages, the Greek preposition is *eis*, in Rom. iv. 5, it is *epi*. In Mark i. 15:—"Trust in the gospel," or in the good tidings, the preposition is *en*.

In most cases where *pistuein* is followed by a dative case without a preposition, it may probably be rendered *trust* more accurately than *believe*; as in John iv. 21:—"Woman, trust me." Chap. v. 46:—"If ye had trusted Moses, ye would have trusted me." Chap. x. 28:—"If ye trust

not me, trust the works, that ye may know and *believe that*," &c.

When the Greek *hoti*—*that*, or an accusative case, follows *pistuein*, as in John xi. 26—"Believest thou this?" the fit translation is *believe*. When *pistuein* stands alone, without preposition, case, or "that" following, the context and other evidence must decide whether it is used in the sense of *believe* or of *trust*.

One of the things most needed in religious phraseology is a better term than *believer* to denote one who has saving faith. *Truster*, though unfamiliar, would be much more correct. *One who trusts*, in the singular, and *the trusting*, in the plural, would express the true meaning.

WILLIAM NORTON.

STRICT BAPTISTS AND THEIR OPPONENTS.

STRICT Baptists are frequently assailed by frivolous objections, and equally frivolous questions on the subject of communion. The parties who assail them rarely or never ask what is the doctrine of the New Testament, or what is the law of Christ upon the subject? They are aware that here they have nothing solid whatever on which to place the sole of their foot. Nor are they very solicitous to confine themselves to such *narrow ground*, their views being much more *liberal*, greatly more *charitable*, than anything to be found among the commandments of Christ or the proceedings of the apostles. Practically considered, Robert Hall is a far greater authority with them than the Saviour himself; hence the law—"He that believeth and *is baptized* shall be saved," is, for all working purposes of *their church*, superseded by the new rule—"He that believeth and *is not baptized* shall be saved." They take upon themselves to set up an authority in a grave particular in opposition to that of Christ, and then they exclaim, "See how liberal we are!" True, they are liberal enough to dispense with a Divine requirement, and they are rewarded in return with a large amount of the honour that "cometh from man."

Serious Christians, however, will neither envy nor desire that honour. It is artificial, unsound, and earthly. Far better is it to walk with a faithful *few* than with an unfaithful multitude. "Strict"

obedience to an ascertained law of Christ, even should the world forsake us, is infinitely to be preferred to a breach of that law, though the world's wealth should honour the deed. "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22.

But the opponents of Strict Baptists bring against them, among lesser ones, the following specious objections. They urge,

I. That baptism is not a question of church communion.

What do they mean by this objection? If baptism be not connected with church communion, why then was it appointed at all? What besides could have been its object? If it had not to do with the communion of the church, with what had it to do? If viewed as a declaratory act, or an initiatory rite, what did it declare, or to what did it initiate, but principles of a certain ecclesiastical community, upon which, when publicly avowed, their common communion with each other and their Divine Master was to be based? Short of this, baptism would be meaningless or absurd; but this avowal is an avowal of communion on principles acknowledged by them all, and the declaratory or initiative rite became to all intents and purposes a term of that communion. To say that this rite had to do with *the world* would be an unworthy evasion, for repentance and faith were conditions of its administration, (Acts ii. 38; viii. 37);

but if it belonged to *the church*, then one of two things must have taken place inevitably: it must either have preceded or followed communion. If baptism *preceded* communion, it practically operated as a condition or term of that communion; but if it *followed* communion, then we concede that it was *not* that term or condition of communion, inasmuch as the one was enjoyed without submission to the other. But will the parties who contend that it was not a term of communion, point out a *single instance* from the New Testament in which it *followed* that communion? Will they furnish *one solitary case* in which parties were admitted to the Lord's table who had not *first* been baptized? If they cannot (and we challenge them to the proof), then it follows that baptism, according to New Testament practice and precedent, is a term of communion. It preceded that communion in every known instance, and from its ceremonial position must have operated as a term to its privileges. Nothing can refute this conclusion but to furnish a case from which *it can be proved* that communion at the Lord's table preceded baptism or was tolerated without it. When this shall have been done, *but not before*, baptism will be no longer a term of communion.

II. The opponents of the Strict Baptists object that there is no proof that the apostles were baptized.

Without insisting upon the ignorance of the baptism of the apostle Paul (Acts ix. 18), which this objection implies, it may be remarked that, apart from the contradiction of supposing that the apostles would enjoin a baptism upon others to which they had not submitted themselves, it may be properly asked in reply, If the apostles were not baptized, why should any person be?—if the apostles themselves went through the earthly church to the heavenly glory without being baptized, why require baptism at all? Why not dispense with it altogether? If it were not required in the case of the apostles, why require it in *any* case? Why make it binding at all, if the apostles, the great founders and teachers of the church of God, were not bound by it themselves? Or are we to entertain the absurdity that it is binding on some, but not upon all?—that though one apostle, and he “not a whit behind

the very chiefest,” was baptized, yet the rest were excused?—and that where a Paul acknowledged a duty, Peter and the other apostles admitted no duty at all? Is this one-sided partiality—this law for some and no law for others, the rule of the gospel? Can such an unequal administration be held up to the world as the administration of Christ? To what lengths of folly—to what miserable subterfuges will not men betake themselves when once they depart from the plain words of Scripture! Upon the history of such men the fearful description may be written—“Ever learning, but never able to come to the knowledge of the truth.”

The objection proves too much, and, consequently, it proves nothing. To suppose that the apostles should go forth and teach what in their own persons they had never practised, would be to charge upon some of the most holy men the earth ever saw a direct contradiction, and one fatal to their character as men divinely inspired. For if baptism had been dispensed with in their own case, with what propriety could they insist upon it in others? Yet it is evident that they did enjoin it upon those who believed. (Acts ii. 38; viii. 36; x. 47, &c.) And it is all the more remarkable, that when Paul went to Ephesus, and found disciples there who had been baptized, but not with a proper knowledge of the gospel, they were baptized a *second time*. (Acts xix. 1–5). Is it possible that men who had not been baptized themselves, would attach so much importance to the ceremony in others? It is, to say the least, a strong improbability, if not an absurdity upon the face of it, and involves a contradiction of no mean character. It proceeds upon the assumption that, though the great Master of the apostles, Christ himself, regarded baptism as indispensable to “fulfil all righteousness,” by being baptized in the Jordan, yet in the case of the apostles there was no “righteousness” whatever to fulfil, therefore they were not baptized. We read that he left his people “an example, that they should follow in his steps;” but here is an act in which the disciples are *not* required to be as their Master, nor to “follow in his steps” at all! And why claim an exemption?—why contend that the apostles were not baptized, when Christ himself, their Lord and Master, was baptized beyond all

question? Simply that men who quarrel with the communion of the New Testament may have a loop-hole through which to escape from a paramount duty. "O

my soul, come not thou into their secret! unto their assembly, mine honour, be not thou united!"

(To be continued.)

Fragments and Choice Sayings.

JUSTIFICATION.

There is nothing more certain than this, that as to justification from the curse of the law, God has rejected man's righteousness, for the weakness and unprofitableness thereof, and hath accepted in the room of that, the glorious righteousness of his Son; because indeed that, and that only, is universal, perfect, and equal with his justice and holiness. This is in a manner the contents of the whole Bible, and, therefore, must needs be more certainly true. Now then, Mr. Pharisee, methinks, what if thou didst this and that, while thou art at thy prayers, to wit, cast in thy mind what doth God love most? and the resolve will be at hand. The best righteousness, surely the best righteousness; for that thy reason will tell thee: This done, even while thou art at thy devotion, ask thyself again, but who has the best righteousness? and that resolve will be at hand also; to wit, he that in person is equal with God, and that is his Son Jesus Christ; he that is separate from sinners, and made higher than the heavens, and that is his Son Jesus Christ; he that did no sin, nor had any guile found in his mouth; and there never was any such as he in all the world but the Son of God, Jesus Christ.—*John Bunyan.*

MAMMON IN THE HOUSE OF GOD.

"The evil has entered the temple of religion, and counteracted in a fearful degree the oracles of the living God. In the immediate presence of Him who is 'no respecter of persons,' mammon worship in numerous forms is tolerated and admired. Even in that sacred circle, what is man apart from money? The solemn voice of religion is too frequently stifled by the 'property qualification' of a system which apportioned the seats of honour according to a graduated scale of contribution. Pay five guineas and you may sit up here in a good place: pay one and you can go lower down: pay nothing and

your place is yonder among the 'free seats' where the rheumatism and the tooth-ache are the penalty incurred by poverty in the house of God! (see James, chap. 2.) Again and again have I been disgusted, when on various occasions having entered, as a traveller, the temples for worship of a variety of sects and taken my place in the 'free seats' among the poor, I have been accosted by some fussy official, and almost compelled by his repeated intrusions to take a higher seat. There has been by my side some cleanly clad artizan, or if in a country district, a fresh coloured manly looking ploughman in a smock frock of spotless white, or a woodman in his homely but fragrant fustian; and that troublesome official never invited those noble sons of toil to take the higher place; but because one sat there in broadcloth who appeared to move in some other but not a more useful circle in society, he must be teased into a sitting among the 'respectable,' and to an abandonment of the company of the poor! Out upon such a system! It is no part of the religion of the New Testament. It assumes the base and wicked principle that property is everything, and man without it almost nothing even in the house of God!"—*Manchester Reform.*

TRUE CHRISTIAN ZEAL.

Resemble thunder in your boldness for God, and your zeal for truth; but let your lives shine as lightning, and flash conviction in the faces of those who falsely accuse your good conversation in Christ, and as falsely charge the doctrines of God with a licentious tendency. But let not your zeal be of the inflammatory kind: let it be tempered with unbounded moderation, gentleness, and benevolence; and shine forth as the sun with healing in its wings. Remember who it is that hath made you to differ from another; and that a man can receive nothing, except it be given him from heaven.—*Toplady.*

A Page for the Young.

THE DYING INDIAN BOY.

I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern leaves under him and an old blanket over him.

After recovering from my surprise, I said, "My poor boy, I am very sorry to see you in this state. Had you let me know, you should not have been dying here."

He replied, "It is very little I want now, and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore."

I then asked him concerning the state of his mind, when he replied that he was very happy, that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him.

Observing a small Bible under the corner of his blanket, I said, "Jack, you have a friend there. I am glad to see that. I hope you find something good there?"

Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke in precisely the following words:—"This, sir, is my dear friend. You gave it me. For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg" (about two hundred miles off,) "where I remained about two months. When I was about half way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself tossing to and fro, before I could reach the house; but I found my friend, and determined that I would not part with it again; and ever since it has been near my breast; and I thought I should have it buried with me, but I have thought since I had better give it to you when I am gone, and it may do some one else good."

He was often interrupted by a sepulchral cough, and sank down exhausted. I read and prayed, the hut hardly affording me room to be upright, even when kneeling.

DILIGENCE REWARDED.

"Seest thou a man diligent in his business?" says Solomon; "he shall stand before kings." We have a striking illustration of this truth in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true: I have stood in the presence of five kings, and once had the honour of dining with one." All in consequence of his having been "diligent in business" from his earliest years. He was once a poor boy, almost without shoes and stockings.

"OVERCOME EVIL WITH GOOD."

Dr. Ball went with two gentlemen up a river in China, among a part of the population who were very cruel to foreigners. He had told the gentlemen that they must not take fire-arms nor even their walking-sticks with them, but fill their pockets with Chinese tracts. They soon came up to a large village, and on being seen, the people came out in numbers, using violent language, and hurling showers of stones at the party. The doctor held up a handful of tracts, and explained their object. The men immediately threw away the stones, welcomed them to their homes, received the tracts with pleasure, and showed them every attention as long as they remained.

WHAT IS THE BIBLE ?

'Tis a fountain ever bursting,
Whence the weary may obtain
Water for the soul that's thirsting,
And shall never thirst again.

'Tis a lamp for ever burning,
By whose never-dying light,
Sinners from their errors turning,
Are directed through the night.

'Tis a mine of richest treasure,
Laden with the purest ore;
And its contents, without measure,
You can never well explore.

'Tis a chart that never fails you,
Which the Lord to man has given,
And though rudest storms assail you,
It will guide you safe to heaven.

'Tis a tree whose fruits unfailing,
Cheer and stay the fainting soul,
And whose leaves, the nations healing,
Scatter joy from pole to pole.

'Tis a pearl of price exceeding
All the gems in ocean found;—
To its precepts ever listening,
In its truths may I be found!

Correspondence.

ON THE REVIEW OF MR. WELLS' SERMON
IN THE LAST MONTH'S "PRIMITIVE
CHURCH MAGAZINE."

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—Allow me to thank you for the article in your number for the present month (August 1859), on the sermon of Mr. Wells, of the Surrey Tabernacle; and to urge you not to let the subject rest where this article leaves it. You are probably aware there are a great many of these ultra-Calvinist preachers, and that in many cases they have large congregations. I do not believe, however, that, in general, their hearers understand exactly what it is that these preachers hold as to *reprobation*. I would, therefore, suggest to you, that, holding as you do, with them, the doctrines of free, sovereign, distinguishing grace, and the necessity of the Holy Spirit's work in the heart of fallen man, to enable him to believe in the truth as it is in Jesus, to the saving of his soul, you are pre-eminently qualified to open the eyes of their hearers to the true character of this ultra-Calvinism, upon which you *differ* from them.

The ultra-Calvinist view of reprobation, fairly stated is this,—That, with the exception of the elect, God hates *all mankind* with an *implacable hatred*, and did so *before they were born*, from all eternity; brings them into being, and from all eternity purposed to do so, with a feeling towards them of implacable hatred, and with a fixed unchangeable purpose of tormenting them through the countless ages of eternity with indescribable, inconceivable torment—a doom, from which he withholds all possibility of escape. That towards those countless multitudes whom we call the non-elect, or reprobate, no *kindlier feeling* than that of *implacable hatred*—no *more benevolent purpose, intention, or desire* than that of never ending inconceivable torment, ever existed in the mind of Him, who is in the Bible, emphatically said to be "Love."

Now, Sir, every sober minded, careful reader of the Bible, must feel that *whatsoever* the truth may be as to God's feelings and purposes towards man, *this is*

not it,—that whatever may be the truth, *this is* the most *grossly* God *dishonouring heresy* that ever disgraced Christianity.

Now, as to the texts brought forward in support of this view;—these are chiefly Gen. xxv. 23; Mal. i. 3; Rom. ix. 11—13; which are hastily and carelessly assumed to prove that God hated Esau, and with him all the non-elect *before* he and they *were born*; but a moderately careful examination will suffice to show that they do nothing of the kind.

In the first place, admitting Jacob and Esau to have been types, respectively, of the elect and non-elect, still, and although it was said before they were born (see Gen. xxv. 23) "the elder shall serve the younger," it was *not* said or written "I hated Esau," till he and Jacob had been dead upwards of a thousand years; nor indeed could the elders serving the younger, have been meant of Esau and Jacob *personally*, inasmuch as there is nothing in the history of the two brothers, in the slightest degree approximating to *Esau* serving *Jacob* while it is *true* of their *descendants*. All that there is, then, in Gen. xxv. 23, and Mal. i. 3, in favour of God having hated Esau before he was born, is that *before Esau was born*, it was prophesied that *his descendants* should *serve* those of *Jacob*; and that *after* he and Jacob had been dead upwards of a thousand years, it was written, *also* in reference to *their descendants*, as appears from the context, and that too (according even to one usually considered so high a Calvinist as Dr. Gill,) in a *negative* or *comparative* rather than a *positive* sense, "I loved Jacob, and I *hated* Esau."

Allow me then, dear Sir, to urge that for the sake of the hearers of such preachers as Mr. Wells, and generally, with a view to prevent the glorious truth of election from being mixed up with, and polluted by, the God dishonouring heresy of reprobation, as held by ultra-Calvinists, you will make known what this really and truly is, when stated in all its inherent loathsomeness; and that you will call upon those who feel towards such views the disgust which so properly belongs to them, to abstain from even appearing to sanction them by attending

the ministry of those who hold them.
I am, dear Sir, yours truly,

I. N. B.

St. Leonards-on-Sea.
August 8th, 1859.

"Many thanks for your able and decided stand for the *whole* truth in the review of "Surrey Tabernacle Pulpit." I never read an article containing *such* bold decision for truth,—without a party spirit being in the least degree manifested,—with greater pleasure. I should like to see it reprinted, and to take 100 copies for circulation."

A BAPTIST MINISTER.

"Accept my best thanks for your excellent review of Mr. Wells's sermon, ... I had a copy [of the sermon] lent me and can truly say that I do not remember reading anything so distressing to my feelings. Had it been from the pen of an avowed infidel it would not have been half so distressing. I am surprised to find that many of the London ministers still identify themselves with him at anniversaries, &c. An avowal of these sentiments, in my opinion, affords ample reason for withdrawing from him, until he makes a public recantation."

J.

MY DEAR SIR,—I have read your review of Mr. Wells's sermon in the present month's *Primitive Church Magazine* with unmingled satisfaction, and cannot refrain from commending you on the dauntless spirit you have displayed in defence of the truth. My opportunities are such that I am able also to say that the review is equally acceptable to the London brethren, and churches, and I trust it may be a means of doing good. I have never been a follower of Mr. Wells, but have always had a very high opinion of his concern to preach "the truth, the whole truth, and nothing but the truth;" this sermon, however, fills me with lamentation and bitter mourning—begetting as it does the fear that such revolting doctrine as it contains will spoil his own *usefulness*, and tend to undermine the belief of those who are just feeling after truth, and thus instead of assuring and confirming in the faith "once delivered

unto the saints," will by an easy transition lead many over to infidelity.

May you ever be bold in your championship for Divine truth, so will you have your Master's approval and the hearty sympathy and support of, yours sincerely,

A STRICT BAPTIST.

London, August 13th, 1859.

ON THE WAY TO READ PROFITABLY.

MY DEAR I—, —I sit down to endeavour to express to you a thought which has been much in my mind this afternoon. It may be useful to us both if I should succeed in giving proper shape and expression to it. It is this:—Reading should be used as a means of inspiration—a means of stimulating our minds to thought. As a general rule, therefore, we should not read on without pausing, for mere pleasure, permitting the writer to do all the thinking for us, ourselves too lazy to think for ourselves; but, on the contrary, should often pause and reflect on what we read, and, when we meet with a valuable thought, try to enlarge upon it and expand it in our own minds. A little reading at this rate would be far more valuable than a great amount of reading in the usual indolent, thoughtless way.

A person that has not great original power of mind—who cannot readily originate nor carry out important trains of thought, may become equal, or even superior to one that has that power, if he use the writings of others for the purpose of stimulating his own mind to thought. The writings of others suggest valuable ideas to him: he lays hold of these, and works them out in his mind;—they thus become his *own*, and, thus digested and amplified in his mind, may be greatly better than as he found them in his author.

By thus using the books and periodicals we read, our minds will rapidly acquire a large amount of information, and a great increase of vigour and discrimination. The bee does not skim from flower to flower to survey the sweets contained in them, but boldly dives into each flower-cup, and carries off all the nectar it can collect, and day after day deposits its gathered treasures in the comb. Thus let us deal with the valuable thoughts we find in books, so shall we make rapid progress in the acquisition of knowledge.

At the same time our power of thought will become augmented. I have lately read of a person who read many newspapers daily. When asked his opinion on a certain topic discussed in a paper he was reading, he replied, *he had no opinion*. He appeared to be incapable of forming an opinion of his own; and this arose from his wasting all his time in reading the opinions of others, without exercising his own judgment. If, instead of reading some half-dozen papers daily, he had read but one, and had revolved in his own mind the statements he read, his mind would have brightened up, his intellect would have gained force, and he would have ceased to be a nonentity.

What I have now written as to reading in general, applies in all its force to religious reading. Many religious periodicals are now read, but seldom to much purpose. The views given in these are often far from sound; but whether sound or unsound, it is all the same to the generality of readers. They do not take time to weigh the sentiments advanced, nor to compare them with the teaching of the Word of God. Even the most scriptural articles do them very little good; they skim over them so lightly, that only a momentary and vague impression is made. In an hour, perhaps, the whole is forgotten, so that they could not give you any idea of what they had been reading. This is

a most pernicious habit: it wastes time, makes the best books useless, and enfeebles the intellect.

How important is it that we guard against such a habit in reading the Word of God! When we have read a chapter, do we not often feel that we have derived no benefit from it?—that we might just as well not have read it? We have got no distinct idea of its contents. A man half asleep may drive in his carriage through the midst of a beautiful landscape without being at all affected by its beauty; and so do we often succeed in getting through a beautiful chapter. Did we often pause in our reading, and weigh the sentences, sift and revolve in our thoughts the great and precious ideas contained in them, or, like Whitfield, often pray over every word and sentence, how rapidly would our knowledge of Divine things increase! how sweet would the Word of God become to us, and how strong and happy we should be! May the Holy Spirit incline our hearts from henceforth thus to peruse “the living oracles,” which are able to make us wise unto salvation,—able to build us up, and to give us inheritance among all them that are sanctified.

I remain, my dear I——, yours very affectionately,
JOHN SHEARER.

Glasgow, July 13, 1859.

Poetry.

A PRAYER.

WHEN life is threaten'd by a thousand storms,
And evil after evil crowds the scene;
While round the flowers of life entwined, are forms
Of ranc'rous envy, and of malice keen;
While false friends flutter in the summer breeze,
Tempting a trust they wait but to deceive,
Like flies that dance in sunbeam reveries;
Though winter's gloom they stay not to relieve,
FATHER to thee, to thee through HIM who died,
I'll raise my prayer and look with trustful eye,
Oh leave me not, but keep me near thy side,
While these calamities are passing by!

When human comforts are becoming few,
And sins dark shadows hang about my sky;
When lurking evils in my heart I view,
And Sinai's fearful utterances sweep by—
When faith is weak, and hope's enfeebled wing
Scarce flutters in the atmosphere of prayer,

When sacred promise, heaven's perennial spring,
With all its sweetness leaves me cold and drear;
O Holy Spirit! penetrating power,
Eternal essence, Comforter Divine!

Light on my wretched heart in that sad hour,
And make thy blessed consolations mine!

When life's last sands are running, and the tears
Affection weeps, are falling round my bed!
When all my limbs are feeble, and the cares
Which have encumbered life's sad dream have fled;

When heaven's sweet light of stars, and moon,
and sun,

Cease to enchant the dim and failing sight,
And friendship's golden links are one by one
Breaking, as death obscures the waning light—
JESUS, to me thy dying love display,
Thou sun of righteousness shine on me, shine!
O guide my parting soul to realms of day—
Take me, and make thy great salvation mine!

H. MARLES.

Reviews.

The American Revivals: a Lecture. By B. EVANS, D.D. London: Heaton and Son.
Beginnings of a Great Revival. The Awakening in Ulster, Connor. By WILLIAM ARTHUR, M.A. London: Hamilton & Co.

No proposition can be plainer or more self-evident than that true and *solid* religion owes nothing whatever to transient impulses or temporary excitement. The solemnity and depth of its principles, the spiritual enlightenment without which those principles can never take effect in the heart of man, and the steady "reasonable service" which it requires of all who profess obedience to God in Christ, unite to forbid the thought that it can be produced by a passing feeling, however deep, or by a transient alarm, however exciting. Yet to such a scene of impulsive action, under the abused name of a *revival*, a large number of professors in *all* denominations are looking for the permanent enlargement of the church of God.

But, on the other hand, it would be the height of presumption to set bounds to the operations of the Holy Spirit, and to say that under *no* circumstances can that Almighty Being depart from his more orderly method of working, and create or employ new and even temporary agencies for the accomplishment of his gracious designs. This would be to limit the Holy One of Israel, and practically to deny his sovereign right to select his own means for working out his sovereign purposes. While therefore, the church should carefully guard against a wild enthusiasm that passes away like the morning cloud, and all spasmodic movements that but debilitate instead of *reviving* the cause of God, it should nevertheless welcome every *genuine* operation of the Spirit, although it may be marked by a departure from the more regular course of his action among men. If the work, notwithstanding its peculiarity, shall implant in the hearts of the awakened the *living* principles of gospel truth, it will not invalidate the gracious operation that it has been accomplished by an *extraordinary* instrumentality.

Yet how shall we judge between the genuine and the spurious, while the *extraordinary* work is in process of accomplishment? How shall we determine whether the cries, groans, tears, and bodily contortions or prostrations, are truly the work of the Spirit, or but so many symptoms of animal excitement to which a religious

enthusiasm has imparted a religious appearance? How shall we know if, beneath the agitated surface, there runs a current of pure, evangelical conviction,—or that the mass has been set in motion by external means, or even the terrors of a future world, without a genuine knowledge of sin or true faith in the Saviour! We hold most decidedly that, *during the process*, it is utterly impossible to judge correctly of the work, and that its real character can only be determined by its *final results*. Will those weeping, groaning, praying crowds, stand the brunt of a world's opposition, and remain faithful unto death? When the excitement, *alias* the "revival," is over, will they fill up honourable places in the quiet, but solid and every day working of the church of God? Will they stand by the faithful pastors, hold up their hands by prayer, support them with their means, and co-operate in every "work of faith and labour of love," unto the end of life? Will they deny the world, and all "ungodliness and worldly lust,"—love the church, *the truth*, and the ordinances of God, and maintain his cause in the face of a frowning world and a scoffing multitude? Will they "contend earnestly for the faith," and diligently flee from "every wind of doctrine" that would allure them from the truth as it is in Jesus? These are the only safe tests of a "revival," and not until they have been fairly applied will it be possible for mortals to predicate concerning any such a scene, that it is a genuine work of the Spirit of God. If it be his blessed operation, it will prove its source in the sweetness of its fruits and the durability of its character; but if it be only one of the numerous forms of a misdirected zeal or a transient religious enthusiasm, working upon excited human passion, it will pass away like an agitated dream, that leaves nothing but increased exhaustion as a memento of its troublesome existence.

We have been prompted to make these remarks by an examination of the two tracts named above, the one by our Baptist brother, Dr. Evans, on the American, the other by a Wesleyan minister (we believe) on the Irish, Revival, both of which are worthy of a close and serious perusal. They are the productions of men of thought, of large reading, and of correct observation; and in a small compass they supply information with which every British Christian should be well acquainted.

They confirm, in different degrees, a long-cherished conviction that the church of God is in serious error whenever expecting a revival *from without*. The elements of a religion that, by constant and holy activity, will never require to be revived, in the conventional sense of the term, are to be looked for and cultivated *within* the church. If there be decay, or a want of power in the means employed,—if, Sabbath after Sabbath, there is no movement among the dry bones; if the word of the Lord be not glorified, but returns “void” of effect upon the hearts of sinners; if, in one word, there is no converting grace and no regenerating power, the cause of failure plainly lies within the church’s own breast. It is a deep-seated consumption *there*, and *there* the revival must begin. No foreign aid can recover her, no human skill can bring back her health; it must be sought for in a total change at the heart of the disease. In our entire reading upon the subject of revivals, whether in America or in Ireland, we have met with nothing that approaches so nearly to one of a genuine, solid, scriptural character as the following. It took place at Dr. Hatfield’s, in New York, during the recent movement in America.

“At the celebration of the Lord’s-supper last Sabbath (April 25th), another large accession was made to the membership of this church, as fruits of the revival now in progress. Twelve were received by certificate, and seventy by profession of their faith. It was a scene of great interest to the congregation who crowded the house. Only two months before, sixty-two others had, in the same place, stood up and professed their faith and hope in the Lord Jesus Christ. The whole number added on profession, since the revival began in December last, is 144. The converts number nearly 200, some of whom have connected themselves with other churches. A very large proportion of them are of mature years; only forty-six of the whole number added to the church (144) are under twenty years of age, more than two-thirds (98) having passed that period of life. More than one-half (77) are heads of families. Of the seventy received last Sabbath, thirty-three were males, and thirty-seven females. Two years since, the church numbered 177 members: it now numbers 508.

“It should also be stated, that these results have mainly been brought about by the blessing of God upon the ordinary means of grace—the simple preaching of the word. No foreign aid has been sought, and not a sermon has been preached, save in a single instance, by any other than the pastor.”

Here there were no “prostrations,”—no “trances,” visions, or hysterical convulsions as in Ireland; but a steady employment of the ordinary means of grace by both pastor and people. The account proceeds to state that *the spirit of prayer* was enjoyed by the church in an unusual degree, and that this was the chief peculiarity in the case.

Turn now to another “revival” scene in Ireland.

“Scarcely had the meeting began to assemble, and before any addresses had been delivered, when an unfortunate girl, who had formerly resisted all the appeals of conscience until conscience seemed dead, was carried away from the field, uttering loud cries for mercy, and wailing for past and countless offences. Others followed in rapid succession, until scenes of suffering souls, in distressing agony, were to be found in every corner of the place of meeting. Earnest young men whom we scarcely believed, so youthful were they, could display that firmness of nerve and powers of consolation which they display, casting all false shame aside, met in groups round the stricken ‘brother’ or ‘sister,’ to pray with them for their speedy relief from the power of Satan, with whom it was evident many had a heart-felt prayer to struggle hard for the victory. This happy change came to those who had been brought to a knowledge of their sins in Coleraine much sooner in the majority of instances than was the case in Ballymoney and other places, where we have heard of individuals enduring all the agonies of an awakened conscience for the space of two or three days without enjoying that ‘peace which passeth understanding,’ through faith in the ‘finished work.’”.....

“The day after the meeting (Wednesday) not fewer than 150 cases of decided conviction were known, and those who had found peace and joy through such terrible tribulation were sought after to give consolation to friends in distress.”

Also the following,—

“The children attending the excellent school established and sustained by the Irish Society, and taught by a man who had, we are sure, found ‘peace and joy in believing’ himself long ago, *were each and all we might say, simultaneously prostrated*, that the work of the Spirit in them might ‘out of the mouth of babes and sucklings perfect praise.’ A more affecting or impressive sight could not be witnessed this side the grave, than witnessing those young children crying for mercy.”

“On Friday the minister went out of the Independent chapel to get some fresh air,

having been engaged all day, and he saw the people running in an excited state. On inquiring what was the matter he was told that all the children in the society's large school were affected, and they were going to see them. He followed, and he would never forget that scene. There, on their knees, were one hundred children, and beside them, ladies and gentlemen of position, who were *too genteel* to attend the extraordinary meetings, or who were prevented by delicate health, were prostrated together before the throne of grace. The godless and worldly-minded man of business was there; the professional man was there; old and young of the higher classes were there: all joined together crying out for grace and pardon."

Other extracts exhibit the *physical effects* of the revival upon numbers.

"The meeting began to assemble about half-past six, but before long, evidences of the presence of God were apparent. Attentively listening to the words of 'truth and soberness' round converted sinners, *we saw young girls, one after another, to the number of twelve or thirteen, attacked with that indescribable agony of mind and prostration of physical energy which point to the supernatural nature of the agency at work with their spirits.* The school house was open all night, many coming from Ballymoney having determined to remain, rather than leave with the train, which was put on for the purpose of carrying them home, and abandon those in whom they had taken an interest, and in whom they hoped to witness a saving change through faith. Those of the 'enlightened' ones that did leave by the train, occupied the time in singing praises to God; and we have heard since of a young man from Coleraine who came along with them, and whose family have all been converted, *being stricken in the railway carriage*, and that he has since been blessed by being made a partaker in the covenant of grace."

"A prayer-meeting was held in the church on Monday evening, when a vast multitude assembled and remained till a late hour. *Upwards of fifty lay prostrate in their pews during this time*, many of them uttering agonising cries for mercy, and many of them rejoicing in Christ."

These are well attested *facts* and cannot be questioned. We may be utterly unable to account for them, but there they are, and cannot be denied. Yet while we are willing to believe that these unusual symptoms may not be opposed to a thorough work of grace in the heart, we must enter our protest against the levity and frivolity of the following lines in connection with a

work so grave and important. Imagine a number of these "revivalists" wandering through the streets and singing the following lines to some *jig* tune in the work of the revival!

"His work's reviving all around—

That's the news! that's the news!

And many have salvation found—

That's the news! that's the news!

And since their souls have caught the flame,

They shout Hosanna to his name,

And all around they spread his fame—

That's the news! that's the news!

The Lord has pardoned all my sin—

That's the news! that's the news!

I have the witness now within—

That's the news! that's the news!

And since he took my sins away,

And taught me how to watch and pray,

I'm happy now from day to day—

That's the news! that's the news!"

These are from a hymn of six verses which has been extensively employed during the Irish revival, but which contrasts painfully with the solemnity of the work itself. Think of a number of recently pardoned persons shouting this through the public thoroughfares. It is a common burlesque upon religion and whatever assumes the name.—Mr. Williams, Baptist minister at Glasgow, bears similar testimony to a part of the revival, in a letter to the "Freeman" of August 17. He says, "When I was at Coleraine, I was requested to go into the country to address a meeting in the open air. About 150 persons assembled. A Christian minister presided. Three converts addressed the meeting, and at such length that no opportunity was given to me to speak a word for Christ. I could have borne with the *length* of the converts' speeches, but I do declare that for want of common sense such speeches I never heard in my life. I felt quite disgusted and so did several good men from Coleraine who accompanied me." And these were *converts* under an Irish revival!

We wait with anxiety the results of this movement in Ireland. If it shall issue in a *permanent* turning unto God of the thousands who at present appear to be so wonderfully affected, none will rejoice more than ourselves. But if it shall pass away with the excitement which is now moving those masses, and leave nothing behind over which a true Christian may rejoice, we shall not regret that the readers of this Magazine were cautioned against the indulgence of unfounded expectations.

The Triumph of the Holy Spirit over Sin in the Sinner. By EDWARD SAMUEL. London: C. W. Banks, 2, Eldon-place, Bermondsey. Pp. 268.

Without any pretence and in a manner the most artless and sincere, the respected

author of this production has furnished a volume of evangelical truth that every true believer will be delighted to read. It traces the work of the Holy Spirit through the whole course of the Christian's life, and demonstrates from Scripture that the entire operation of grace in the soul from first to last, is by the Spirit of the Lord alone. It is a book that will prove as bread to the hungry by whomsoever it may be perused.

The style also indicates a better knowledge of the English language than the author's former excellent work displayed; indeed, for clearness and force of expression it will bear comparison with a number of works written by native Englishmen. We earnestly hope that the volume, which is both neat and attractive, will obtain a large circulation.

Light in Life's Shadows, or Hymns for the Sorrowing. London: J. Haddon, 3, Bowverie-street, Fleet-street. Pp. 168.

In this beautifully printed work, we have 110 hymns and poetic pieces eminently adapted to comfort the sorrowful, and to cheer the dreary hours of the afflicted. Several of the pieces are already favourites with the public, but the greater number are original. The doctrine is evangelical throughout, and the poetry of no mean order. We think the production very suitable for a present to an afflicted or bereaved friend, while to young Christians generally it will prove of value by familiarising them to a spirit of resignation under the will of God. The beautifully clear paper and type are great additions to the work, which we hope will be extensively purchased by the public.

Smooth Stones, taken from Ancient Brooks. London: W. H. Collingridge, Aldersgate-street. Pp. 296.

This pocket volume is one of sterling

value, as might have been expected from the old Puritan Brooks. It is rich in experimental religion, and cannot be read without profit.

We question the good taste of introducing the portrait and birth-place of a man who was not the author of the book. It is a piece of "puffery" which Christian people should unite to condemn, and which we would fain hope will not be repeated.

Foundation Truths. A Discourse by JOHN WILLIAMS, Baptist Minister, Glasgow. London: J. Heaton and Son. Glasgow: J. Stevenson. Pp. 32.

Whatever exception may be taken to some forms of expression in this discourse, none whatever can be taken to the general doctrine. The free grace of God as the source of man's salvation is asserted with great clearness and force, and the necessity of the work of the Holy Spirit is maintained with equal distinctness.

In the application of his doctrines, we scarcely think the preacher is consistent with his own avowed creed. How far an admission of the total depravity of man is compatible with his supposed power to believe the gospel, we must leave it to the author to decide; but to imply this power on the part of one "dead in trespasses and sins," appears to us to involve something very like a contradiction.

The Christian's Watchword and Encouragement. By T. W. MEDHURST, Kingston-on-Thames. London: J. F. Shaw. Kingston: G. Phillipson. Pp. 32.

A little book that should be distributed by thousands. It unites doctrine, experience, and earnestness, in most harmonious proportions, and wherever perused will carry a sweet savour of the gospel to the heart.

Intelligence.

Foreign.

DENMARK.

Mindstrup Mark, Hveisel Sogn, per Veile, July 28, 1859.

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—(After some preliminary observations on other subjects, Mr. Förster proceeds:—) When I wrote to you last, in the latter end of June, I was at Copenhagen. I stayed there till Thursday, July 7th. Nothing particular transpired. Several bre-

thren are looking out for a building ground or some house for a chapel. I then left for Slayelse.

Friday, 8th.—We had an interesting meeting at Wemmelöv Mark, and I had the privilege of baptizing two young persons; the one was the eldest son of brother N. Neilsen, pastor of the West Zealand church, the other a young woman. Several strangers were present at the ordinance of baptism: it seemed to make a good impression on them.

Saturday, 9th.—Went to Nyborg, preached

twice on the Lord's-day; in the evening, at a country place about two English miles from Nyborg. We had the pleasure of seeing our brother from Kjersteminde at Nyborg. I had written to inform him that I would be there, and he sat down with us to the ordinance of the Lord's supper, not having enjoyed this blessing for many years.

Monday, 10th.—In the morning, at four o'clock, I left Nyborg for Veile, where I arrived at night.

Lord's-day, 17th.—We had a meeting at Rüs Mark. Brother Damm, one of the elders of the Aalborg church was present, and preached.

Monday, 18th.—We went to Bredballe and Veile, and had a meeting at the latter place. Brother Damm stayed at Veile, and held several meetings there during the week.

Lord's-day, 24th.—I went to Collemorten, and held a meeting there.

Lord's-day next, we shall have a meeting here at Mindstrup Mark, which will be attended by all the brethren in and about Veile, and the parishes hereabout. Brother Damm has arrived here, and will be present at this meeting.

I have now again received an invitation to come to Odense. There is a man and his wife who wish to be baptized. I shall go as soon as I can.

Other news of any particular interest I have not to communicate at this time.

I suppose you have caused my last letter about the Swedish affair to be published. I understand just now that brethren here, who know something about the affair, wish it to be published, as they do not wish that the public accusation of my having greatly misrepresented facts, &c., should rest upon me. May peace and grace be with you.

Yours in the love of Christ,

A. P. FÖRSTER.

PRUSSIA.

Extracts from the Journal of Mr. Moritz Geissler, for April, May and June, 1859.

APRIL.—In giving the report of a month's labour, I have to furnish a double one, since my labours are two-fold.

First, as the pastor of the church at Königsberg, I would remark concerning it, that the same has been increasing during this month, six persons having been baptized and received amongst us. The meetings have been well-attended by strangers, and the prospects are encouraging.

Secondly, as a missionary, I have not only visited my own regular stations, but, at the urgent request of two of our ministers (brethren Hinricks and Stangnowski),

have made a tour in their districts. In several towns, the Lord had opened a door where I now should commence the work;—at first in houses offered for this purpose, but afterwards by hiring the largest dancing places and ball-rooms that could be got. All I had to do was to preach, everything being prepared when I arrived; and wherever I went I found large and crowded audiences, the brethren having by printed bills announced the meetings. Immediately the clergy made a great noise about it, thus helping us; so that everywhere the people were talking about these meetings. I was rather astonished one day, when, on my journey, I went into an inn, at a place where I have never been before, and heard the guests there speaking about the "English missionary" and the meetings. I could not help taking part in their conversation, by asking them some questions about the person spoken of, and tried to correct some of their wrong views concerning Christianity, the Baptist denomination, and myself. By and by, I was asked if I knew the person, to which I could not but answer in the affirmative; and, after some time, they suspected that I was he himself. Then they offered me their rooms for a meeting, and entreated me to preach there that night. However, I had to depart, being expected that evening at a small town further on, and, unhappily, I had no other day to spare. In Saalfeld, we again used the theatre for the proclamation of the gospel; and in one place, Mohrunge, we had to hold our meeting in the afternoon instead of the evening, the magistrate fearing an uproar of the people in the night-time; and in the forenoon he sent round the proclamation that all those who should cause any disturbance by the occasion of the Baptist meeting to be held that day, would be severely punished, as gens d'armes would be in attendance. However, all went off quietly, and, during this last week, I heard from a member living there, that the sermon preached then has been greatly blessed to the awakening of several souls. So I trust also in the other places, the word has been blessed to the extension of Christ's kingdom, and the salvation of sinners, which, if not known in time, eternity shall reveal.

Soon after, I received from the same ministers another urgent request to visit the same places again, and to commence the preaching of the gospel in about six other towns, where now likewise the Lord has opened the doors. As soon as the Lord shall grant me opportunity, I intend to accept the invitation. It is, indeed, impossible to answer all that is asked for. During this month, I have preached nearly every day,

besides the usual services on the Sundays. To reach the various places, I have travelled about 500 English miles, the greater part of it on foot. But, (and it is in one sense my joy) the labour is still increasing, for, during this month I was chosen, without my consent, by another church as their pastor; so that now I have the care of two churches, besides several more stations which are waiting monthly for my visits.

MAY AND JUNE.—During these two months, the church at Königsberg has enjoyed the Lord's blessing in every respect. The increase has continued,—on several occasions we have had additions; and while the church in the last quarter collected about 5 dollars for the mission, she has now brought up 19 dollars, and hopes to exceed this next quarter. The meetings are still well attended by strangers, and the only continued want is a larger meeting-place. It has been my special joy to see the members themselves attending very regularly, and meeting in brotherly love; it is their pleasure to come to the house of God, and a source of regret to depart again. A dispute or quarrel of any kind we have not yet had at our church-meetings, nor any exclusion.

In the middle of the month of May, on a general feast-day of the country, we had a *love-feast*, at which several of our ministers of other churches, as well as a number of brethren from near and far, attended. The Lord's presence and blessing was greatly felt, so that it will long be remembered. This was so much enjoyed, that, a few days after, they entreated me to arrange another love feast for the coming day of "Ascension," at the end of the month, which also was done. To both of these feasts they contributed by a voluntary collection, fully more than was needed for the expenses.

Among the converts of this season, I would mention a lady of higher rank, with her daughter. She, having heard of the "dippers," went to her minister, a Lutheran clergyman, to have from him some certain information about this people, but he, of course, did not give us the best character, and told her several things fitted to create a detestation of us. She, having a great opinion of him, believed him, yet felt constrained for once to go, and see and hear for herself. After the service, she desired to speak to me, and said, "During the last week, I spoke with the Rev. S—, asking some information about your denomination, who told me that one of the erroneous doctrines of the Baptists was that none ever can nor shall be saved, except Baptists—all the rest being lost. Therefore," she continued, "I was greatly astonished by

hearing you now say in your sermon that all those, be they Baptists, or Lutherans, or Catholics, or Independents, who truly believe and really love the Lord Jesus Christ, constitute his bride, which finally shall be with him and share his glory." She then asked if we really hold it so, and how her minister could tell her otherwise. There were also several other things which he told her, as that the Baptists never have done anything for the conversion of the heathens, and so on, all which I explained according to the truth: and in the course of about six weeks, she was, on her urgent request after a good confession of her faith, with her daughter, baptized by immersion and received into our church.

Besides my services at Königsberg, I at certain times visited the other church committed to my care, at Pobethen, where we also have had some additions. In Crans, a station of Königsberg, we immersed six females—three of them were under the age of fourteen years. Visiting further all the stations of mine and other churches, I have been almost continually on journeys; but the Lord has granted me health and strength, and blessed his word everywhere, so that we have not spent our time for nought, but have reason at the end of this quarter to bless Him from whom all blessings flow.

Amidst these labours, I composed two handbills on baptism; one I translated from the English. I also published my little pamphlet—"The Lutheran church and the Bible compared with each other," of which some time ago I sent you a few copies. It has caused some sensation, and been blessed already to the readers.

At the conclusion of this quarter, I was at Elbing, attending the conference of the brethren labouring in Prussia. This was a time of refreshing for us: we had the joy to see Mr. Oncken in our midst, who then presided. All the accounts the brethren gave of their churches were most cheering; everywhere the increase had been considerable. The present state of things is very promising, but more labourers are wanted everywhere. May the Lord send them! May his kingdom come, and soon rule over all! Amen.

MORITZ GEISSLER, *Missionary.*

Königsberg, July 4, 1859.

N.B.—Besides the above, I have written in German a report of a special, interesting mission tour not mentioned in this journal, which I sent to Mr. Oncken, and which you very likely will see in the "Quarterly Reporter."

SWEDEN.

MR. WIBERG, of Stockholm, in a recent letter to Mr. Wilkin, of Hampstead, gives the following encouraging account of the work of the Lord in that country.

"The work of the Lord is still progressing in this country. During the year 1858, 1492 have been added by baptism.

"We have at present 28 Colporteurs in the field, who are labouring to promote the interests of the Redeemer's kingdom. Many more could be advantageously employed, if we had the means to support them. A blessed work of grace is at present going on in several provinces, and believers are daily added to the churches.

"The question of religious liberty is yet unsettled. Our country has recently lost its king, who was in favour of religious liberty. What will be the result of the accession of the new king we know not; but we are willing to commit ourselves and our cause into the hands of Him who orders all things according to the counsels of his holy will.

"May Heaven's richest blessing rest upon you and yours. Remember the cause of Christ in this country in your prayers. Your affectionate brother in Christ,

"A. WIBERG."

POPULATION AND RELIGION OF THE WORLD.

THE Board of Statistics at Berlin has recently published the following statement of the population and religion of the world. It appears to have been prepared with great care. The closing sentence of the statement should prompt us all to pray the Lord of the harvest, to send forth labourers into his harvest.

"The population of the whole earth is estimated to be 1,288,000,000, viz.:—Europe, 272,000,000; Asia, 755,000,000; Africa, 200,000,000; America, 59,000,000; and Australia, 2,000,000. Europe is thus subdivided; Russia contains 62,000,000; the Austrian States 36,398,620; France, 36,039,364; Great Britain and Ireland, 27,488,853; Prussia, 17,089,407; &c. In Asia, the Chinese Empire contains 400,000,000; the East Indies, 171,000,000; the Indian Archipelago, 80,000,000; Japan, 35,000,000; Hindostan and Asiatic Turkey, each 15,000,000. In America, the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520. In the several nations of the earth there are 335,000,000 of Christians (of whom 170,000,000 are Papists, 89,000,000 Protestants, and 76,000,000 followers of the Greek Church.) The number of Jews amounts

to 5,000,000; of these 2,890,750 are in Europe, 36,000 are in Great Britain. The followers of various Asiatic religions are estimated at 600,800,000, Mohammedans at 160,000,000, and 'Heathens' (the Gentiles proper), at 200,000,000."

OPIUM WICKEDNESS.

THE following testimony from a missionary in China, should cover the cheek of every British Christian with a blush.

"The truth is, opium is not, as some would have it, a national stimulant; it is an exotic. The Chinese have had their stimulants of tea, wine, and spirits, for aught we know, for the last four thousand years, whereas opium smoking is but of sixty years' growth, and is as yet comparatively little used in the inland provinces. It has cast its deadly influence over the coast provinces of China, and it rests with the British nation to say whether they will incur the guilt of completing the ruin of the whole of China, or urge the East India Company to seek a more honourable revenue from their prolific territories.

"The subject cannot now be evaded. China is rushing to poverty and ruin, and we a Christian nation, are chiefly instrumental in effecting this. Everywhere the missionaries have to mourn the havoc this deadly drug is committing, and they are taunted with the inconsistency of this nation bringing with one hand Bibles and with the other opium."

Provincial.

NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE half-yearly meeting of the above Society, will be held (D. V.) in the Baptist chapel, Knowsley-street, Bury, on Thursday the 22nd of September 1859. Precisely at half-past two in the afternoon, the ministers, and delegates will meet for the transaction of business. A prompt attendance at this meeting is earnestly requested.

At half-past six in the evening, a public meeting will be held, in which several ministerial brethren are expected to take part. Churches desirous of making arrangements for holding public meetings or receiving deputations, &c., on behalf of the Society, are respectfully requested to communicate with the undersigned, at the latest, on the day of the above meeting, and earlier if possible.

(Signed) JOHN HOWE, Secretary.

N. B.—The Secretary's address is Stacksteads, via Manchester.

HOW JESUITS DEAL WITH CHURCHMEN.

"OBSERVE now," said the Jesuit, "our method of proceeding in England. We get acquainted with the Episcopalians—our time would be lost with others—and while we praise their doctrines, we endeavour to show how near they are to our own. We compare the respective churches, their bishops with ours, the canons with the laws of discipline, the mass-book with the prayer-book, the robe with the surplice, and so on. The only point on which we cannot assimilate is our celibacy and their matrimony. And here we argue that, as it is a matter of discipline, the Church might alter it, should it be deemed expedient to do so,—the Pope having the power to dispense with the observance. If any one complains that with us the cup is not given to the laity, we observe that this too might be easily arranged if there were no other difficulty. But the clergy of the Reformed Church of the present day, both ministers and bishops, have, for the most part, an idea that the Reformation has taken away much which might have been retained. They begin to be sensible of a certain dryness in their worship, without either an image or a cross; no one knows why the mitre has been taken from the bishop, and the gown from the priest. We observe to them that it would not be amiss to restore those customs which are harmless. *And thus by degrees in some churches we see images set up over the communion-table, which give it the appearance of an altar.* And if an image is not allowed, at least a handsome cross may be painted and gilded, before which the minister as he passes may make his obeisance."—*Papal Rome, her Priests and her Jesuits.*

BAPTISMS.

KINGSTON-ON-THAMES.—On Wednesday, August 3rd, Mr. Medhurst immersed five sisters and a brother, who had satisfactorily testified, that the work of the Lord, had been, by his Holy Spirit begun in their souls. Through grace, many others are evincing anxiety, as to their souls' safety.

OGDEN.—On Sunday morning, August 17th, Mr. L. Nuttall, who has already accepted the pastorate at Ogden, baptized thirteen adult persons in the chapel yard. The service was an open air one, and there were many strangers present, especially of the "navvies" employed at the Oldham Waterworks, in the course of formation in

the neighbourhood, and the demeanour of all present was very commendable.

ASTLEY BRIDGE, NEAR BOLTON.—On July 24th, eight persons were baptized by Mr. L. Nuttall. All from the Sabbath-school.

COLCHESTER.—Four persons have been added recently to the church in Eld-lane, by baptism.

INDIA.—A soldier whom the Lord met with some months ago in Eld-lane Chapel, Colchester, was baptized, with a native convert at Delhi, by the Rev. J. Smith, in June last. He says that Mr. Smith is doing a great work; preaching three and four times a day, and gathering around him many natives, as early as four o'clock, A.M. He also feelingly alludes to an interview he had a short time since with an officer, after attending a Bible class at the clergyman's house. "I dare say" said the officer, your trials are heavy. "Yes," he replied, "but the Lord has promised sufficient grace blessed be his name."

DEATH.

On August 17th, Mr. Nuttall, of Ogden, preached the funeral sermon of the late John Gartside, who had attended the Ogden chapel from childhood. He had been a member of the church fifty-one years, deacon forty-four years, and, though residing in Rochdale, had only missed one anniversary during forty-nine years, and that was through illness. His living brother, Enoch Gartside, has not been absent for the last forty-nine years. The deceased was much esteemed, and died at the age of seventy-three years.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Mrs. William Gover, *Lee Park* ... 0 10 0

PER REV. W. JACKSON.

Mr. Jewers, *Rattlesden* 0 2 0
Mr. Clover, *Wattisham* 0 2 6
Mr. Cooper, *ditto* 6 3 0
Mr. Hitchcock, *Hadleigh* 0 5 0

PER MR. BROTHERTON.

Mr. James Eastwood, *Marsden* ... 0 2 0
Mr. Wilding, *ditto* 1 0 0
Mr. Barrowclough, *Barrowford* ... 0 10 0
Mr. Starkie, *Colne* 0 5 0
Two Friends, *ditto* 0 15 0
Various, *Wheatley Lane* 0 6 6

RECEIVED FOR BAPTIST TRACT SOCIETY.

Rev. W. A. Blake, *London* S. 0 10 0
Brighton Auxiliary Donation 2 0 0

THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE.

No. CXC.—OCTOBER 1, 1859.

Essays, Expositions, &c.

THE MEDIUM OF ACCESS TO GOD THE FATHER.

By W. FRITH.

"For through him we both have access by one Spirit unto the Father."—Eph. ii. 18.

THE apostle in this chapter appears to be comparing the relative position of both Jew and Gentile. He represents the Jew as standing in a near position to God, which, indeed, as a nation elect, they really did. Their distinguished privileges and many immunities, fully proved their nearness to the Divine favour, so far as earthly, temporal, and national things were concerned: but their nearness to the Divine favour with regard to spiritual things, appears to be equi-distant with that of the Gentiles; for thus saith the Scriptures,—“Neither circumcision availeth anything, nor uncircumcision, but a new creature.” The mistaken Jew, sanguine in his imagination concerning the Divine favour, prided himself in his own national nearness to God, and altogether misconstrued the temporal and national covenant with that of the spiritual. Should a question be put to him concerning his right and title to the spiritual inheritance of the saints, his boasting and confident response would be—“We have Abraham to our father.”

With such a reigning prejudice as this the apostle had to contend; and how beautifully does he bring the matter, as it were, to a point in the context, taking the text as the termination of the argument:—“And came and preached peace

to you which were afar off, [*i. e.*, the Ephesian Gentiles, to whom he was writing], and to them that were nigh, [*i. e.*, the nationally privileged Jew.] “For through him,” adds the apostle, “*we both*, [*i. e.*, Jew and Gentile], have access by one Spirit unto the Father.”

“All have sinned and come short of the glory of God.” Take up this text by way of appropriation, and we have the real and awful truth of man’s universal apostacy from God, and also the deprivation which has resulted from his apostate state. The Bible, in numerous instances, represents the entire of mankind as being banished from the Divine favour by voluntary transgression in their federal head, and as standing far from God by perpetual transgression; and their universal apostacy is set forth in the following emphatic language:—“There is *none* that doeth good; no, *not one*.” “They are *altogether* become unprofitable.” They are far from God by sin and wicked works.

At this awful distance mankind collectively are standing,

“And love that distance well.”

But Sovereign Love has opened “a new and living way”—a returning way, whereby some of mankind, lost in the bewildering mazes of open transgression, might come

unto him, that they might have life—a moral and spiritual life, (which they had lost, and therefore, being deficient of, could not dwell with the LIVING God, but were cast out as *dead*; for the *dead* must not dwell with the living) as necessary to their perpetual residence with him who is the Prince of Life.

The restoration of a portion of the apostate family to the Divine favour, is the great end and object of the gospel. The provision of the medium of access must be of God; for the middle wall of partition was raised on the eve of that day when the cause of its erection first manifested itself on the earth: and it was erected by God himself; for thus saith the High and Lofty One:—"Your sins have separated between you and me." So that as God had stopped the first medium of access (created innocence) on account of transgression, so it must be nothing less than God who must "open a new and living way" into the Divine presence and favour once more. Man stood very far off; nor could man approach, for the original way had become impassable to guilty man. The *open door* remained open upon certain conditions, those conditions being unfulfilled, the "door was shut," and once shut, it requires *two things* to re-open it; first, *almighty pleasure*, secondly, *almighty power*. Almighty pleasure opened it to *some*, and almighty power brings the same *some* into re-obtained communion and pleasure with God.

Man's first or pristine connection with God was *personal*, and in some measure *sensible*. It was by *voices* and *appearances* that Jehovah no doubt communed with our great federal head while yet in a state of innocence. These *voices* and *appearances* came through his senses into his soul, and his senses being pure and untainted with sin, his body was no clog to his holy aspirations. In this he differed from his guilty descendants; they carry about with them a "body of sin and death;" a perpetual clog, by virtue of the sin in the members thereof, to all the holy exercises in which the soul of the true Christian delights to engage. Adam needed (it may be) no Spirit to help his infirmities (for we know not that he had *any*;) but those of his descendants favoured to return by a new and living way, and a Spirit to help their infirmities, and

in order to insure their arrival at the end of the journey, and also their happy entrance into the paradise of God.

It is by the manumission of the Spirit of God that we manifest ourselves to be the sons of God. "As many as are led by the Spirit of God, they are the sons of God." Adam went without inconvenience, and so without assistance: we go with many inconveniences, and so with Divine assistance needed and granted. So saith the apostle:—"The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "All we like sheep, have gone astray;" and as the silly sheep seldom know the way to return, so we, having gone our own way, which is *hazy*, meandering, devious, and downward, we discover neither will nor ability to retrace our steps, or return to the great "Shepherd and Bishop of our souls."

In this desperate condition we are discovered by infinite wisdom, love and mercy, and provision is made to bring us along a prepared path, certainly, sovereignly, mercifully and unconditionally, to the place from which mankind started on its erroneous excursion into the dark territory of evil. A Spirit capable of influencing an immortal spirit, which exists within us, is the agency conveying, guiding, or causing to walk, the returning world to a paradisaical state of unconditional and unforfeitable felicity.

How this agency operates to accomplish the end designed, we are not now qualified to explain. Certain it is that its operation is effectual; nor can it, for the best of reasons, in any one instance, prove ineffectual. It is compared to wind; and as the wind which blows steadily from one direction propels everything in one direction, so wherever this wind is felt, it is felt as a moving and propelling power. And on the wings of this wind are borne all who shall return to the everlasting Father. This wind is not an uncertain wind, of whose origin we know little or nothing, and of whose direction and tendency we are totally ignorant. It is a stirring, moving, refreshing breeze, coming from beneath the throne of Divine Sovereignty, and effecting a sovereign purpose

—continuing to move only along the high road to heaven. The bye-lanes do not feel it—the cross-roads do not feel it; but every one who is walking the “King’s highway of holiness” feels the propelling and invigorating influence of the breeze. They alone are the privileged ones who are able to enter into the spirit of the text. It is impossible to be on this road without feeling both its propelling force and its invigorating efficacy. It is always blowing and as perpetually effecting its purpose. Without this wind, the road might be there, but no one would travel upon it;—no pilgrim would pass along the strait and narrow path to “fairer worlds above.” The road to heaven is like the road over the Alps:—it is passable with a suitable guide; but how hopeless for a traveller to start the journey unprovided with a qualified guide! If that be hopeless, how utterly desperate must be the condition of one who is buoyed up with a hope of arriving at the celestial city, but who is moving unassisted, unaided, unguided by the Guide of heaven! Whither is he moving? It is quite true that he is moving; but his movement is a retrogression; and if occasionally he vainly imagines himself in the way of life, he will find one day, to his utter dismay, that his “steps take hold on death.” No; nothing short of the leading of the Spirit of truth can conduct the pilgrim spirit to its long-sought home. All other guides, however nearly they may approach in their appearance to the pillar of cloud by day, or the pillar of fire by night, are but mere *ignis-fatui*, whose guidance is as dubious as can well be conceived. But wherever the Spirit leads, it is in a right path, which terminates in the eternal abodes of the blessed.

It is, moreover, the same Spirit that worketh all in all; for, saith the apostle, “Through him we both have access by *one Spirit* unto the Father.” The access is Christ crucified; the power that operates to bring both Jew and Gentile through that new access is the Holy Spirit. Strange and mysterious as appears to be the working of this Divine Agent, and secret and unobserved as is his operation, it is nevertheless effectual in accomplishing the designed object. “The kingdom of God cometh not with observation.” It is by *one Spirit* the whole assembly and church

of the First-born are brought into glory. This Spirit may appear to us to produce a diversity of manifestation, but it is nevertheless “one and the same Spirit.” Nor shall this power cease to operate till all the redeemed sons of Adam have safely arrived at the terminus of time. His guidance is unintermitting. There is no period through the whole journey of the pilgrim life when he is not present in his guiding power. From the time of righteous Abel to the remotest age of this mundane state, every spiritually emancipated son and daughter shall not cease, not only to be assisted, but to be absolutely guided to the judgment-seat of Christ.

This is the river that maketh glad the city of our God, by bearing upon its pacific and limpid bosom every vessel of mercy fitted to sail on the boundless ocean of everlasting love. Look at its ever-flowing stream, bearing the sons of toil away to the haven of perpetual bliss. As surely as the stream is moving on to the great estuary, so surely are the vessels borne upon its surface destined to reach

“the boundless sea of fathomless eternity.”

There is but one stream, nor has it any tributaries, either by Divine appointment or by human artifice. We may swell the rivers of earth with streams both natural and artificial, and thus make a more commodious means for navigation, and the river itself become more noble; but the river which is bearing away from the polluted territory of earth the vessels of mercy, is subject to no contingencies—no ebb and flow of tide—no increased excavations or canal junction; but is a straight and perpetual stream, running through the wilderness of this world, and terminating in a far distant elysium,—

“Where everlasting spring abides,
And never withering flowers.”

Christian, is this thy happy lot? Art thou thus softly gliding along the river of life to the kingdom of the Father? Blessed art thou *now* if this be thy happy condition; but blessed without interruption shalt thou be when thy pilgrim journey has ended, and thou thyself shalt sit peacefully down with Abraham, Isaac, and Jacob, in the kingdom of thy Father.

80, Willow-walk, Shoreditch.

THE PROGRESS OF FOREIGN MISSIONS.

THOUGH full and exact statements as to what the Christian church is now doing for the pagan world cannot be made, it is easy to ascertain that, on the one hand, there has been, of late, great and most cheering progress, and that, on the other hand, immensely greater progress is yet called for.

Previous to the latest years of the last century, very little of organized, systematic and persistent effort for the conversion of pagan nations had been made, in modern times, by any branch of the evangelical Christian Church, excepting the Moravians. Occasional and temporary efforts, some of them worthy of very high commendation, had been made,—by the church of Geneva in 1556; by Swedish Christians, in Lapland, near the close of the sixteenth century; by the Dutch, early in the seventeenth century; nobly in the same century, by Eliot, the Mayhews and others in Massachusetts; by the king of Denmark, as early as 1705; and by Sargent, Edwards, and above all, Brainerd, in the United States, before the middle of the last century. The English Society for the Propagation of the Gospel in Foreign Parts was chartered in 1701, but its operations have always had reference, mainly, to the religious interests of English colonies.

In 1743 the Moravians sent out their first missionaries. "Their entire congregation did not exceed 600 persons, and of these, the greater part were suffering exiles. Yet so noble and extensive were the exertions which they made, and so abundantly were their unostentatious endeavours blessed by the great Head of the church, that within ten years their heralds had proclaimed salvation in Greenland, St. Croix, Surinam and Rio de Berbice; to the Indians of North America and the negroes of South Carolina; in Lapland, Tartary and Algiers; in Guinea, at the Cape of Good Hope, and in Ceylon." But though having this example to remind of duty and encourage, other branches of the Christian church slumbered still, and scores of years passed away with so little movement, that when, about the year 1784, Carey proposed, as

a topic for discussion in a Baptist ministers' meeting, "The duty of Christians to attempt the spread of the gospel among heathen nations," it excited great surprise, and he was called an enthusiast by his brethren for entertaining such a notion! At length, however, "the fulness of time was come." In 1792, the Baptists of England formed their Missionary Society, and soon, with Carey for a noble pioneer, entered on their foreign work. It was like the letting out of water. Gradually, but now with comparative rapidity, the conviction spread that the Christian church should, without more delay, attempt the evangelization of the heathen. Other branches of the church moved, other societies were organized,—the London Missionary Society in 1795; the Edinburgh and the Glasgow Missionary Societies in 1796; the Netherlands Missionary Societies in 1797; the Church Missionary Society in 1800; the Society for Propagating Christianity among the Jews in 1808; and the American Board in 1810. To the credit of the English Wesleyans it should be stated, that although their Missionary Society cannot be named as among those earliest formed, they were a missionary body almost from their origin, and had been more or less engaged in foreign work for some years before the formation of the Baptist Society.

Since 1810 many other organizations, labouring for unevangelized portions of the human family, have come into being,—as many as sixteen in Great Britain, twenty upon the continent of Europe, two in British North America, and fifteen in the United States. Nearly, if not quite, every branch of the evangelical Protestant Christian church, is now found to have entered on the foreign missionary work. Moravians, Episcopalians, and Lutherans; Presbyterians—English, Scotch, Irish, Dutch, and American; Established Church, and Free Church; Old School and New School; Baptist—Northern and Southern, Close-communication, Free-will, and Seventh-day; Congregationalists, and Methodists, of all classes, have now their missionary boards

What means this moving of the waters!

He who has wonderfully, in modern times, thrown the nations open and prepared the world for Christian effort, has at the

same time moved his whole church to effort! Has He not done it with great ends in view?—*Journal of Missions.*

DIVINE DRAWING.

By S. LILLYCROP.

"Draw me, we will run after thee."—SOL. SONGS i. 4.

THIS is the language of a soul that knows the value of Divine influence, who is not content with forms and ceremonies, who cannot live on the "husks which the swine do eat," nor can he be happy at a distance from God, nor rest without His smile; but must realize sweet intercourse with Him and enjoy communion at the throne of grace.

This prayer arose from the heart of one, who, if all the world thought well of him, of his piety, consistency, and vitality, it would yield no comfort without an experimental enjoyment of the love of God, the assurance of faith and the witness of the Spirit.

The desire here expressed, suits every child of God, in all ages of the church, and in every country and clime under heaven, whether bond or free, rich or poor; which proves to a demonstration the inspiration of the book from whence it is taken, though some *divines* have denied it this status. But the humble Christian, who has had his spirit enlivened by its wine from Lebanon, and his palate refreshed with its honeycomb from the cliffs of the rock, and has been brought into its banqueting house, while the banner over him was love, can set to his seal, that this is none other than the *word of God* and the inspiration of heaven.

I. We have here the prayer of a longing soul,—*"Draw me;"* that is, draw me away from all other objects of attraction, whatever they may be, or however powerful in their influence, or legitimate in a subornate sense; whether husband, wife, children, business, science or literature, which have a claim upon believers, as well as upon worldly persons, but only in a secondary point of view. For Christ, "the chiefest among ten thousand and the altogether lovely" has the first place in the affections of his believing people, and says, "Son, (daughter) give me thine heart." Yet how often has the world and its con-

nexions the majority of our thoughts and desires, while only a mere remnant of time or affection is left for the Lord of life and glory! This is deeply felt by the writer of this passage; and hence we fancy we hear him uttering with deep pathos the language of the Psalmist, "My soul cleaveth to the dust; quicken thou me, according to thy word." He prays, Draw me upwards to thee, the centre of all happiness. That the soul should adhere to the earth is no marvel, when we remember our Adamic original. "Dust thou art, and to dust thou shalt return." And add to this the fact of our fallen condition so that even the believer; "cannot do the things that he would." Yet it is a mercy the desires are in his heart, which shew the work of the Spirit deeply seated there, and that notwithstanding, at the present moment, (perhaps) his soul is in both a low and languishing condition, yet he has on former occasions so realized those Divine drawings, that he longs to enjoy them again. For it is a fact, that when these happy seasons arrive and we are drawn up to the heavens in Divine communion and fellowship, we are too soon precipitated again to the earth, like Captain Hall's balloon, owing to our having too much earthly ballast in our car! 'Tis a mercy that we are not like him, dashed to death by the descent to this lower sphere.

This prayer includes an earnest desire for closer communion with God. And is it to be wondered at, that the Christian should not be content with his low state of living, when he remembers his high vocation? "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like him; for we shall see him as he is." This hope brought Abram from the land of the Chaldees; enabled him to take his son to the mount and offer him there as a willing sacrifice to the Lord. Nothing but Divine

interposition prevented the fatal plunge of the knife into the heart of his Isaac. Oh, what a mount of communion was that with God, when he sat up his "Jehovah-Jireh," as a monument to infinite mercy, love and grace !

"When such a man, familiar with the skies,
Has filled his urn where those pure waters rise;
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
Which tells us whence his treasures are supplied."

The final desire is, to be drawn up into heaven. And it is no obstacle to the believer that death and the grave lie in the way to glory. It is no impediment to men who go to liberate mankind from the oppressor, that they must wade through fields of trial before they can be crowned by their country with glory and honour. Neither should it at all damp the ardour of the soldier of the cross, that he must go through the valley of the shadow of death, before he can reach the Canaan which he loves, the land of pure delight, the celestial city, the kingdom of glory and the crown of righteousness, which fadeth not away, "but is reserved in heaven for those, who are kept by the power of God, through faith, unto salvation." For Jesus hath said, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." This very fact creates the desire, "to be absent from the body and present with the Lord;" either by Elijah's fiery chariot, or the slower process of Jacob's dying pillow, save that sudden death is immediate; whereas fever, consumption, or decrepitude, are often very slow vehicles to the realms of bliss. But the Lord draws the soul to heaven, as the dews on a summer morn are drawn up to the skies and are seen no more. A death-bed may be desirable for the unconverted, though the repentance seen there is too often very deceptive. But, surely the real Christian can want no such preparation, since, "Christ is in you the hope of glory." He longs to be drawn to God in Christ every day and every hour, and to live in such sweet communion and fellowship with heaven, that both his treasure and heart may be there, where all his hopes and expectations are concentrated.

II. The consequences which follow an answer to this prayer,—*"We will run after thee."* For the effect of Divine influence is great on renewed souls. It draws them from self, sin, the world, prejudices, the broad road, to Christ, to God, to salvation by grace, to holiness, to happiness, to an earnest desire for conformity to the word of truth, and for an Enoch-like enjoyment of fellowship with the infinite. Now this drawing must be Divine. Ministers may be as eloquent as Apollos and as zealous as Paul, yet all will avail nothing without the Spirit's work on the heart. Parents may be anxious, and use every legitimate means, to train up their children in the nurture and admonition of the Lord, but they will find that they have no power to bring to repentance, or give to their sons and daughters a new heart and a right spirit; for it is written, "No man can come unto me, except the Father which sent me, draw him."

But it may be objected, that the prayer in this text is personal—"Draw me;" as the jailor's cry, "What must I do to be saved?" or David's plea, "Take not thy Holy Spirit from me." "Every heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." Generalities in religion may suit the formalist, the nominal Christian, the mere professor; but a personal experience of Divine influence will alone satisfy a soul truly awakened to seek righteousness, the salvation of the soul and the witness of the Spirit.

Still the enlightened soul is anxious that others should share with him the blessings of light, life, and joy; hence the plural pronoun adopted, "*we* will run after thee." And the history of the church in all ages goes to shew, that one soul is seldom brought to Christ alone, either from a neighbourhood or family. For when Andrew was drawn to the Saviour by the ministry of John the Baptist, he immediately sought his brother Peter, and led him to the Son of God. This was the plan adopted by Philip, who sought Nathaniel when under the fig-tree, and these ran together after Jesus, "the way, the truth, the life." Cornelius gathered all his family and friends to hear Peter preach, and the Holy Ghost fell on them while he was speaking, and they were all added to the church, by believers' baptism. We may, therefore,

expect that when any one is personally drawn more fully to the dear Redeemer, he will be made the instrument of doing good to the souls of others, and thus have company in the green pastures and enlightened path to glory and bliss.

The effect of Divine influence is here very pertinently described, "We will *run* after thee." The snail's pace with which many walk to glory is truly lamentable. Numbers seem to make no advance whatever in the Divine life! Nay, not a few seem to be retrograding instead of advancing towards glory. This they deplore, when they cry out, "O that it were with me as in months past." But how soon are things changed when the Holy Spirit descends with all his quickening powers! Then it is, "we will *run*"—we ought to run, for ours is a race and there is a prize worth running for. We have also but a little time to run (some of us.) We see with what

ardour and devotion such men as Paul, Whitfield, and Carey ran the heavenly course. O, that their mantles may yet fall on many. And that multitudes may be found daily running after Christ. What vast crowds run after the Crystal Palace! What multitudes are pressing after riches and honour! How earnestly are millions rising early and sitting up late for the bread which perisheth; and yet how few are really interested in "the one thing needful!" This is really surprising, at least in the people of God, seeing what happy results followed this earnest prayer of the bride. She says, "The king hath brought me into his chambers, we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee." Surely, if such was the answer to her earnest petition, how anxiously should we pour out our souls to God for a similar blessing.

Windsor.

STRICT BAPTISTS AND THEIR OPPONENTS.

(Continued from page 212.)

3. THE opponents of Strict Baptists urge as an objection that we are inconsistent in uniting with the unbaptized in singing, in prayer, and in preaching, and then refusing to unite with them at the Lord's-table. They say, "If you unite with them in these things, why not also at the Lord's-table? If you acknowledge them as Christians in the one connection, why not also in the other?"

This objection is both specious and weak, and assumes that because we join with the unbaptized in what we know to be *right*, we are also bound to join with them in what we equally know to be *wrong*. Singing, praying, and preaching, are scriptural and holy practices, but to sit at the Lord's-table with the unbaptized is an unscriptural practice. Are we, therefore, to do the one *because* we do the other? are we to do that which is *right because* we also do that which is *right*? Yet this is the meaning of this superficial objection, and it practically begs of us to break the law in one connection on the very serious ground that we obey it in another! Wonderful sequence! Rare, logical conclusion!

Between the public exercises of the sanctuary and an approach to the Lord's-table, there is a broad and obvious distinction. The former constitute a *service*, but the latter is a *communion*. The one is worship, to which no *outward* test of character can apply and is equally open to the saint and the sinner, the converted and the unconverted; but the other is a *sacrament* whose test of fitness before men is both visible and external, and requires to be presented to the eye in an instituted ordinance. The one is a general assembly where individual sincerity has to be *assumed* in the spirit of charity; but the other is a family gathering, and from both its nature and design requires to be confined to those who bear the family mark. In the exercises of public worship, we accredit the parties with sincerity, because, so far as those exercises are concerned we know nothing to the contrary, there being no instituted test applicable to the case; but at the communion table all parties are required to *prove* that sincerity by submitting to the test appointed by the great Lord of all, and if in any case that test be not acknow-

ledged there is in that very disobedience or neglect *the reason* for withholding communion.

It is to be observed, moreover, that the public services of the sanctuary are not church ordinances in the sense that the *sacraments* are, and cannot by any possibility be subject to the same regulations. *They* are open to the world and the unconverted, but the *sacraments* in both instances alike, that of baptism and that of the Lord's-supper, *belong exclusively to the church*. We can, therefore, join in the exercises of public worship in *any* place and among *any* professing people, there being in such a union no breach of law and no neglect of an appointed test of character: but communion in the death of Christ at the Lord's-table, being exclusively *a church act* requires of all who assemble there that they shall have "entered by the door into the sheep-fold and not have climbed up some other way!" Consequently, we can unite with any party in singing, praying, and preaching, because in those exercises we incur no sacramental obligations; but at the Lord's-table where we "shew the Lord's death till he come," we are solemnly bound to confine the communion exclusively to those who have been *immersed* into the sacred act which that table is instituted to commemorate. If that *immersion* into the death of Christ has taken place, there, as far as man can judge, is a true church member; but if that immersion has not taken place, though the party may sing, and pray, and preach elsewhere, he is wanting in the chief credential of church membership and is by that defect, disqualified for communion at the table of the Lord.

4. The Strict Baptists are charged by their opponents with bigotry in assuming that they only are right, and that all other Christians are wrong, on the subject of communion.

The Strict Baptists aim at nothing but to preserve the church of God from ruinous error on an important doctrine, and their views upon that doctrine are derived exclusively from Scripture. If other professors depart from Scripture,—if they pursue courses for which they

have no Scripture warrant, whose fault is it that Strict Baptists differ from them! At whose door lies the blame of separation? Are Strict Baptists to abandon Scripture merely to please men? Are they to sacrifice the truth of God for the favour of dying mortals? They contend that "He that believeth and is baptized shall be saved," is a standing and an unchangeable rule in the church of Christ; but if others mutilate that rule and practically assert that "He that believeth and is *not* baptized shall be saved" is quite as authoritative in the government of the church as the Saviour's own law, are Strict Baptists to be charged with bigotry for insisting on that law in its own scriptural simplicity? Are they to acknowledge the authority of man as equal to that of the Son of God? Are they to stand quietly by and be dumb (Isaiah lvi. 10) while a spirit of worldly accommodation is making havoc of the church of Christ? If to contend earnestly for the "faith which was once delivered unto the saints" be bigotry, may such a spirit never depart from among Strict Baptists. The absence of this "contention" judaized the churches upon the close of the apostolic age,—emboldened the man of sin to bring in Popery,—sank the Presbyterian body during the seventeenth century into the mire of a Christless Socinianism,—is now rapidly transforming the British Baptists into Arminians and open communionists, and silently smoothing the way *even among them* for the final adoption of Popery itself.

From the wide-spread ruins of the past to the feeble compromises of the present day,—from the desolate abodes of fatal error once radiant with truth, and lovely as the dwellings of a scriptural piety, to the genteel habitations of a modern orthodoxy,—a voice, solemn as the grave, may be heard addressing itself to the Strict Baptist body, "*Hold that fast which thou hast that no man take thy crown.*" May no false friendship and no false fear, ever induce the Strict Baptists to flinch from the bold discharge of duty in the guardianship of Scriptural truth, to their dying day.

R. E.

BAPTISTS AS THEY WERE.—No. VII.

MIDLAND ASSOCIATION CIRCULAR LETTER FOR 1728.

The Elders and Brethren, Messengers of the several baptized Churches of Christ met in Association at Tewkesbury, the 11th and 12th of June, 1728. To the baptized Church of Christ in Bewdley; send greeting in our dear Lord Jesus. Grace, mercy and peace from God the Father and our Lord Jesus Christ, through the Holy Spirit.

DEARLY BELOVED.—Our good and gracious God having favoured us with another opportunity of meeting together according to our wonted custom annually, and having put up our joint requests to the throne of grace for His presence with us and you,—we read the several letters sent us by the several churches, and thereby are acquainted with the complaints of all by reason of lukewarmness in religion, coldness in affection, and want of zeal for the glory of God, the interest of Christ, and the good of souls. Of most, the many removes by death and few additions to them to fill up the places of those departed, this fills our hearts with sorrow, and makes us lament that we find the work of God goes so slowly on; but yet in the midst of sorrow, some mixture of joy and cause of thankfulness in that the ministry is sound, the gospel is purely preached, fundamental errors are not embraced, peace in the general is continued, some additions to the number, and some hopes of more to several societies; these are encouragements to us to hope that the glory is not departed from our Israel, although as it were upon the threshold ready to take its leave of us, and that God will yet bring a reviving, and again cause you to return to your former zeal and fervour, and make you all a flourishing people. And that we may be helpers of your joy, promoters of your peace, sympathizers with you in distress, and in some measure easing your complaints, we desire you to follow those rules and directions we think meet to recommend to you.

I. Make religion your business. It is not a slight work, but a work your souls should be wholly employed about. The work of God is not a trifle to be put

at peradventures; no, here depends your weal or woe, your happiness or misery here and hereafter; therefore make it your main business.

II. Set about it speedily; make no stand, but go on, for life lies at stake, if you fail here you miss for ever. No setting out when death has arrested you.

III. Be resolute. "The kingdom of heaven suffers violence, and the violent take it by force." Use a holy violence, and with it force the kingdom of heaven. This holy violence, these pious storms, please your Captain under whose conduct your salvation is sure [viz.] Christ Jesus. And in order hereto consider and practice these following things:—

1. Be constant and diligent in attendance on the means of grace, and frequent opportunities to hear the word preached, the gospel dispensed, and the ordinances administered. Fail not [on] days of humiliation and fasting; these if duly and sincerely observed may prove soul feasts and are great helps to the soul. Consider, did Christ do so much for you, and will you do nothing for him? Oh, be ashamed of your neglect of humiliation and preparation—humiliation on fast-days, and preparation for sacramental days. What! shall the world eat out all the vitals of religion, and Christ have the least share in your affections? Oh, be ashamed and mourn because of your coldness and dullness in religion and religious practices. The soul that draws back, God has no pleasure in.

2. Be conscientious in the practice of private duties, family devotions, and closet prayer. Neglect herein breeds decays in religion and practical godliness. Carelessness and sloth are inlets to apostacy, but constant practice produces delight and savour. The practical Christian is the most savoury.

3. Be continually on your watch-tower. Keep a strict guard at every avenue of the soul, over your heart and tongue, thoughts and ways. You have many eyes observing you, many dangers surrounding you, many enemies await and waylay you, and therefore, you cannot

be too vigilant. Watch and pray that ye enter not into temptation saith Christ, and he saw a great need to leave this exhortation to his followers. Mark xiv. 37. Imitate him who gives the same, and trust him with your souls.

4. Maintain a constant communion between God and your own souls, delight yourselves in Him, and be with him by holy and heavenly meditations on his great goodness, mercy, and rich grace, &c. This will be a great means to quicken and incite you to a growth in grace, and rouse you off the lees of carnal security. And finally, walk in love, live in love, rebuke and reprove one another when you see cause; in love, exhort, rouse up, and awaken each other, in love. Sympathize, one saint with another, one church with another, such as have no pastor to feed them, be helpful to, and all in love; and the God of love and peace shall be with you. 2 Cor. xiii. 11.

And whereas Divine providence has given us peace and security under the present government of his Majesty George II, notwithstanding the hopes and designs [of] our enemies, [who] were elevated and raised in hopes of having the power in their hands to do as they pleased, we have great cause to admire the goodness of the Holy Being in bringing about

peace and safety in a wonderful manner, turning crafty devices to nought and bringing good out of evil. And we would desire that you would beware of entertaining or countenancing of such men as wander about in the name of ministers being strangers, who seek only gain, and not the flock they pretend to come to feed and then suddenly go away, thereby bringing disgrace to the cause of Christ, dishonouring the gospel, and the profession thereof. And that it may be so is the hearty desire and earnest prayer of us who now recommend you to the Lord, and the word of his grace which is able to build you up, stablish, strengthen, settle you in all goodness and truth.

JOB GREENING,	JAMES KETTLEBY,
BENJAMIN MOOR,	JOB BURT,
DANIEL WILMOT,	GEORGE BOUCHER,
ISAAC POYNTING,	SAMUEL BENTLY,
GEORGE YARNOLD,	DANIEL HATTON,
THOMAS FLOWER,	EDWARD HAIDEN,
THOMAS PERKS,	JOSEPH KETTLEBY,
JOHN SING,	SAMUEL SIMONS,
BENJAMIN HUDSON,	JOHN FARMER,

The next Association to be at Warwick, to put up at the "Cross Keys" in Castle-street. Mr. Thompson, and Mr. Hudson, to preach.

Fragments and Choice Sayings.

FAITH, A WORKING GRACE.

Faith is a working grace, it has a deal of work to do, it has its hands always full, and is employed about many things. It is the grace by which a soul goes to God, and its covenant God, lays hold on him as such, pleads his promises with him, asks favours of him, and is very importunate, and will have no denial; and by which it goes to Christ as at first conversion, afterwards for fresh supplies of grace, out of that fulness of grace that is in him. It receives him and all from him, and through him pardon, righteousness, adoption of children, and an eternal inheritance, and it is that grace that carries back all the glory to God and Christ and free grace. It glori-

fies God, exalts Christ, humbles the creature, and magnifies the grace of God. It has much work to do this way, and it works by love, by acts of love to God, to Christ, and to the saints; and it puts the soul upon a cheerful obedience to every ordinance and command, and hence obedience is styled the obedience of faith. And indeed, all good works that are properly so are done in faith, and faith without works is dead. It is greatly engaged against the world and the devil. It is that grace by which Satan is opposed and overcome, and by which the believer gets the victory over the world, so that he is not discouraged by its frowns, nor cast down by the trials and afflictions he meets with in it, nor drawn aside by its snares and allurements.—*Dr. Gill.*

AFFLICTION.

We argue, "Cannot God bring us to heaven with ease and prosperity?" Who doubteth but he can? but his infinite wisdom decreeth the contrary; and though we cannot see the reason, yet he hath the most just reason. It is your part now to believe, and suffer, and hope, and wait on. Whether God comes to his children with a rod or with a crown, if he comes himself with it, it is well. Welcome, welcome, Jesus, what way soever thou comest, if we get a sight of thee! And sure I am it is better to be sick, providing Christ come to the bedside, and say, "Courage, I am thy salvation," than to enjoy health, and never be visited by God.—*Rutherford*.

THE BIBLE.

To a person who asked that profound thinker, John Locke, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the true Christian, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It hath God for its Author; salvation for its end; and truth, without any mixture of error, for its matter."

Sir William Jones says, "I have carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

The Hon. Robert Boyle was devotedly attached to the Bible. He said of it, "It is a matchless volume, and we cannot study it too much, or esteem it too highly."

Young men, beware of the growing disregard of this superficial age for God's holy Book. The agents of Satan are busy in flooding society with worthless books that they may all the more effectually exclude the Bible. Be upon your guard, and bid them stand off while you study the Bible with earnest prayer that it may be your guide to a better world.

WORSHIPPING GOD BY MACHINERY.

Thomas Coles—more familiarly known from his great amiability and good nature, as Tommy Coles—was a consistent member of the Society of Friends. At the delightful village of Glen Cove, Long Island, where he resided, the Episcopal congregation had just erected in their church a very sweet-toned organ, which was the admiration not only of the members, but of many others who were attracted to the service by the eloquence of the Rev. Mr. Mallaby, the rector. On some particular occasion our venerable friend, Tommy Coles, took a seat among the congregation, and his opinion of the organ was gathered from the following conversation a few days afterward:—"Friend Mallaby, I am pleased that thee has got such a fine organ in thy church." "But," said the clergyman, "I thought you were opposed to having an organ in a church." "So I am," replied friend Tommy! "but then if thee worship the Lord by machinery, I would like thee to have a first-rate instrument!"

FAITH IN PRAYER.

If, after committing anything to God, I can, like Hannah, come away, and have my countenance no more sad, my heart no more pained or anxious, I look upon it as one proof that I have prayed in faith; but if I bring away my burden, I conclude that faith was not in exercise.—*Payson*.

EFFICACY OF PRAYER.

The individual who should solemnly resolve to try the best and last possible efficacy of prayer, and unalterably determine that heaven should not withhold a single influence which the utmost effort of persevering prayer could bring down, would probably find himself becoming a much more successful agent in his little sphere.—*Foster*.

ALL IN CHRIST.

Your one business is, to trust your ALL in the hands of Christ. Having received him, then to live upon him. Remember, he is to answer EVERY purpose, body and soul; you and yours; earth and heaven. You are not living up to your privilege, if there be any person or thing that you keep back from Christ, and do not leave to his absolute management.—*Romaine*.

A Page for the Young.

A NOBLE EXAMPLE.

In a Swiss family, there was a little girl not quite eight years old. Every Sunday, at breakfast, the parents gave to each child a small loaf of the finest and best sort of bread to eat. She always enjoyed her loaf as much as the rest. But she heard at the Sunday-school that, by bringing a few pieces of money, each child might, at the end of a few weeks, obtain a Bible of her own—quite her own, and to keep it for herself. At once she made up her mind to ask her parents not to give her the best loaf at breakfast, but to allow her to eat the common bread, and give the difference between the prices of the two loaves to her. To this her parents agreed, though not without expressing some surprise, and the little girl, during nearly four months, went without the best bread, in order to obtain a Bible of her own.

Many of the little Swiss children not only desire to have the Bible, but they love its truths. A little tract, written and printed for the young, was distributed amongst them last Christmas. Beneath the title a space was left in which to insert the name of the child, and over this there was printed these words—"The Lord bless thee and keep thee." No sooner had one of the little ones received her copy, and read the words, than she ran to her teacher, and cried,—

"Oh Miss, look, look, it is for me—yes, it is for me the words have been placed here—'The Lord bless thee?' I shall be blessed! Oh, blessed! What a happiness!"

It was a word of the blessed volume, which at that moment fell on the heart of the little Swiss child, as a drop of dew from heaven.

CHRISTIAN TRUTH BY THE DEAF AND DUMB.

At a recent meeting of a Baptist church in America, four pupils from the deaf and dumb asylum were admitted as candi-

dates for baptism. They had never heard a word on the subject of baptism from anybody, but they had read the New Testament for themselves. They were examined in the usual way of talking by the fingers, Professor Gillet acting as interpreter, and in relating their experience, the following dialogue took place between one of them and the pastor:—

Pastor.—Why do you love Christ?

Deaf Mute.—Because he has forgiven all my sins.

P.—Why do you wish to join the church?

D. M.—Because the church belongs to Christ!

P.—Why do you wish to be baptized?

D. M.—Because Christ requires it.

P.—How do you wish to be baptized? In what manner?

D. M.—As Christ was;—by immersion, in a stream.

P.—Why be so particular? Why not be sprinkled?

D. M.—Christ is silent on the subject of sprinkling.

At this last answer, a thrill ran through the whole of the large assembly, and it was felt by everyone present that a fitter or more scriptural answer could not have been given by the most learned divine.

LIKE JESUS.

I WANT to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard him speak.

I want to be like Jesus,
So frequently in prayer;
Alone upon the mountain-top,
He met his Father there.

I want to be like Jesus,
Engaged in doing good;
So that of me it may be said,
"She hath done what she could."

Alas! I'm not like Jesus,
As anyone may see:
O gentle Saviour, send thy grace,
And make me more like thee!

Obituary.

THE LATE JOHN DORE, BAPTIST MINISTER AT ASHBURTON.

THIS devoted minister commenced his public career at Redruth, in Cornwall, where he was ordained in 1818. He laboured in the word and doctrine in that town about twelve years. He then removed to Wimborne, in Dorset, where he worked in his Master's vineyard for the space of fourteen years. At the close of that period he was directed to Ashburton, where he also laboured about fourteen years, and there his Saviour called him home.

His ministry was one of great faithfulness and rigid fidelity to Divine truth, and through a considerable period without pecuniary remuneration. He was a *thorough* Baptist, and often deplored the innovations of modern times. Those who knew him best valued him most, and increased acquaintance with his character created an increased attachment to him as a Christian minister and a man. He was a man of great conscientiousness, and

attachment to the cause of God and souls was the ruling principle of his life.

His decease was sudden. In the morning, he was in his school, as usual, but complained of head-ache, and shortly before twelve he retired, with a view to obtain relief by rest. His beloved partner went to him soon after, and while applying vinegar cloths to his head, he said to her, being in great pain, "I fear this is apoplexy, and if so, I shall be dead in a few minutes." Medical aid was immediately sent for, but before it arrived he became insensible, and never spoke again. About five o'clock, the paleness of death spread over his countenance, and he quietly breathed out his spirit into the bosom of his Redeemer. He was sixty-eight years of age, and his remains were interred at Bovey Tracey. His bereaved family and friends have the consolation of reflecting on a life spent in the loved service of his Redeemer. He was a man of God, and all who knew him will ever say of him—"The memory of the just is blessed."

Correspondence.

THE HARMONY OF THE FOUR GOSPELS ON THE SUBJECT OF THE RESURRECTION.

GREAT difficulty has been felt by commentators generally in reconciling Matt. xxviii. 8, 9, with Mark xvi. 9, and John xx. 14—18; and, accordingly, various theories have been proposed by them, for the solution of the difficulty, with none of which, however, we feel perfectly satisfied. Some of these seem to be very complicated and confused indeed; and what is worse, at utter variance with the obvious import of the language of the Evangelists. In these circumstances it may appear to some as presumption on our part to attempt the solution of a problem, which has perplexed so many learned men; but nevertheless, while we disclaim all dogmatism, we hesitate not to affirm that that humility is counterfeit, which either interferes with a man in

the free exercises of his right of private judgment, or prevents him from submitting to others the result of his own prayerful investigations of the word. We would, therefore, Mr. Editor, respectfully solicit a corner in your excellent Magazine for a few simple remarks on this interesting and important theme. We do not however, propose to enter into an examination of all the details of the resurrection which are contained in the four gospels, but to confine our attention to the passages above referred to, especially Matt. xxviii. 8, 9, which may be translated as follows:—"And they departed quickly from the sepulchre with fear and great joy, and *ran* (*edramon*) to tell his disciples. (9.) And as *they were going* (*eporeuonto*) to tell his disciples, "behold, Jesus met them, saying, All hail."

Mr. Barnes remarks on the latter verse,—“This would seem, in Matthew, to be immediately after they left the sepulchre the first time. But many critics observe that the words “to tell his disciples” are wanting in many manuscripts, and are of doubtful authority. It may be farther remarked that the words “as they were going,” might have been rendered, *after they were gone*,..... without specifying the time. We cannot, however, agree with Mr. B., in these remarks. As regards the phrase “to tell his disciples,” both Tischendorf and Lachmann assign it a place in the text in their respective editions of the New Testament; besides we are impressed with the conviction that the reading is genuine, for this reason, that both verses evidently refer to two different returns from the sepulchre, and not to one and the same return, as we shall afterwards see. If this be true, then the message connected with each return must be different from that of the other, as clearly appears from comparing this passage with what is declared in the other gospels, and, if different, then grammar and common sense alike demand that the phrase should occupy a place in the 9th as well as the 8th verse. If both verses, however, had referred to one and the same return, the phrase in question would have been superfluous, and, of course, omitted by the Evangelist. The want of the phrase, therefore, in some manuscripts is in all probability to be ascribed to ignorance on the part of transcribers in supposing that only one return from the sepulchre was intended.

With respect to the phrase, “*Hos eporeuonto*” (as they were going,) it cannot admit of the rendering, “after they were gone,” for the verb is not in the aorist, but in the imperfect tense. Another writer, who has written a harmony of the four gospels on this subject, translates the first clause of the verse thus:—“And as they were going from telling (or having told) his disciples,” a rendering, which betrays a miserable lack of acquaintance on the part of its author with the idiom of the Greek language, and which, moreover, is fit for nothing but for making infidels chuckle.

Without any farther preliminary remarks we shall now attempt in as few words as possible, to prove that Matthew’s

language is such as distinctly conveys the notion of two returns from the sepulchre, the one being performed *with speed* (i. e. running), and the other *without speed* (i. e. walking.)

(1.) In the 8th verse the Evangelist says, “And they departed *quickly* from the sepulchre with fear and great joy, and *ran* to tell his disciples.” Their speed on this occasion may be regarded both as the natural expression of the tumultuous emotions of fear, joy, and wonder, with which their minds were impressed in consequence of what they had seen and heard, and as an act of obedience to the angel, who said to them, “*go quickly*, and tell his disciples,” &c. In reference to the same return, Mark says, (xvi. 8), “And they went out *quickly*, and fled from the sepulchre,” &c. In like manner John, one of whose designs in writing his gospel was to complete the other gospels, which he had doubtless read, and who consequently does not often recapitulate what has been recorded by the other Evangelists, does not, in referring to the same return, speak of the other women who had been with Mary at the sepulchre, and who with her had seen the angels, but directs attention to her exclusively with a view to bring out some very interesting particulars regarding her, which had been omitted in the other gospels. He says, “Then she *runneth*, and cometh to Simon Peter and the other disciple whom Jesus loved, and saith unto them, ‘They have taken away my Lord, and we know not where they have laid him.’” Is it not plain from these passages that the women *ran* when they returned from the sepulchre the first time? In the following verse (9), however, a different verb of motion (*poreuomai*), is employed. The sacred penman does not say, “as they were running,” but “as they were going to tell his disciples.” This verb signifies *to go, to travel, to journey*. In speaking of pedestrians, it does not convey the notion of speed, unless qualified by an adjunct to that effect. This is plain from the following passages: “After that, he appeared in another form unto two of them *as they walked* and *went* (*poreuomenois*) into the country:” Mark xvi. 12. “And behold two of them were *going* (*poreuomenoi*) that same day to a village called Emmaus.....And he (i. e. Jesus) said unto them, What manner of

communications are these that ye have one to another *as ye walk* and are sad?" Luke xxiv. 13, 17. "And go *quickly* (*tachu poreuthesai*) and tell his disciples," &c. Matt. xxviii. 7. "And Mary arose in those days, and *went* (*eporeuthe*) into the hill country *with haste*, into a city of Judah." Luke i. 39. "*I will arise and go* (*poreusomai*) to my father.....And he arose and came to his father: but when he was a great way off, his father saw him, and had compassion, and *ran*, and fell on his neck, and kissed him." Luke xv. 18, 20. In this last passage, the tardy steps of the prodigal form a striking contrast with the hasty steps of the loving and compassionate father. The first return from the sepulchre was made in obedience to the command of the angel, "*Go quickly* and tell his disciples," &c.; but the second return was made in obedience to the command of the Saviour, as addressed to Mary Magdalene....."*Go* (*poreuou*) to my disciples, and tell them that I ascend to my Father and your Father, to my God and your God." It is worthy of remark that the Saviour does not say, *go quickly*, but simply "*go*." In perfect accordance with this, Matthew says, "And as they *were going* to tell his disciples," What *they*? The women, doubtless, whom he mentions in the beginning of the chapter, viz., Mary Magdalene and the other Mary, who were accompanied by Joanna, Salome, and others. It follows, therefore, that these women must have met Mary Magdalene somewhere in the neighbourhood of the sepulchre after her interview with the risen Saviour, when they were on their way back again to the sepulchre, after they had delivered the angelic message. Mary, of course, communicated to them the cheering intelligence that she had seen the Lord, and that he had given her instructions to go and tell his disciples that he was risen. Feeling the command that had been addressed to Mary as binding also on them; and desiring also to share with her in the privilege and honour of conveying such glad tidings, they turned with her; and it was "when they were going to tell his disciples" that Jesus appeared to them all,

the second time to Mary Magdalene, and the first time to the other women.

2. Not only is a different verb of motion employed in each verse, but the tense is different. In the former verse the verb is in the aorist, which denotes a single definite action which took place at a certain time, and was then completed; whereas in the latter the verb is in the imperfect tense, which represents an action as still going on at a specified time. Accordingly, in the one verse the women are represented as having delivered their first message, and in the other as proceeding on their way to deliver the second.

Other arguments might be advanced in support of our view, but we forbear. We would now conclude our imperfect remarks by giving an outline of the narrative of this great event according to the order suggested by the course of reason we have above pursued.

About day-break on the first day of the week Mary Magdalene, Mary the mother of James, Joanna, Salome, and others repaired to the tomb to do honour to the body of Jesus. Having arrived there, they entered, and saw a vision of angels, who told them that Jesus was risen. They then hastened to the city to inform the disciples. Upon their arrival there, Mary Magdalene parted with her companions, and went and told Peter and John, while they (*i.e.* the other women) went and told the other disciples. Peter and John then immediately ran to the tomb, followed by Mary Magdalene; and when they had examined it without finding the body of Jesus, they returned home, leaving Mary behind. Then Jesus appeared to her, being alone. The other women, who were now on their way back to the tomb, came up to Mary either at the tomb, or in the immediate neighbourhood of it, just after her interview with the Lord; and on being informed by her that she had seen Him, and that he had given her instructions to tell his disciples, they accompanied her to Jerusalem, and when they were on their way Jesus appeared to them, &c.

R. JOHNSTON.

Poetry.

THE INFIDEL AND HIS DAUGHTER.

Suggested by reading a recent paragraph, describing the scene between the brave old Ethan Allen and his daughter, on the eve of her death, when she asked the stern infidel in whose faith he would have her to die—his or her mother's.

"The damps of death are coming fast,
My father, o'er my brow;
The past with all its scenes has fled,
And I must turn me now
To that dim future, which in vain
My eyes seek to descry:
Tell me, my father, in this hour,
In whose belief to die.

"In thine? I've watched thy scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own.
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace
Through many a weary year long past
That calm and saintly face!

How often do I call to mind,
Now she's beneath the sod,
The place, the hour, in which she drew
My early thoughts to God!

"'Twas then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age;
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To Him whose promises of love
Extend beyond the tomb?
Or curse the Being who hath blessed
This chequered path of mine?
Must I embrace my mother's faith,
Or die, my sire, in thine?"

The frown upon that warrior's brow
Passed like a cloud away,
And tears coursed down the rugged cheek,
That flowed not till that day.

"Not, not in mine!" with choking voice
The sceptic made reply;—
"But in thy mother's holy faith,
My daughter, mayest thou die!"

Reviews.

A Series of Pastoral Letters, &c., on the Leading Doctrines of the Gospel. By GEORGE WYARD, Deptford. London: J. Briscoe, Banner-street; Houlston and Wright, Paternoster-row. Pp. 156.

It is a healthy sign of the times, and a clear symptom of an improved taste in religious circles, that works such as the above are receiving an increasing amount of public acceptance. The little volume now before us has already gone through two considerable editions, this being the third, and several of its pieces, in a detached form, have been still more honoured by a circulation of many thousands in various and distant parts of the world. These, we repeat, are indications of a growing taste for more solid reading than the puerile productions of the past twenty-five years have supplied. When such excellent works as those of Mr. Wyard and Mr. Bloomfield are received with so hearty a welcome, it may well be taken as a proof that we are on the eve of a better age.

And it is high time that we were; for, with few exceptions, it may be said of the greater number of religious works during the foregoing period, that any productions more jejune and shallow, more stilted and meagre, have not appeared in any age since the Reformation. The constant straining after effect in mere style—the paltry love of display in a not over profound scholarship, with a pitiful cringing to the diluted and defective theology of the passing day, deprived those works of everything manly and vigorous in both doctrine and expression, and presented the sickly condiments of infancy where they should have supplied the strong meat, for men of mature age. The consequences were, the spread of Arminianism in doctrine, and *light reading* in religious literature, on every side. The old standard theology of the British churches was at a fearful discount, and nothing sold, because nothing was bought, that did not pander to the vulgar and degenerate taste of an age of childish compromises. All

works that ventured to dispute the reigning doctrinal delusions, by asserting the free grace of God, the personality and work of the Holy Spirit, man's *total* depravity, imputed righteousness, and kindred scriptural truths, were too frequently condemned as the effusions of a worn-out intellect or an exploded faith. The supply, adapting itself to the demand, studiously avoided every subject requiring *reflection*; and as the readers sought little above a passing amusement, the writers for the time were far more concerned to furnish a religious tale, than to teach or defend the truth of God. Consequently, the strong, manly divinity of a Flavel, an Owen, and a Gill, gradually disappeared from the churches. Controversy, that appointed safeguard of the faith, was wholly abjured, and creeds became offensive as troublesome exponents of an unknown orthodoxy. The mischief rapidly extended to the sanctuary, where the pews asked for a religion without experience, and the pulpits responded by a teaching without life. The one were contented to famish on "the husks that the swine do eat," and the other were only too glad to supply that cheap and ignoble provision.

That, taught by woful disappointments, the churches of Britain are *beginning* a change for the better, is evinced by several cheering circumstances, but by none more so than by the recent and extensive spread of works such as this by Mr. Wyard. These, to their honour be it stated, make no pretensions to a worldly taste or to rhetorical decoration. Confiding in the mighty power of truth, and imitative of the matchless simplicity of Holy Scripture, their authors act upon the unimpeachable conviction that wholesome and substantial food needs no golden dish to make it palatable. And it is a great mistake to suppose that verbal elegancies confer a shade of advantage on religious doctrine. "The words which man's wisdom teacheth" may avail for a faith that "stands in the wisdom of man;" but the faith that stands in "the power of God" can well afford to give all such childish puerilities to the winds.

On these accounts we can earnestly recommend this excellent work to the notice of our readers. From its first "pastoral letter" on "the Bible," through others on "the Sovereignty of God," "Election," "Forgiveness," "Justification," &c., to the thirteenth, on "the Church of God," it abounds with solid gospel doctrine, conveyed in terms of a manly, unaffected simplicity, and is applied throughout to the personal conduct and conversation of the Christian. Its perusal has afforded us both

pleasure and edification, and we are convinced that it cannot be read by minister or church-member without permanent advantage. The following brief extract from the letter on "Perseverance," p. 99, will furnish a fair index to the character of the entire volume:—

"How useful the doctrine to teach humility! It shows that the battle is not to the strong, nor the race to the swift;—that it is not of him that willeth, nor of him that runneth, but by my Spirit, saith the Lord. It teaches that it is not the saints' hold of God, but God's hold of them, by which their standing is maintained, and their perseverance unto the end is continued. It teaches them that no weapon formed against them shall prosper, and that every tongue that riseth up in judgment against them they shall condemn;—that all the providences of God towards them, painful and mysterious as they may be, are no proofs of his heart being alienated from them; for thus it is written, 'All things work together for [their] good,' and 'Whom the Lord loveth he chasteneth.' How wonderfully it teaches the riches of Divine grace, the freeness of Divine mercy, and the eternity of Divine love! By this doctrine, how plainly is salvation seen to be of God—in the origin of it, the contrivance of it, the execution of it, the revelation of it, the application of it, the full realization of it by precious faith, and the ultimate consummation of it in eternal glory! All, all is seen to be of God—Father, Son and Spirit. O blessed doctrine, that teaches so much of God!"

The Christian Ministry a Stewardship: a Sermon preached to the students of the Baptist College, Haverfordwest. By WILLIAM S. M. AITCHISON. Published by request. London: J. Heaton and Son, Warwick-lane. Pp. 30.

Some portions of this discourse are eminently adapted to the occasion. Among other well-reasoned points, it contains an appropriate defence of a separate and permanent ministry, and a manly refutation of the modern plea for merging it in the church at large. The author deserves our thanks for this timely service.

In describing the "qualifications" for this sacred office, we think, however, that he has been signally defective. The *primary*, which, on all hands, are confessedly of the greatest importance, he passes over with a bare allusion, while those of a *secondary* kind are considered at length. These he ranges under the following heads:—1st. A minister should be a true and trustworthy man. 2nd. A minister is required to be

"wise." And are these all? we ask. Or are these so superior to all other ministerial qualifications, that they merited to be specially considered to the exclusion of the rest? Where is *experimental* religion? Where a saving acquaintance with Holy Scripture? Where the life of prayer? Where the presence of faith, without which no mortal should presume to preach the gospel? Where deadness to the world—the love of Christ, and solemn dedication to his exclusive glory? Where these, and others like them? Was it enough to *imply* their presence? Without intending anything offensive, we must in all honesty declare of this address in these particulars, that it has left undone the things it ought to have done. Alas for our colleges, when the mint, anise, and cummin are allowed to exclude the weightier matters of the ministry!

The Family Treasury for July, August, and September, 1859. London: Thomas Nelson and Sons, Paternoster-row.

These are excellent specimens of a work of increasing interest. The amount of valuable information which these numbers contain is very great, and the Editor has evinced unusual industry in collecting and arranging so much important matter. Yet, excellent as the work undoubtedly is, we long to see a little more of the *old divinity* in it, as a counterpoise of what may otherwise prove to be too much light reading.

Tales of the Martyrs of the first two centuries. By Rev. B. H. COWPER. London: Book Society, Paternoster-row. Pp. 107.

This beautiful little book contains an interesting, but brief account of the martyrs for the Christian faith down to those of Scillita in Africa, about the year 290 A. D. It is a work adapted for young persons chiefly, and we would urge our friends to employ it as a reward book among the higher classes of their Sunday-schools. It deserves a wide circulation.

Songs of Heaven.—Happy Lizzie.—Shall I

follow Christ? London: the Book Society, Paternoster-row.

These neat books are also intended for young persons. They are suitable for Sunday-school and other rewards, and their circulation will be productive of a healthy effect.

Narratives of Remarkable Conversions. No. 1.—St. Augustine. London: Morgan and Chase, Tichbourne-court. Pp. 36.

Why call Augustine a saint? Why so distinguish any man? *All* true Christians are saints (Rom. i. 7, &c.); but no one among them is so in distinction from the rest.—This, however, in passing.

The narrative is that of a remarkable man. Augustine, as a Christian, was the child of many a prayer by his pious mother, Monica, who also appears to have been in other respects a superior woman. His conversion was a singular one, and finely illustrates the sovereignty of the eternal Spirit. This narrative is full of instruction, and will, we hope, be read by thousands in the land.

A Brief Memoir of Mr. Benjamin Wilkins, and a Sketch of the Baptist Church, North Bradley. Pp. 50.

The Gathered Lily; or, the Death of Ellen Tylcoat, who died at Brighton, June 29, 1859, aged seventeen years. Pp. 8. Brighton: C. E. Verrall, "Pulpit" Office.

Mr. Wilkins was a preacher forty years, twenty-one of which he was pastor of the above church. The memoir and sketch, both of which are exceedingly well written, are deeply interesting. On all accounts, but particularly as Baptists, we intreat our readers to examine these pages with care. It is seldom so much interesting and profitable reading is comprised in so small a compass. It is the complete history of an eminently good and useful man. The *Gathered Lily* is a sweet little account of a youthful child of God, whose end was peace.

Intelligence.

Foreign.

SWEDEN.

A BAPTIST PERSECUTED.—The Stockholm journals relate a new case of religious intolerance in Sweden. The military regulations in that country require all soldiers to

attend church regularly on Sundays and holidays, under pain of severe punishment. Some time back, a soldier named Larsson, of the company of Orsa, regiment of Dalecarlia, in garrison at Fahlun, represented to his captain that he had ceased to be a Lutheran, and had become an An-

baptist, and he consequently prayed to be excused from attending church. The captain declined to give him the permission sought, but on the following Sunday, the man refused to go to church. A sergeant gave him positive orders to go, but he persisted in refusing. He was taken before his captain, who reasoned with him, and pointed out the serious punishment to which he rendered himself liable. But this produced no effect on the man, and he was in consequence lodged in prison, and was ten days ago brought to trial before a court martial for disobedience of orders, and violation of the military regulations. In support of the charge, his refusal to go to church was proved by an ensign and a sergeant of his company, and a certificate was put in from a Lutheran clergyman to the effect that, "notwithstanding the warnings given, he had become an apostate from the Lutheran religion, and had made himself an Anabaptist." When called on for his defence, the man said that he did not deny that he refused to go to church, but that he had changed his religion, and felt himself bound to act according to his conscience. He protested that he was ready to obey his superiors in all things except in matters of religion. He knew, he said, that the military regulations punished severely what he had done, but the law of God was severe also, and he must obey it. He was, therefore, ready to undergo the punishment to which he had rendered himself liable. The public prosecutor demanded that he should be punished according to the military code. Hereupon some persons stepped forward and said that there was reason to believe that the prisoner was not altogether right in his mind, as since his change of religion his conduct had been strange, and he had taken to drink. The man himself affirmed that he was perfectly sane, and that he never drank. But the court, before pronouncing judgment, ordered medical men to examine him.

SPAIN.

THE BIBLE IN SPAIN.—A new impetus is now felt in the work of evangelization in Spain. Converts are multiplying from the numbers who revolt from the new Popish dogma of the Immaculate Conception, besides many who are Protestants in heart, but dare not make it known. The work goes on in secret. Converted Spaniards traverse the whole country with Bibles and tracts secreted in their packs, cautiously distributing them where wanted, and holding small meetings in secluded

spot for reading and prayer. In the first six months of 1857, one of these missionaries carried the gospel directly to more than 2,000 persons, and 213 proselytes were gained by him to Protestantism.—*Bible Advocate*.

AMERICA.

BAPTISTS IN THE UNITED STATES, THE WEST INDIES, &c.

	<i>Churches.</i>	<i>Bapt.</i>	<i>Total.</i>
Alabama	752	5,219	56,023
Arkansas	269	838	9,491
California	39	145	1,099
Connecticut	118	2,457	13,326
Delaware	2	14	402
Dis. of Columbia	5	193	1,056
Florida	106	463	4,742
Georgia	988	8,679	80,910
Illinois	644	5,211	37,684
Indiana	651	3,463	32,780
Indian Territory	45	400	4,300
Iowa	220	1,895	9,944
Kansas	16	18	245
Kentucky	835	6,479	79,733
Louisiana	188	1,195	9,408
Maine	278	2,455	21,436
Maryland	32	330	4,154
Massachusetts ...	262	4,207	36,202
Michigan	209	1,657	12,503
Minnesota	49	196	1,490
Mississippi	577	2,740	36,994
Missouri	695	4,131	41,624
Nebraska	9	27	126
New Hampshire	91	686	8,525
New Jersey	114	2,076	16,244
New York... ..	825	10,802	92,196
North Carolina...	647	4,316	54,437
Ohio	488	3,996	30,373
Oregon	31	28	865
Pennsylvania ...	382	4,357	37,229
Rhode Island ...	51	1,718	9,072
South Carolina...	460	4,809	53,605
Tennessee	642	3,214	46,048
Texas	387	1,711	14,972
Vermont	109	621	7,879
Virginia.....	710	6,290	115,146
Wisconsin	177	1,359	8,157
German & Dutch	40	450	2,300
Swedish.....	10	150	500
Welsh	34	250	1,400
United States	12,186	99,243	994,620
Nova Scotia...	117	924	11,841
New Brunswick	117	481	6,570
Canada.....	200	1,358	13,290
West Indies...	110	1,800	36,250
Total.....	12,730	103,807	1,062,571

AMERICAN SLAVE-HOLDERS.

THE whole number of slave-holders in the United States is as follows :—holders of 1 slave, 68,820 ; 1 to 5 slaves, 105,683 ; 5 to 10, 80,765 ; 10 to 20, 54,595 ; 20 to 50, 29,733 ; 50 to 100, 6,196 ; 100 to 200, 1,479 ; 200 to 300, 187 ; 300 to 500, 56 ; 500 to 1000, 9 ; 1000 to 2000, 2.—Total 347,525.

BAPTISTS IN MICHIGAN.

FROM the *Michigan Christian Herald* we gather the following summary respecting the Baptists in that State : Associations, 11 ; Churches, 209 ; Pastors, 124 ; baptized the past year, 1657 ; present number of members, 12,433.

MEN WITHOUT SIN.

THE following paragraph is going the round of the American papers, and as it is a phenomenon in its way, we place it before our readers. For our own part, never having met with one of these favoured mortals who have reached the height of "entire sanctification," or the enviable condition of being entirely *without sin*, we should be much obliged if any of our correspondents could direct us to the precise locality where such a person can be found. We would travel not a few miles to converse with a Christian who no longer needs to exclaim with the great Apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

"SANCTIFICATION.—Rev. James Caughey, a Methodist evangelist, reporting the results of his labour in England, announces that the grace of "entire sanctification" has been professed, in Sheffield, by 2,393 persons ; in Hanley, by 236 ; in Manchester, by 466 ; total 3,095. These are enough, if their profession be true, to convert the world."

THE PEOPLE OF AFRICA.

THE Rev. T. J. Bowen, lately a Baptist missionary to Yoruba in Africa, has been giving lectures on the condition of the people of Africa. We subjoin a paragraph :

"The Fellatah people told him that they came from Paylee. They said that they had spread in four directions from Timbuctoo, one towards Senegal, one down the west bank of the Niger, one lately into Houssa, and one into the Soosar country. Their traditions were, that their ancestors were white men, and came from the East somewhere. One of their historians said, that they might have been the remnant of the army

of Cambyse, which was supposed to have been overwhelmed by a sand storm in the desert. There were several libraries and a number of learned men in the heart of Africa. They knew a great deal more about us than we did about them. They asked, for instance, if the days of our week were not named so and so; and when he told them that they were, they told him that they had found it so in their books. The names of Abraham and David, Marianna and Susannah were common there. There were all shades of colour among the native Africans. Some of the Fellatahs were almost white, and their language was not an African language. They were a fine looking race of people, full of energy and fire, and being white people, were full of mischief. They had conquered almost every part of Africa. He had seen men with Roman noses, finely-formed hands and feet, black skins, and woolly heads. They were called the black white men, and considered to be the most learned Africans. On the Nile was now the gigantic race whose ancestors sent a bow to Cambyse, and said, 'Find a man who can bend it, if you can.' These men had full beards. All along the Guinea coast the English language is much used, and he had been much surprised in the interior by black men coming up to him and saying, 'Good morning, sir.' He had seen some of the finest types of men in Africa which he had seen anywhere. He had often been asked whether he was not afraid to travel in Africa. He was less afraid than in this country. The heathen population was wonderfully kind and hospitable. In Abbeokoota was a market two miles long. The people are very polite, especially in cities. He used to go with the people of Abbeokoota to their farms, sometimes twenty miles distant. They kneeled where we bowed, and he had often seen men kneeling to women in the street ; they were as polite to their women as to each other. On the coast he saw women at work in the fields, but not in the interior. Most of the trade in the country was in the hands of the women. The Yoruba language had more abstract nouns than the English ; this taught him that negroes knew how to think. When he preached, they listened with the most intense interest. He could express himself with greater precision in the Yoruba language than in the English. They made glass—a glass which the French had endeavoured in vain to imitate. Before Pliny was born, they made glass on the banks of the Niger. The women did the spinning, and the men the weaving.

He knew no African king who was absolute. Without the council, the king

could do nothing. A grand council of seventy could depose him. These people were heathens, and offered human sacrifices. So did the Greeks and Hebrews. But after he had preached to them, they told him that they would not any more, and, so far as he knew, they kept their word. They all believed in one God, in the immortality of the soul, and that there were spirits who mediated between them and God."

INFANT BAPTISM.

OLSHAUSEN says, in one passage of his Commentary: "There is altogether wanting any conclusive proof—passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism."

PÆDOBAPTISM.

PROFESSOR LANGE, of Jena, says, "Would the Protestant Church fulfil, and attain to, its final destiny, the baptism of infants must of necessity be abolished." No doubt of that!

TRANSLATIONS OF THE BIBLE.

"THE Word of God is now translated into about 150 dialects. Through these translations, Christians of our day have it in their power to send the word of life to 900,000,000, or nine-tenths of the whole human race. The number of those who have some knowledge of the Scriptures, according to a recent computation, is only about 93,000,000. Of the remaining portion, who might but do not read it, 208,000,000 are Catholics and members of the Greek Church; while 110,000,000 follow another false system.

"But the most lamentable consideration to which we would call your attention is, 589,000,000, or a large majority of all earth's inhabitants are still entirely destitute of that knowledge which is alone able to make them wise unto salvation.

"For supplying this alarming destitution, only 54,000,000 of Bibles and Testaments have been issued by all the Bible societies in the world since 1804. In addition to this, however, and greatly supplementing this deficiency, the American Tract Society has distributed 158,819,412 books, or 3,936,748,377 pages, within the last 30 years. This would furnish more than an average of three pages of religious truth to each inhabitant of the earth.

"Amid this startling destitution, who, we ask, can remain inactive? Who can

refuse to lend a more liberal co-operation in reclaiming this vast wilderness from the dominion of sin? We dare not shrink from this undertaking on account of the vastness of the work to be achieved.

"Let us then address ourselves to this stupendous aim with an Apostle's soul within us, and the Prophet's vision before us, and with unerring certainty, the time shall come when this world, though a 'wilderness,' shall yet be made a blooming Eden, and all its waste places 'a fruitful field of righteousness.'"

RESULTS OF EMANCIPATION IN SANTA CRUZ.

"Then we turned to the field labourers. We saw them ploughing, hoeing, planting, weeding, and gathering. We saw no whips, no driving, no nakedness, no gloom. The women wore coloured dresses of calico or cotton goods, striped, blue and white. Every one had her head protected either by a fancy coloured handkerchief in the shape of a turban, or a hat of straw or palm-leaf. The dresses were long, reaching, when unconfined, to the feet; but in the fields they all wore them looped up about the hips with a cord. Many wore leggings, fastened below the knee; ear-rings, necklaces, and finger-rings were very common, indeed universal. One girl wore three white skirts, looped up so as to show the three embroidered edges. These embroidered skirts were clean and white, and her plaid gingham above them set neatly to her form and was well made. Her turban was put on with care, and her golden ear-rings, with their long coral pendants, danced merrily as she flourished her hoe among the cane-hills with the air of a princess. I saw in all this, not a false pride, but a desire to do as the white people do, to whom all people bow, and who *will not wear the chains of slaves*.

"Their houses on the estates looked comfortable, and through the open doors we saw tables, chairs, beds, pictures on the walls, and around their doors chickens, ducks, turkeys, and young goats, which they have the privilege of raising and selling."—*Letter from Santa Cruz.*

Provincial.

MINISTERIAL CHANGES.

Mr. James Roberts, of Victoria, Monmouthshire, has taken the charge of the Baptist church at Ruthin, and commenced his ministerial labours early in August.

Mr. Charles Daniell has resigned the office of resident tutor in Horton College, Bradford. He is hoping shortly to be directed to some other department of ministerial labour.

Mr. William Drew, late of the Baptist College, Bristol, has accepted an invitation from the church at Romsey, Hants., to become their pastor, and commenced his ministerial labours at that place.

Mr. E. Parker, late of Milnsbridge, has accepted the pastorate of the church at Farsley, Yorkshire.

Mr. Henry Thomas, late of Rhymney, Monmouthshire, has accepted the invitation of the church at Briton Ferry, Glamorgan-shire, and commenced his labours at that place.

Mr. John B. Brasted having accepted the unanimous invitation of the church at Ebenezer Chapel, Southsea, Hants., commenced his ministry on Lord's-day, Sep. 4.

Mr. John Emlyn Jones, M.A., Ebbw Vale, Monmouthshire, has been invited to take the oversight of the English Baptist church, Newtown, Montgomery.

Mr. Hugh Jones, of Llandudno, has accepted an invitation from the Baptist church at Llangollen, to labour there as co-pastor with Mr. John Pritchard, and intends commencing his ministry there early in the present month.

Mr. T. Pottenger, late of Newcastle-on-Tyne, has accepted the office of resident tutor in the new Baptist College, Rawden, (late Bradford, Yorkshire,) vacant by the resignation of Mr. Charles Daniell.

INTERESTING LETTER FROM AN AGED MINISTER.

Sept. 12, 1859.

DEAR SIR,

I love the cause in which you are embarked, that of God's truth with his order and ordinances, and have had my heart united with it for more than fifty-five years past, thirty-six of which have been spent at this place. Although I have been kept low for many years in poverty's vale as it were, yet I have seen some of the great goodness of God, as the God of grace and salvation, displayed in the lives and happy deaths of some.

On the 8th of this month the Lord was pleased to remove one. M— S—, in her twenty-sixth year. She was much afflicted at times, yet was endued with great meekness and patience, and when able was always an attendant with her parents at the house of God, paying remarkable attention to the word delivered. And in her death she was blessed with sweet peace and joy,

waving her hand and rejoicing at the sight of Jesus, and of her going to be with him. O how precious the words of Jesus, "O Father, I thank thee, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hath revealed them unto babes; for so it hath seemed good in thy sight."

The Lord had called before this in the family circle, an aunt of the deceased, who was a shining light in life, and was very happy in dying circumstances. Many more cases I could name. But the rector goes about telling the people they cannot go to heaven in this way, and that no prayer is heard only that said at the church, and by the members of the Established Church, and coming to the altar. Some ignorant, wild creatures he has persuaded to do it. I could inform you of much that is opposed to the pure gospel, but must decline, because I cannot write for the press nor preach to please according to the genius of the people of the present enlightened day. Some prefer the opposers of Christ's kingly authority and the setting aside of his plain commands. There is a putting off the coat and a turning the back upon the way of Christ, instead of setting the face with a determined zeal Zionward; but truth must and will prevail in the end. The vision will speak and will not tarry beyond the appointed time. The glory of the Lord shall be revealed, and all flesh shall see it together. So saith the prophet, and so will it be. I hope, dear sir, you and all the brotherhood will take courage, and go on with the cause, until you are called away, and not leave the little bark till the Captain calls you to come up to be with him where he is, to behold his glory, and wear the crown in reserve for you. I have been pained at the thought of not being able to help in money matters. The will is really present, but not the power yet to perform. It is grievous to think how little is done for the Baptist cause, and how much for the wood, hay, and stubble which are to be done away by the breath of the Saviour's mouth and by the brightness of his coming. Do pass by the weakness here displayed, as sent in proof of love to the cause that lies near your heart as a good soldier of Jesus Christ. May the presence of the Lord be with you, and blessing attend your labour of faith and love.

J. R.

We readily give insertion to the encouraging letter of our venerable correspondent, that the earnest but occasionally desponding friends of our Zion may also be cheered. To have the sympathies and prayers of such a father in Israel, is of more value than mere words can express.—Ed.

NORTHERN BRANCH OF THE BAPTIST
EVANGELICAL SOCIETY.

THE half-yearly meeting of the above Society was held on Thursday, Sept. 22, 1859, in the Baptist Chapel, Bury, Lancashire.

A considerable number of ministers and messengers assembled in the afternoon, and after singing and prayer, the business commenced.

Brother Stokes was voted to the chair. The Secretary read the minutes of the last meeting, which were unanimously confirmed.

On the question of the funds, an animated conversation ensued,—the state of the funds was generally and deeply deplored, —and the importance of doubling the annual amount, if possible, was strongly urged.

On the consideration of Mr. Förster's case, a resolution was adopted, to enquire the number of members dependent on his ministry, with a view to ascertain whether a portion, at least, of Mr. F.'s support cannot be raised from among the churches in Denmark.

The question of funds was then fully examined, at the close of which the following resolution was unanimously adopted :

"That considering the inadequacy of the Society's funds, we pledge ourselves to do our utmost to double the annual income, and that we invite the Strict Baptists throughout the kingdom to unite in this effort."

It was also resolved—

"That brethren Shaw, Crumpton, Prout, Smith, Howe, and Stokes, be a sub-committee to carry the foregoing resolution into effect."

On the next place of meeting, it was resolved :

"That the next annual meeting be held in Manchester, in Easter week of next year, and that brother Stokes preach the annual sermon."

After a lengthened and animated discussion, it was also resolved :

"That the following propositions having been submitted to this meeting, are strongly recommended to the attention of the churches, and that they report their opinion upon them at the annual meeting of this society, to be held in Manchester, in the Easter week of next year, the correspondence upon which to be addressed to the editor of the *Primitive Church Magazine*.

"That, deploring the numerous and increasing innovations which have been and continue to be made by the open commu-

nion system, on the faith and order of New Testament baptized churches, and which threaten even the rightful property of these churches, this meeting is of opinion that the interests of Divine truth and the preservation of gospel churches in Great Britain require that the Strict Baptists throughout the land should everywhere form themselves into distinct and separate bodies for organized and united action on behalf of the faith once delivered to the saints.

"That to give immediate effect to the foregoing resolution, a correspondence be commenced forthwith with Strict Baptists throughout the kingdom, with a view to combined action, and that the Editor of the *Primitive Church Magazine* be respectfully solicited to undertake the management of this correspondence.

"That, considering the serious doctrinal errors which have been allowed to pass almost without rebuke in the Lancashire and Cheshire Association of Baptist Churches, and for the protection of the churches from further innovation, immediate steps be taken to form a Strict Baptist Association in this important part of the kingdom, and that such ministers and churches be invited to co-operate in this object as are known to prefer truth to expediency, and who hold it as a fixed law, that the New Testament alone, apart from all human inventions, is the guide of the churches."

An excellent meeting was held in the evening, at which various brethren spoke, and all present felt it good to be there.

A CORRESPONDENT of the *London Guardian* draws attention to the fact that a few days ago the Rev. W. L. Rolleston, vicar of Great Dalby, perpetual curate of Kirby Bellars, and vicar of Scraftoft, Leicestershire, preached in the New Hall, Leicester, an anniversary sermon on behalf of a Baptist congregation in that town. The rev. gentleman ~~delivered~~ without either surplice or gown, and the service was entirely extemporaneous.

BAPTISMS.

WREXHAM.—On Lord's day, August 28, three persons were baptized by Mr. A. Ashworth. Two of them were recently connected with the Reformed Wesleys, and one a preacher among that body and the Wesleyan Association for the last ten years. We sincerely hope that they have now found a settled home.

ACCRINGTON: *Bethel Chapel, Barnes-street.*—On Sunday, Sep. 4, three female friends, who had satisfactorily testified that the work of the Lord had begun in their souls, were baptized by Mr. T. Bury, at the Baptist Chapel, Moor End. Our esteemed friend, Mr. Harbottle conducted the service in a very solemn and interesting manner. We feel the more encouraged, as these are the first-fruits of our labours at Barnes-street, and others are expected to follow their example. S. S.

BEDFORD: *Baptist Chapel, Mill-street.*—On Lord's-day morning, Aug. 29, Mr. Killen preached a forcible sermon on baptism to a large and attentive congregation, after which he immersed two interesting young women, in the name of the holy, blessed, and glorious Trinity. They passed through the ordinance with composure and firmness, and evidently went on their way rejoicing.

KINGSTON-ON-THAMES.—On Wednesday, Aug. 31st, eight professed believers were baptized by Mr. Medhurst. May these brethren and sisters in the Lord be preserved blameless unto His coming.

LIVERPOOL: *Byrom-street.*—On Lord's-day, Aug. 21st, seven persons, (four males and three females) were baptized after a sermon preached from Matt. iii. 13—17, in which it was shown that Christ's baptism was essential to salvation, as forming a part of that righteousness which magnifies the law with which the Father was well pleased, and through which the believer is justified. In his baptism he also set an example of obedience to all his followers, which it is at once both their duty and honour to follow.

HOLT.—On September 14, two persons were baptized at this newly revived cause after a clear and convincing discourse by Mr. T. Dawson, of Liverpool. May this prove the beginning of a copious shower at that long neglected place.

DEATH.

We announce with regret the death of Dr. Belcher, which took place at his house in Philadelphia, United States, on Sunday, July 10th, after an illness of several weeks. Dr. Belcher was one of the most valuable men in the Baptist denomination in America, and his place will not easily be filled.

He was born in Birmingham, England, April 5th, 1794. His first experience in the world was derived from an apprenticeship to a jeweller. While thus engaged, he spent his entire leisure time in study. He was baptized in the year 1814. At the age of thirty-six, he had preached 3,000 discourses. Up to the day of his decease he had preached no less than 6,501. His last Sabbath sermon was, "Friends known in Heaven," and the text, Luke xvi. 9. During the last eight years, he preached principally in out-of-the-way places, where Baptists were destitute of regular preaching, or in the stead of ministers who were absent from duty.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Capt. J. Campbell, R. A. S. 1 1 0

PER REV. P. PROUT.

Tottlebank.

Mrs. Jackson, <i>Cartmel</i>	1 0 0
Friends at <i>Upha</i>	0 17 7
J. Fell, Esq., <i>Sparkbridge</i>	0 10 0
T. T. Briggs, <i>Ulverstone</i>	0 5 0
Mrs. Briggs, "	0 5 0
J. Warhurst "	0 2 6
Mrs. Christopherson, <i>Hill Top</i> ...	0 2 6
E. Harbottle, Esq., <i>Ozenpark</i> ...	0 2 6
J. Jackson, Esq., "	0 2 6

PER REV. MR. BARKER, of Leighton Buzzard

Salendine Nook.

Rev. D. Crumpton	0 10 0
Mr. J. Brook	0 10 0
Messrs. J. and S. Dyson	0 5 0
Mr. W. T. Brook	0 10 0
Mr. C. Walker	0 5 0
Mr. D. Morton	0 5 0
Mr. J. Iredale	0 3 0
Mr. J. Hattersley	0 5 0
Mr. J. Haigh	1 0 0
Mr. Joseph Walker	0 10 0
Mr. George Walker	0 10 0
Mr. C. Hall	0 5 0
Mr. J. Atkinson	0 5 0
Mr. Joseph Morton	0 2 6
Mrs. Eastwood	0 2 6
Mrs. D. Haigh	0 2 6
Mrs. J. Sykes	0 10 0
Mr. C. Brook	0 5 0
Mr. W. Walker	0 5 0
Mr. George Walker, Jun.	0 5 0
Messrs. William Shaw & Sons ...	5 0 0
Salendine Nook Juvenile Missionary Society	G. 10 0 0

THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE.

No. CXCI.—NOVEMBER 1, 1859.

Essays, Expositions, &c.

THE ARTICLES OF FAITH AND COVENANT OF COMMUNION
AGREED UPON AND SUBSCRIBED TO BY THE CHURCH OF
CHRIST AT HEBDEN BRIDGE, 1777.

WE take the Holy Scriptures of the Old and New Testament, as the only ground and rule of our faith and practice, believing them to be the infallible word of God, and the standard of doctrine and duty.

Conformable hereunto, we believe that there is but one only living and true God : that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, who are equal in nature, power, and glory, and that the Son and the Holy Ghost are as truly and properly God as the Father.

We believe, that before the world began, God did elect a certain number of men unto everlasting salvation ; whom he did predestinate unto the adoption of children by Jesus Christ, of his own free grace, and according to the good pleasure of his will ; and that in pursuance of this gracious design, he did enter into a covenant of grace and peace with his Son Jesus Christ on the behalf of those persons ; wherein a Saviour was appointed, and all spiritual blessings provided for them, and their persons secured in the hand of Christ.

We believe that God created the first man Adam, after his image, and in his likeness, an upright, holy, and innocent creature, capable of serving and glorifying

him ; but he sinning, all his posterity sinned in him, and came short of the glory of God ; the guilt of whose sin is imputed ; and a corrupt nature derived to all his offspring, descending from him by ordinary and natural generation : so that they are by their first birth, carnal and unclean, averse to all that is spiritually good, incapable of doing any, and prone to every sin ; are also by nature children of wrath, and under a sentence of condemnation from which there is no deliverance but by Christ the second *Adam*.

We believe that the Lord Jesus Christ, being set up from everlasting as the Mediator of the covenant, and his having engaged to be the surety of his people, did in the fulness of time, really assume human nature consisting of a true body and a reasonable soul, both which the Son of God took into union with his Divine person, in which nature he really suffered, and died as the substitute of his people, in their room and stead, whereby he made all that satisfaction for their sins which the law and the justice of God could require ; as well as made way for all those blessings which are needful for them, both for time and eternity.

We believe that that eternal redemp-

tion which Christ has obtained by the shedding of his blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God and sheep of Christ, who only share the special and peculiar blessings of it.

We believe that the justification of God's elect is only by the righteousness, that is, the active and passive obedience of Christ imputed to them without the consideration of any works of righteousness done by them; and that the full, free, and everlasting pardon of their sins and transgressions, is only through the blood of Christ, according to the riches of his grace. Yet we look upon the holy moral law of God, to be the standing rule of obedience to believers in Jesus, as well as all others.

We believe that the work of regeneration, conversion, sanctification, and faith, are not effected by means of free will or power, but by the mighty and invincible grace of God.

We believe, that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally persevere; so that not one of them shall ever perish, but shall have everlasting life.

We believe that there will be a resurrection of the dead both of the just and the unjust; and that Christ will come a second time to judge both quick and dead; when he will take vengeance on his enemies and introduce his own people into his kingdom and glory, when they shall be for ever with him.

We believe that baptism and the Lord's-supper are ordinances of Christ, to be continued until his second coming; and that the former is absolutely requisite to the latter; that is, that those only are to be admitted into the communion of the church, who upon profession of their faith, have been baptized by immersion, in the name of the Father, of the Son, and of the Holy Ghost.

And furthermore, we, whose names are hereunto subscribed, having first given our ourselves to the Lord, do give up ourselves one unto another by his Divine will, with deep humiliation for our past sins, and earnest prayer to God, for pardoning mercy, and assisting, preserving and persevering grace; we say with our hearts, we are the Lord's, and

we solemnly subscribe to him with our hands.

We take the ever blessed Jehovah, Father, Son, and Holy Ghost, for our new covenant God, and everlasting portion, and we devote ourselves to him alone for his peculiar people, in a perpetual covenant never to be forgotten.

We receive and submit to the Lord Jesus Christ, as our only Saviour, Prophet, Priest, and King, in whom alone we trust for wisdom, righteousness, sanctification and redemption.

We devote and consecrate ourselves as living temples to the Holy Ghost our Sanctifier, Guide, and Comforter, whose gracious operations and heavenly conduct we desire daily more and more to enjoy, experience and follow. In a dependence on him and hoping for his Divine help, we covenant with God, each for ourselves, and jointly together, to observe the commandments and keep the ordinances of God as he has delivered them to us; to be subject to that Divine order and discipline which Jesus Christ, our only King and Lawgiver hath appointed in his church: and not to forsake the assembling of ourselves together for the public worship of God: to contribute towards the support of the precious gospel among us, according to the ability. wherewith God has blessed us, and as occasion may require; not taking the advantage of being absent, or making other trifling excuses, to exempt ourselves from bearing a proper share in the expenses that may come upon us.

We likewise purpose through Divine help, to walk with each other in all humility and brotherly love; to stir up one another to love and good works, to warn, rebuke, and admonish one another as the case requires; to sympathize one with another in all conditions both inward and outward into which God, in his providence may bring us; as also to bear with one another's weaknesses, failings and infirmities; and particularly to pray for one another, and jointly and separately wrestle with God, that the gospel and ordinances thereof may be blessed to the edification of our souls, and for the gathering in of others to Christ, beside those who are already gathered.

We will also make it our care, through the aforesaid help, to walk before the Lord in our own houses with upright

hearts, by daily prayer and praise to God, and diligent reading the Holy Scriptures; to teach our children and servants the way of the Lord and command them to keep it, setting before them an example worthy of their imitation, and praying to God for their conversion and salvation.

We will also endeavour, by the grace of God, to keep ourselves pure from the sins and vices of the times and places wherein we live; to walk in wisdom towards them that are without; to exercise a

conscience void of offence towards God and men by living soberly, righteously, and godly in this present world, that none may have occasion given by our unholy lives, to speak evil of God's most holy ways.

And all this, under an abiding sense, that we must shortly give up our accounts to him that is ready to judge the quick and the dead: unto which solemn covenant, we set our hands in the presence of the all-seeing, heart-searching God.

MR. KINGHORN ON ATTEMPTS TO INTRODUCE THE PRACTICE OF FREE COMMUNION INTO STRICT BAPTIST CHURCHES.

Extracts from his "Arguments against the practice of Mixed Communion," published in 1827. Communicated by MR. W. NORTON.

Those who are desirous of seeing the peace and happiness of our churches promoted, should attentively consider what must be the effect of an attempt to alter their constitution, and what will be the consequence if the attempt is successful.

One of the first effects of the attempt will be to break the church into *parties*. Private opinions may do little hurt, while they are viewed as only *private*; but let the attempt be made to change the constitution of a church, and bring in *new terms* of communion, then every one would feel that these *private* opinions became of *public* consequence.

In those churches which are composed only of Baptists, such as are not favourable to open communion would instantly find that they must defend themselves;—they must stand by each other, and contend with brethren with whom they have been in friendship; for in many cases their own membership would depend on the result.

If a strong party should rise up against them, they would be compelled to say, "We are satisfied that the admission of the unbaptized to communion is not the plan of the New Testament, and if we agree to it, we shall agree to a deviation which is pregnant with evil consequences. The kingdom of Christ will, in the end, be best promoted by walking in *his* ways, according to what we find in *his* word. Our objection to mixed communion proceeds from a conscientious regard to what

we believe is the will of the Lord, and therefore we dare not concur in such an alteration. If this point is carried, we must leave you."

They would say further:—"You *knew* the general sentiments of the church before you entered it; you *knew* that we had always received only those who were baptized; you requested us to receive *you*; and now you would exclude *us*, who agreed to admit *you*."

They would also probably add, as with good reason they might,—“If you are not satisfied with the constitution and sentiments of the church into which you requested admission, and cannot comfortably stay with us, we do not wish that you should be unhappy by continuing with us, and we cannot object to your bettering your situation; but if your intention is to take measures which will expel us from our *home*, we shall not be able to suppress the feeling that you have robbed us both of our privileges and of our property. We have often heard the Unitarians censured for keeping possession of the places of worship and other property of the old Presbyterians, after they had introduced a new doctrine, and driven away those who could not give up the faith of their fathers; and if you follow their example, and, by breaking the constitution of our churches, exclude those who persevere in the sentiments on which they were formed, and which hitherto they have maintained, though the

two cases differ in magnitude, yet the *disingenuousness* of the conduct is of the same nature."—Pp. 51—53.

The great inducement is the convenience and gratification of a few, whom the friends of mixed communion wish to receive; but it is to be expected that, in the result, more will be *expelled* than *admitted*; and those who cannot conscientiously submit will be ejected from their *home*, and must painfully seek another abode if they can find one.

This consideration should have weight with those who think their brethren in the wrong. Before they attempt to break the constitution of a church, let them reflect that, if they succeed, such consequences will be unavoidable and lasting; and then how will all this appear to the world around? How will it be felt even by themselves when it is done? and how will it look at the bar of Jesus Christ.—Pp. 53, 54.

AN ADDRESS TO BAPTISTS ON SUNDAY SCHOOL INSTRUCTION.

BY A COMMITTEE OF THE NEW YORK BAPTIST ASSOCIATION.

(Abridged.)

DEAR BRETHREN:—The undersigned have been appointed a Committee, by the Sunday School Convention connected with the New York Baptist Association, "to prepare and circulate an address setting forth the necessity of supplying instruction in our Baptist Sunday-schools, upon the distinctive doctrines held by us as a denomination, including all matters relating to baptism, communion, church polity, and discipline." In endeavouring to discharge so solemn and important a duty, they have sought the enlightening and directing influences of the Holy Spirit, and they now respectfully request your kind and prayerful regard to the matters which they present for your consideration.

When we consider the age at which children are usually admitted to the Sabbath-school, the number of years which they spend there in receiving instruction, the full occupation of both hand and head, in the busy affairs of life, from the period when they leave the school, till the end of their earthly career, it will hardly be disputed that the most which they ever acquire and retain of Bible knowledge, they learn in this seminary. Here are fixed in memory those passages of Scripture which relate to particular doctrines, proof-texts and corresponding expressions, and the argument is familiarized to the mind by catechetical formulas. Thus the child is often better prepared than his aged parent, who has not enjoyed equal advantages, to maintain by citations from the holy

oracles the attributes of God, the divinity of Christ, the fall of man, the necessity of faith, the certainty of judgment, the happiness of the righteous, and the eternal punishment of the wicked. On such subjects there is often the most thorough and familiar indoctrination; and the sword of the Spirit, the word of God, becomes for such purposes familiar to the hand that may frequently, in after life, have occasion to employ it in resisting the assaults of the adversary.

This is right. These things ought ye to have done, but not to have left the others undone. In what Sunday-school are the children equally as well instructed in the Scripture doctrine of immersion, in the equality of the Christian ministry, in the necessity of baptism before communion, in the organization of a Church of Christ and its independence, in the proper methods of dealing with offenders, and of maintaining pure and inviolate the discipline of a congregation of believers? Where are the books provided for Sabbath-school education on all these points? Take, for instance, baptism as a pre-requisite to communion. In what Sunday-school is it taught? Where are the instruction-books, showing the *order* in which the preaching of the Gospel, discipleship, baptism, and the teaching to observe all things that Christ has commanded, are laid down in the grand commission, and the uniform observance of this order throughout the recorded acts of the Apostles? For want of a scriptural education ~~on~~ this topic, many

Baptists imagine that the practice of strict communion is merely a matter of expediency, whereas sacred Scripture is as explicit upon the order to be observed between baptism and communion, as between faith and baptism. How, then, comes it to pass, that instruction on such points is not thoroughly given in our Sunday-schools, so that those who in subsequent life compose the body of our Churches, may be skilled in the Scriptures, and familiar with the arguments relating to them?

This question is readily answered. Our schools not being associated in a union of their own, have been obliged to use the general system of instruction common to schools of different denominations. In these our peculiar views, and the scriptural arguments which sustain them, are either totally ignored, or partially misrepresented. In either case, great injustice is done to the cause of truth. Important doctrines are treated as not essential, and the child is kept in ignorance of their Scripture foundation, until he is converted, and is desirous of professing the faith as it is in Jesus.

The pernicious consequences of these conditions are not confined to youth. Thousands of church-members are utterly unprepared to give a reason for their practice. It is not, therefore, surprising that, when they are brought into association with the intelligent of other denominations, they are ensnared, and led into the sanction of error.

The conditions to which we have referred, are not equal in their influence upon different denominations. The truths which are ignored, or partially misrepresented in general systems of instructions, are *only* those which particularly distinguish us as a denomination. That immersion *only* is Christian baptism, that believers *only* are entitled to baptism, that baptized believers *only* are qualified to commune, that a church of Christ is composed *only* of baptized believers, and that is the *only* body that possesses ecclesiastical authority—such truths as these, and *only* such truths, are ignored in our associations with other denominations in Sunday-schools. No Scripture truth held by *them* is ignored. It is *only the existence of these truths* that makes Baptists. Let them be entirely blotted out, and all would be immediately

Pædobaptists. Let them be universally acknowledged, and all would be Baptists. To ignore them in a general system of instruction, is just so far to blot them out of existence. All the loss from ignorance in these respects, falls upon Baptists—all the gain accrues to Pædobaptists.

One very remarkable effect of such systems is to create a positive and very extensive distaste, even among Baptists, to any allusion to such topics from the pulpit. Thus the Sunday-school affects the ministry, and the pastor who would give full and explicit instruction upon all of Christ's commandments, is regarded as singularly illiberal, bigoted, and sectarian. The cry is peace and union; the tendency, compromise and ruin.

At the same time that Pædobaptists bind this yoke upon our necks, they bear no portion of it. It is their direct advantage that the truths to which we have alluded, should be wrapped up in a napkin and buried in the earth. They would not object, if these truths were never brought up into the light. Still this does not prevent them, while they continue to maintain the union systems and to keep the children in Baptist schools ignorant of the Scriptures relating to these topics, from forming their own Sunday-school organizations, in which they teach all that they have added to the doctrines of the Gospel. The Episcopalians, the Methodists, the Congregationalists, have their respective Sunday-school Unions, all large and flourishing. How long will Baptists sleep quietly and allow the locks of their strength to be shorn? Will they not arise, while there is yet some strength left, and by one manly effort break off for ever the withes by which they are bound?

The truths which distinguish us as a denomination, are either essential or non-essential. If we are right in holding them, as imposing upon us sacred and unavoidable duties, then we are wrong in not teaching them fully to the children in our Sabbath-schools, in connection with other Scripture truths. If we are right in banishing them from our Sunday-schools, as distinctive truths, we are wrong in inculcating them elsewhere. One of two courses alone remains to us as consistent followers of the Lamb of

God—either to acknowledge that we are wrong in maintaining our peculiar views, or to teach those views plainly to those who are placed under our instruction.

All compromises in religious matters are exceptionable; but a compromise which hides any portion of the revealed will of God, is utterly inexcusable.

With such sentiments, dear brethren, we invite you to express to us your views about a distinct Sunday-school organization. We have been appointed with reference to such a measure. It is not our wish to proceed hastily, or without

full consultation with brethren throughout the land. Any advice or information upon the subject will be gratefully received and duly weighed, if addressed to our chairman, Rev. Thomas Armitage, D. D., New York.

(Then follow the signatures.)

[We commend the above to the serious consideration of the Baptists in Great Britain. If important in America, much more so is it in a land where the "open communion" system is gradually eating away our strength.—ED.]

THE BURDEN OF PROOF APPLIED TO FREE COMMUNION.

By JOHN BROWN, A. M.

In the order of Christ's commission to the Apostles, baptism stands between believing and church fellowship. If we strictly observe this order, we shall first make disciples, next baptize them, and then teach them to observe all things whatsoever Christ has commanded. "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20. And it is evident that the Apostles and first ministers of the word observed this order in executing the commission. The candidates first "*gladly received the word*," next, they "*were baptized*," and then, they were "*added to the church*," and "*continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers*." Acts ii. 41, 42.

If the order of the commission, then, be urged as an argument for believing *before* baptism, for the same reason, it ought to be urged as an argument for baptism *before* the Lord's-supper. The free communionist as really inverts the order of the commission by administering the Lord's-supper to those who have *not been baptized*, as the Pædobaptist does by administering baptism to those who have *not believed*. But the free-communionist has no more authority to invert the order of the *latter* part of the commission, than the Pædobaptist has to invert the order of the *former* part of it. When he argues that none ought to be

baptized *till they believe*, because believing is placed before baptism in the commission, he does well; but when he teaches the disciples that they may observe the other things that Christ has commanded, *before* they are baptized, though baptism is placed before *them* in the order of the commission, he practically rejects the principle on which he set out, and gives up all that he had been contending for. For the same argument which proves that discipleship should precede baptism, proves that baptism should precede church fellowship.

The late illustrious Dr. Carson with his usual precision shews that "the burden of proof lies on the side of the affirmative." The Baptist, he argues, requires to prove that believers ought to be baptized because he affirms it. This he can easily do both by precept and example. Matt. iii. 6; xxviii. 19; Acts ii. 42; viii. 36, 37. He is not required to prove that infants ought not to be baptized, for the negative should be assumed until evidence be produced. The Pædobaptist requires to prove this, because he affirms it. But as he can produce neither precept nor example in support of the practice, he fails in the proof, and consequently loses his case.

Now apply the same principle to the communion question that Dr. Carson applied to the baptismal controversy, and what follows? The strict communionist requires to prove that baptized believers ought to be admitted into the church because he affirms it. This will not be

difficult. Matt. xxviii. 19, 20 ; Acts ii. 41, 42. He is not required to prove that unbaptized persons ought *not* to be admitted because the negative must be assumed in the absence of evidence. The *free-communionist* requires to prove this, because he affirms it. But as he can produce neither precept nor example in support of the practice of free-communion

any more than the Pædobaptist can, in support of the practice of infant baptism, he also fails in the proof, and loses his case. On the very same principle, therefore, that we reject infant baptism, we reject free-communion, namely, because *it is not in evidence.*

Conlig, Newtonards,
Ireland, September 8, 1859.

Fragments and Choice Sayings.

DIVINE SOVEREIGNTY.

But, though God bestows his favour on whom he pleases, yet, as he is an infinitely wise agent, he must always have the highest reason for what he does. Divine sovereignty, therefore, must not be considered as a *blind* partiality, or as a dictate of mere *will* without wisdom ; but as the exercise of an *all-comprehensive* understanding, and of a will that is *inflexibly right*, ordering all the affairs of Jehovah's vast empire for the manifestation of his own glorious attributes. To conceive of a sovereign decree, as detached from wisdom and rectitude, is to picture to ourselves the conduct of a Turkish despot, not the appointment of Him that made and governs the world.

Hence it appears, that, if we consider the Almighty as choosing any of the fallen race to life and happiness, we behold him manifesting the mercy of a *compassionate father* to his offspring. But if we consider him as choosing *this* person rather than *that*, when both were equally wretched, we view him as vested with the character of a *sovereign Lord*, and as the sole proprietor of his own favours. If, therefore, the question be asked, why *any* were chosen to salvation, when all deserved to perish ? The answer is, because our Maker is merciful. But if it be further asked, why Paul for instance, was chosen rather than Judas ? The answer is, because he is Lord of all, and has an indisputable right to do what he will with his own.—*Abraham Booth.*

DIVINE CONSOLATION ON A DYING PILLOW.

Conversing on the subject of election, he (Toplady) said, "*That God's everlasting love to his chosen people, his eternal,*

particular, most free, and immutable choice of them in Christ Jesus, was without the least respect to any work or works of righteousness wrought, to be wrought, or that ever should be wrought, in them or by them ; for God's election does not depend on our sanctification, but our sanctification depends upon God's election and appointment of us to everlasting life." At another time he was so affected with a sense of God's everlasting love to his soul, that he could not refrain from bursting into tears.

"To another friend, who, in conversation with him on the subject of his principles, had asked him whether any doubt remained upon his mind respecting the truth of them, he answered, "*Doubt, sir, doubt ! Pray use not that word when speaking of me. I cannot endure the term, at least while God continues to shine upon my soul in the gracious manner he does now. Not but that I am sensible, that while in the body, if left of him, I am capable, through the power of temptation, of calling in question every truth of the gospel. But that is so far from being the case, that the comforts and manifestations of his love are so abundant, as to render my state and condition the most desirable in the world. And, with respect to my principles, those blessed truths which I have been enabled in my poor measure to maintain, appear to me, more than ever, most gloriously indubitable. My own existence is not, to my apprehension, a greater certainty.*"

Speaking to another friend on the subject of his "*dying avowal*," he expressed himself thus :—"My dear friend, those great and glorious truths, which the Lord in rich mercy hath given me to believe, and which he hath enabled

me (though very feebly) to stand forth in the defence of, are not (as those who believe not or oppose them say) dry doctrines, or mere speculative points. No. But being brought into practical and heart-felt experience, they are the very joy and support of my soul: and the consolations flowing from them carry me far above the things of time and sense."—*The death-bed of Augustus Toplady, A. M.*

THE BIBLE.

The word of God is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone. We see into what snares men continually fall; and what else is the reason of it, but that they are secure, they do not pray, they do not hear and meditate on the Divine word; they are content with having it in the book, where they may read it when they please. Hence Satan imperceptibly instils into their hearts a contempt for the word; and this leaves them exposed to despair, or other great dangers. For with what shall a man defend himself against the enemies of his soul, when he has lost the "sword of the Spirit?"—*Luther.*

SINGING IN THE HOUSE OF GOD.

"I cannot," says the devout Ambrose Searle, "but shake my head, when I hear an officer of the church calling upon the people 'to sing to the praise and glory of God; and immediately half-a-dozen merry-men, in a high place, shall take up the matter, and most loudly chant it away to the praise and glory of themselves. The tune, perhaps, shall be too difficult for the greater part of the congregation, who have no leisure for crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praise of God taken out of their mouths. It is no matter whence this custom arose; in itself it is neither holy, decent, nor useful; and, therefore, ought to be banished entirely from the churches of God."

PRAYER.

The great wits and politicians of the world smile at the simplicity of those who make such a business of prayer in

times of distress; who, when they hear of any troubles arising, presently give this counsel, "Come, let us go, pray, and seek God." This counsel of the poor they shame, and think them silly fellows who give it. They had rather lay their heads together a-plotting than their hearts together a-praying.—*Caryl.*

THE PLAGUE.

"Neither shall any plague come nigh thy dwelling."—*Psa. xci. 10.*

Lord Craven lived in London when the last great plague raged. His house was in that part of the town since called Craven-buildings. On that sad calamity growing epidemic, his lordship, to avoid the danger, resolved to retire to his seat in the country. His coach and six were accordingly at the door, the baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro (who served him as a postillion) saying to another servant, "I suppose by my lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in town as well as the country: I'll e'en stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued at London, was remarkably useful among his sick neighbours, and never caught the infection.

LIFE.

Life abounds with circumstances calculated to manifest what are a person's real principles; and wherever there is a desire of glorifying God, the transactions of every day will yield opportunity for doing so, as they will also afford means for serving self and the world.

A Page for the Young.

A LESSON ON RICHES.

A little boy sat by his mother. He looked long into the fire, and was silent. Then, as the deep thought passed away, his eyes brightened, and he spoke ;—

"Mother, I want to be rich."

"Why do you want to be rich, my son?"

And the child said, "Every one praises the rich, every one asks after the rich. The stranger at our table yesterday asked who was the richest man in our village. At school there is a boy who does not like to learn. He cannot say his lessons well. But the other children do not blame him, for they say that he is a wealthy boy."

Then the mother saw that the child was in danger of thinking that wealth might take the place of goodness. So she asked him—

"What is it to be rich?"

He answered, "I do not know. Tell me how to become rich, that all may ask after me and praise me."

"To become rich is to get money. For this you must wait until you become a man."

The boy looked sorrowful, and said, "Is there no other way of becoming rich, that I may begin now?"

She answered, "The gain of money is not the true wealth. Fires may burn it, the moth may eat it, the rust waste it, or the robber may make it his prey. Men are worried with the toil of getting it, but they leave it behind them at last. They die, and carry nothing with them. The soul of the richest prince of the earth goeth forth like that of the wayside beggar, without a garment. Those who possess it are always praised by men, but they do not receive the praise of God."

"Then," said the boy, "may I begin to gather this kind of riches; or must I wait until I am a man?"

The mother laid her hand upon his little head and said,

"To-day, if you will hear His voice; for he hath promised that those who seek early shall find."

"Teach me how I may become rich before God," said the child.

Then she looked tenderly on him, and said,

"Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to do good to all. So, though you may be poor in this world, you shall be rich in faith, and heir of the kingdom of heaven."

MOTHER, DOES THE BIBLE GROW OLD?

"What shall you do, when you have read your Bible through?" asked a little child, as she looked curiously at the marks in her mother's Bible. "What will you do when you come to the end?" "Why, begin to read it again," replied the mother. "But will you not know it all? When you have read other books, you put them away and read something else. Why do you read the Bible so many times?" "Because," answered the mother, "the Bible is always new; if we study it all our lives, we shall not exhaust it. It is like a rich mine of gold; you may dig, and dig in it, but still the gold is not gone. Hundreds of years ago, men began to dig in this Bible mine, but there is enough left for us, and for all that shall come after us. No, the Bible never grows old. So long as the world lasts, its books will be still new and living, and able to save to the uttermost, all who believe it."

LIKE JESUS.

Will a boy love to go up to the house of God, and hear about the great kingdom and glory of God? Yes, if he is like Jesus.

Will a boy who knows more than even his mother, be ready to obey her, and love and honour her? Yes, if he is like Jesus.

Will a boy who can converse with learned men, and even surprise them, be a kind and dutiful child to his mother? Yes, if he is like Jesus Christ, our pattern, he will.

Correspondence.

THE NORTHERN BRETHREN AND THEIR RESOLUTIONS.

To the Editor of the Primitive Church Magazine.

SIR,—I consider the Northern brethren to be fairly entitled to the thanks of the churches for their fidelity, their courage, and their zeal, in the cause of our denominational independence and integrity. The fashion of the day, combined with the smooth and silken influences which a fastidious gentility spreads among our ranks, will be dead set against the course indicated by our brethren in the North. These genteel influences perform the part of the nurse who quietly rocks the cradle to make the slumbers all the more profound.

The open communion system is so tortuous and slimy, that it requires to be met with the solid firmness of truth, and the determination of honest conviction. When error becomes impudent it can only be resisted by the bold assertion of plain scriptural principles, for all else will prove but trifling. Before these it must finally quail, and retire to the congenial shades of its native home.

I counsel the Northern brethren to go on fearlessly, prayerfully, faithfully. And I do so for the following reasons:—

1. Because their announced course is eminently adapted to advance the interests of Divine truth among the churches.

They contend for nothing but the New Testament authority. They appear to me to acknowledge no fealty to a Robert Hall, or any other mere man in this matter, but to take the Lord Christ and his Apostles for their only pattern. To such men I would say, "Go forward, —and when the frown of pride and power is upon you, be sure that the Lord of Hosts will never forsake the faithful."

2. Because it is evident that the poison of open communion is spreading and requires a bold and determined check.

This system is both specious and ensnaring. Assuming the garb, the language, and the *cant* of charity, it is pre-eminently adapted to seduce the young and all those who have not yet learned

to bring every human system "to the law and to the testimony." Our poor fallen nature is averse to the control of law, and seizes greedily on any pretext for discarding its trammels. Hence it is far more easy, and to our carnal hearts far more sweet to be "liberal," than to be obedient. The one is gratifying to our pride by assuming the appearance of a *gratuitous* virtue, a condescending to the weak and the feeble; but the other is *only* a duty, and who does not know that to set up for ourselves is far more flattering to our vanity than merely to act as a servant. To this pride—to this empty vanity,—this flattery of self—open communion makes a constant appeal, and as our common carnality is more easily governed by self than by duty, "many there be that go in thereat." I honour the brethren all the more, that in the presence of this specious snare they have dared to be faithful.

3. Because the open communion system has no conscience. Startling as this statement may appear to some, I hold it true beyond all contradiction. Had there been the slightest recognition of common equity, would there ever have been a Norwich Chapel case? Systems are not to be estimated by the personal virtues of their adherents, for in a large number of instances it holds good that individual excellence seems most at home in company with the worst possible systems. The men are frequently good, while the systems they support are both impure and dishonest. It is so with Popery, and the English State Church. Eminently good men support both. It is equally so with the open communion system. Some of the best men in the land are to be found among its adherents. But they are utterly unaware of the inherent viciousness of the system to which they accord their assent. They act from the principle of "charity;" but they do not consider that in this very act they supercede the law of the case for one of their own devising, and which is not required at their hands. Nor are they aware that this boasted principle of action whenever employed to supercede a positive law, gradually though remotely, undermines

the whole fabric of moral obligation, and ultimately dissolves our allegiance to the great Head of the church. Whatever impairs Divine authority in any possible particular, tends, *per se*, to a relaxation of the whole code of morals, and if left to work out its legitimate issues, would destroy revelation itself. The authority that commands is weakened in the same proportion that we reduce the obligation to obey; and just as any system does the one, it converts solemn duty into a matter of mere choice, where obedience fails to be regarded as a virtue, and disobedience equally fails to be condemned as a vice. In such a relaxed condition of things conscience is eventually silenced and the system of action becomes one where it is practically regarded as a duty or a privilege to "do evil that good may come."

The Northern brethren have acted a manly part in unfurling the banner of opposition to such a system, and I heartily wish them God speed. They have a noble work before them, and thousands of the stanch Baptists of Britain and the world will pour forth fervent prayer for their final success. But they must not be discouraged if for some years they

find it "up hill work." Many will stand aloof to see "how it succeeds." Should the attempt but *appear* to be a failure they will glorify their own sagacity in the words of some forefathers of that particular race, "What do these feeble Jews?—Even that which they build, if a fox go up, he shall even break down their stone wall." (Nehemiah iv. 2, 3.) Let not those brethren be troubled or dismayed by these modern Sanballats, but go straight forward with the building. If, however, success should attend them, then these men of discretion, sagacity, and "moderation," will be seen *straggling* in to share an honour which they made no effort to obtain. They will stand aloof while the wall is in building, and *when the work is done* they will come boldly on to patronise the deed!

Mr. Editor, excuse my apparent forwardness. I know the denomination well, having mixed in its circles from my youth. If I have been bold in this communication, probably you will need no apology from one who for thirty years or more has been,

A WATCHMAN.

October 19, 1859.

Poetry.

THE CHRISTIAN'S CONFIDENCE.

A favourite hymn in Germany at death beds; said to be found in a stained glass window in Nordhausen, with the date 1592.

Who puts his trust in God most just,

Hath built his house securely;

He who relies on Jesus Christ

Heaven shall be his most surely.

Then fixed on Thee my trust shall be,

For thy truth cannot alter;

While mine Thou art, not death's worst smart

Shall make my courage falter.

Though fiercest foes my course oppose,

A dauntless front I'll show them.

My champion Thou, Lord Christ, art now,

Who soon shalt overthrow them.

And if but Thee I have in me,

With thy good gifts and Spirit,

Nor death nor hell, I know full well,

Shall hurt me, through Thy merit.

I rest me here without a fear:

By Thee shall all be given

That I can need, O faithful God,

For this life, or for Heaven.

O make me true! my heart renew,

My soul and flesh deliver!

Lord, hear my prayer, and in thy care,

Keep me in peace for ever!

Reviews.

The Church Distinguished; or, the Christian Community in its relations to the world.
By CALKB WEBB, author of "The Sensibility of separate Souls considered."

London, Houlston and Wright, 65, Paternoster-row, pp. 247.

Few subjects connected with religion require a more thorough acquaintance

with Holy Scripture, or a more complete mastery over its varied representations of the dealings of God with men, than that of the church "in its relations to the world." Whoever therefore essays such a theme should be certain of his qualifications—that he *knows* the Bible,—that he has read it with anxious, fervent prayer,—that he has surveyed the Christian church in the defective types of the Mosaic, as well as in the more perfect light of its own appropriate age,—and that he is able to take a bird's-eye view of the great system of Divine Government from the "purpose and grace" in Christ before the world began, to the actual transfer of the ruling authority to him who is "made head over all things unto the church."

Short of such a view, no man *fully* understands the subject. He may write of the church as a "body," as a "chosen generation—a peculiar people,"—or as some "ideal" of visible perfection, and organic completeness. He may describe the character of its members, the nature of its laws, and the number and range of its duties; he may define with the utmost accuracy its "theory," its "constitution," the scope of its being, and the purpose of its existence; yet if he fail to recognize the transactions of eternity, "before the world began," with the arrangement and purpose of Jehovah in all succeeding time to secure to his eternal Son Christ the Lord, the "travail of his soul,"—he will not with all his skill, his erudition, and ability have given a true representation of the church "in its relations to the world."

For the church of God in Christ *all things exist*. The Triune Jehovah, Father, Son, and Spirit, employ Almighty power, wisdom, mercy, grace and truth, in its calling, preservation, sanctification and victory. The great principalities and powers in the heavenly places discover through the church "the manifold wisdom of God," and become in ready obedience its "ministering spirits." To its Head and Representative "all power is given in heaven and in earth," that he may in due time "put down all rule, and authority, and power," and place the church, "the Lamb's wife," before the throne, "a glorious church, not having spot, or wrinkle, or any such thing." The energy of nature, the government of Divine Providence, and the whole series of human events, are subjugated to the purposes for which the church exists upon earth; and when these purposes are fully accomplished—when the great design of God in this wonderful body shall be complete, "then cometh the end;" "the trumpet shall sound, and the dead shall be raised

incorruptible." The church "in its relations to the world" will have fulfilled its grand and glorious mission, and from that solemn period, "time shall be no longer."

This then is the church. And does the present author teach a similar doctrine? Does he give a proportionate prominence and importance to that body for whom the Shepherd of the sheep laid down his life? That the author is *capable* of the theme in all its fulness these pages abundantly prove. He is beyond question a man of mind, able to grasp whatever subject he may undertake. But that he has discharged the assumed duty of this book, we hesitate to affirm. His views of things are far more comprehensive than clear, and his mode of expressing those views is obscure and affected to a serious degree. The author has valuable sentiments to convey, and why not convey them in language that plain men can understand? Why affect the obscure where it is both more easy and more praiseworthy to be explicit?

A few quotations will explain and prove our charge. "The church may be said to result from a Divine excitement and special direction and adjustment of common human capabilities."—p. 5. "—the actual establishment and permanent substantializing of the church."—p. 6. "It is a property of the peculiar life of the church that, for the sake of a nearer and less interrupted access to its source, and a fuller subjection to its power, men should resist and decline the requirements and impulses of the entire body of their natural accompaniments."—p. 17. "The absorbed unconsciousness of other persons, which habitually occurs in each, is also habitually and intentionally interrupted. As for selfishly absorbed individuality, that is of necessity overpassed." p. 26, &c. &c. The volume abounds with passages of the same far-fetched and difficult verbosity, which leaves one to regret that the author never carefully examined the admirable ease and natural simplicity of an Addison.

Nor are we thoroughly satisfied with the *doctrine* of the book in some few of its pages. For instance, in speaking of the glory of Christ, at page 121, he says of the angels, "All the angels of God worship him to their salvation. He is their Saviour as well as Lord." Where in Holy Scripture, we may ask, is Jesus Christ affirmed to be the *Saviour* of angels? How is it possible that he can be the *Saviour* of such as never sinned? That angels will be consolidated in their happy state by the great work of Christ the Lord, is probable from Eph. i. 10, and Col. i. 20; but that they require a *Saviour*, and that Jesus

Christ is that Saviour, we hold to be entirely without proof.

There is also ambiguity on the subject of baptism. The author, remarking on the circumstances accompanying the administration of the rite in the apostolic age, says, p. 44, "In after times, the same relations are comparatively rare. And, of course, if the relations are absent, the same baptism cannot take place." What then, are there two or more baptisms? We read but of "one baptism," yet if it be true that where "the relations are absent, the same baptism cannot take place;" then, according to this writer, it is no longer the same, but "another" baptism. The whole question as stated by him is involved in obscurity; but we beg to remind him that a moral act does not depend upon a similarity of external "relations," but upon the state of the heart.

Towards the close, also in some other parts, the author is more natural and easy in his style. Had he been so throughout we should have gladly spared our adverse remarks, for there is much in the book that is otherwise excellent. The following extract will be read with pleasure:—

"His Holy Spirit, variously exercised to a mysterious compass and intensity in our conditions, possesses a fulness of adapted life for all who are to live in his redeeming power. He gives forth eternal life, not simply as an extrinsic creation, but from Himself, to all the heirs of grace, according to the purpose of the Father. The gift of eternal life, as being the communication of his own Spirit, produces an intimate companionship between Himself and the predestined sons of God. The spirit of adoption flows in them from the Father, through the glorified Son of man, in connexion with their faith in Him. The same love of the glory of the Father as animates Him, animates them also. His joy is their joy, His confidence is theirs. "Without Him, they can do nothing," they could be nothing to the glory of God, or their salvation; but "abiding in Him, they abide in the love of God." They live in Him, and He lives in the Father, through His living in them, as the Father lives in Him." p. 244.

The work is divided into thirty six chapters each with its own title. Some of these we would recommend the author to simplify, such as "Commonness Overbalanced," "Unity and Compactness," "Community of Celibates," "Abstruseness of Mediation," &c. It is not favourable to any man's authorship that plain readers should have repeatedly to ask "what does he mean?"

Two Letters to Mr. Baxter, upon his book on "Baptism." By G. H. ORCHARD. London: Trübner and Co., 60, Paternoster-row. Pp. 24.

Far too much has been made of the superficial and school-boy production of Mr. Baxter. It evinced neither scholarship, argument, or reverence for Scripture authority. It was a bundle of quibbles throughout, and in a very short time it will be remembered by none but quibblers, who live by mere cavilling. Better always that such shallow works should be left to their own fate with as brief an *exposé* as possible. To treat them to earnest opposition, as one of our unfortunate contemporaries did through *three* successive numbers, is but to puff the bubble into fame.

Mr. Orchard's *Two Letters* are an exception to this advice, inasmuch as with him there are *local* reasons for assuming the censor. Besides which, no man in England better understands the question than he: no man has read more on the subject, and none has appeared in print with more credit to himself. And the present publication does him honour. In these twenty-four pages he fairly demolishes every position of his antagonist, and lays him level with the ground. In whatever locality "gainsayers" prevail, "whose mouths must be stopped," this valuable tract should be widely scattered.

The Society of Friends, its strength, and its weakness. London: Thickbroom, Brothers. 31, Paternoster-row. Pp. 40.

"The Society of Friends" are a body of people with so much about them that is noble and excellent, and they have withal conferred so much of solid good upon mankind at large, that, differing as we do from them in some weighty particulars, we should notwithstanding, deeply regret to see them die out of the land. We could ill-spare so many stanch friends of religious liberty, of education, and of international peace, and where they withdrawn by whom could their places be so efficiently supplied?

If, without being pledged to a belief in their peculiar doctrines, our readers desire to know something more about the "Friends" than they have hitherto learned, they cannot do better than at a trifling cost, purchase and carefully examine, this interesting little work. It is written in a lovely spirit, in a graceful style, and with considerable power. The author, who avows that he was *once* a "Friend," fully understands his subject, and has presented in these pages information that every lover

of liberty of conscience should regard himself as bound to possess.

Kingston Leaflets; also Meditations on Solomon's Song. By T. W. MEDHURST, Kingston-on-Thames. Kingston: George Phillipson. London: John F. Shaw, Paternoster-row. Both 8 pages.

Our brother Medhurst appears to have caught the spirit of those impressive words of the Saviour, "I must work the works of him that sent me, while it is day. The night cometh when no man can work." He is always at work, and at work for his Divine Lord.

These "Leaflets" and "Meditations" are adapted to instruct and console the true people of God. They are not intended for the world, but for the church, and some of them are prepared for the young. They are sweet little productions, full of the savour of Christ and Heaven, and will prove as "bread cast upon the waters" wherever they may be spread.

The New Congregational Tune Book. Instrumental Edition. Vocal Score Edition. Tonic Sol-Fa Edition. By ADAM WRIGHT, Organist of Carr's-lane Chapel, Birmingham. T. Nelson and Sons, London, Edinburgh, and New York. Pp. 42.

These are beautiful Editions of the Congregational Tune Book. For clearness, for harmony of arrangement, and adaptation of the music to the words employed, we have met with nothing that will bear comparison with them. The music can be read with the greatest ease, and the various parts are so well adjusted to each other, that the tune can be followed with the utmost facility.

The selection of tunes is also excellent. They are solid, grave, and devotional, as all such tunes should be in the service of God, and will gradually supersede the *flimsy* pieces which so frequently mar that sacred service.

We earnestly recommend these editions to all our Congregations throughout the land.

Intelligence.

Foreign.

SOUTH AFRICA.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—Will you have the kindness to insert the following, cheering intelligence in the *Primitive Church Magazine*, respecting the progress of Christ's cause in the city of Graham's Town, South Africa. For many years we have had two Baptist churches in that city. Lately they have been visited with showers of blessings, the earnest of which has been gathered into the churches. The first church has been recently revived, and several persons have been added to their number. In reference to these baptisms, James Temlett, Esq., writes me as follows:—

*Graham's Town, South Africa.
Aug. 13th, 1859.*

"The Rev. Thomas Boulton baptized four candidates after a profession of their faith on the Redeemer, on Sabbath evening, March 13th, 1859; one was a soldier in the 85th regiment, may he be a good soldier of the cross. On Sabbath evening, July 31st, 1859, our pastor baptized six more in the presence of a large and crowded congregation. It was a very interesting scene, and the spectators appeared to be

impressed with the solemnity of the service. We rejoice to say, that others are enquiring."

May the Lord increase these tokens of his favour an hundred-fold; and thus cheer the heart of our esteemed brother Mr. Boulton, who has been labouring upwards of nine years in that distant part of Christ's vineyard.

"O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad, like morning air,
Till hearts of stone begin to beat,
Baptize all nations, far and nigh;
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call him Lord."

O may the set time to favour all our churches soon come! Yours fraternally,
WILLIAM VARLEY.

*Stourbridge, Worcestershire,
Sept. 27, 1859.*

AWFUL SUPERSTITION!

THE most remarkable characteristic of the Shanars is their religion, which is Devil-worship. They have no notion whatever of a supreme God, the creator and ruler of the universe. To a very slight extent they acknowledge some of the Hindu deities, but only those that resemble the peculiar objects of their own worship. Their creed is, that the spirits of men after death continue to exist, and possess the power of inflicting all kinds of evil on the

living. Whatever may have been the sex or caste of the human beings, whose frames these spirits animated on earth, the same is retained by them when disembodied, but in this one point they all agree, a measureless malignity and capacity for originating mischief. Blessings are never prayed for from these spirits; their compassionate or tender feelings are never appealed to; they are, in short, fiends, and the utmost that can be hoped for from them is, that their malice may be appeased, so far, at least, as to pass over those who reverence them, and select other victims. They blast the crops, withhold rain, spread murrain among cattle, ride on the storm, and afflict men with diseases, especially sun-strokes, madness, and epilepsy. They dwell in waste places, in the densest forests, and among ruins. No temples are ever erected to them, but the whole Shanar country is covered with mud pyramids, plastered and whitewashed, and with the figure of a devil delineated in front, set up to mark the spots where the people assemble for the worship of these revolting deities. In one village the spirit of an English officer, named Pole, was the presiding fiend. The worship consists of dancing and sacrifice. The people collect near one of these, beat drums, and sacrifice a fowl, sheep, or goat. A man then comes forward with tinkling anklets, in his hand a jingling staff or bell, his long hair loose, and his body wrapt in a black cloth covered with figures of fiends, or in reeds ornamented with red and white flowers. At the sound of horns, drums, and the deep tone of the devil-bow, he begins to dance. After a number of revolting ceremonies he sits down, and is then consulted, as inspired, regarding the ominous occurrence which has occasioned the ceremony, for it is generally some disaster which brings the people together. The oracle then, either by signs or muttered words, appoints a future day for another sacrifice, when the victim is killed and eaten with rice and other accompaniments. It is not easy for Europeans to get a sight of these ceremonies, as the natives are averse to their presence at them. There are some reasons for believing that this is the primitive worship of the aborigines of India, and that it is consequently of primeval antiquity. The absence of caste, and the absurdity of their own belief, have probably aided the missionary in his efforts among the Shanars, and there are now considerably more than 50,000 of them receiving regular instructions in Christian congregations.—*Handbook of India.*

THE BRITISH OPIUM TRADE AND REVENUE.

THE EDINBURGH ANTI-OPIMUM COMMITTEE, believing that there are few subjects of so great importance regarding which the public mind is so little informed, as the Opium Trade and Revenue, respectfully submit the following statement of the leading facts regarding them to the serious consideration of their countrymen:—

OPIUM TRADE.

1. An immense importation of opium—prepared expressly for the purpose of gratifying a vicious taste by smoking it—is annually made into China from ports in British India. This importation has increased *forty-fold* since the beginning of the century, or from 2,000 to 80,000 chests. The demand for this article has been created by shipments originally made by the East India Company in 1735, and since 1800, chiefly by British merchants, who have succeeded in extending it, by experimental importations, from time to time, into new parts of the coast—at first of a losing character, but profitable in the end, by creating a taste for the new vice. Opium now forms the great bulk of the returns for Chinese tea and silk, amounting, as it does, to £3,000,000, while the export of all British produce and manufactures to China averages little more than £2,000,000.

2. The use of this opium, so prepared, is productive of the most ruinous consequences to the population where it is consumed. These consequences are carefully to be distinguished from those which result from the abuse of alcoholic beverages—melancholy as the latter are—the former being, in the long run, the rule, not the exception, and the result of the use, not the abuse of the indulgence. “The usual demoralising influences of the opium trade” are thus not merely *incidental* to it, but in the language of the Report of the Select Committee of the House of Commons, “*are incontestable, and INSEPARABLE from its existence.*”

3. According to the most unexceptionable testimony of merchants, travellers, physicians, Government servants, missionaries, and Chinese statesmen, the vice, the misery, and even the destruction of life, resulting from this indulgence, it is almost impossible to estimate. “*The moderate use*” of opium as it is prepared for the Chinese, which some suppose to be so harmless, tends to the practice of sensuality in its grossest forms. “*Moderation*” leads, with fearful certainty and speed, to “*excess*,” and excess to every crime of which its victim is

...ended in a pre-
sumbers thus cut off
...; but although it is
...ward that the practice
...the lowest calcula-
...amount of mortality which
...contemplate.

...in China is strongly
...this trade. On this account it
...the greatest obstacles in the way
...missions. Our countrymen
...known only as vendors of opium
...of China—or as preachers of
...The Imperial Government set
...against the trade for more than sixty
...and declared it contraband. It was,
...however, utterly unable to contend with
...heavily armed vessels in which the
...is carried, but in 1839, after repeated
...to the English residents (the last
...addressed to them individually) to
...away their opium then in Chinese
...a special commissioner from Peking
...valued the owners to be confined within
...their own dwellings until they surrendered
...the entire quantity, amounting to 20,283
...cheests. He then destroyed the whole,
...valued at between one and two millions
...sterling, and took such measures as rendered
...it almost impossible to dispose of a
...chest along the coast.

5. The British Government thereupon
declared war against China; and after the
slaughter of nearly 40,000 of its subjects,
dictated a treaty by which the Chinese
were compelled to pay more than £4,000,000
for the opium destroyed, and for the
expenses of the war, and also to give up
the island of Hong-Kong on their coast.
The English merchants had previously signed
a pledge to discontinue the trade, and the
British Government entered into a Supple-
mentary Treaty, by which they bound
themselves to discountenance all smuggling
for the future.

6. Instead of these engagements being
kept, the merchants (with, it is said, two
exceptions) immediately resumed the trade.
After a time, the British Government also
allowed the island ceded to them for the
purpose "of careening and refitting ships,
and keeping stores there for that purpose,"
to be used for warehousing the contraband
opium; and the annual import into China
has risen since that war from less than
40,000 to 80,000 chests.

7. During the continuance of peace, the
British Government importuned the Chinese
...to legalise the opium trade, but
...without success. He refused again
...alleging that "nothing should in-
...him to derive a revenue from the vice
...of the people;" but a second war

having broken out, they have now dictated
a new treaty, by which their former obliga-
tion to discourage smuggling is abrogated,
and the Chinese have been forced to legalise
the trade, with every prospect of its indefinite
extension among their vast population of
400,000,000—more than a third of the
human race. The great rise which imme-
diately took place in the price of opium in
Calcutta shews what ground there is for
this apprehension.

OPIMUM REVENUE.

8. By far the greater part of the opium
imported into China is prepared by the
British Government in India, expressly
with that view. It is manufactured ACCORD-
ING TO SAMPLES OBTAINED FROM CHINA
OF THAT PREPARATION OF THE DRUG MOST
IN DEMAND AMONG THE INFATUATED VIC-
TIMS OF THE DEMORALISING INDULGENCE
before described. It has all along been
packed according to Chinese weights, even
during the subsistence of the treaty binding
this country to discourage smuggling into
China, and it is disposed of by public sale
now in the name of her Majesty, the profits
arising from it forming a large part of the
INDIAN REVENUE.

9. Within the presidency of Bengal the
Government exercise a strict monopoly in
the growth of the poppy. This is enforced
by regulations often made instrumental of
great oppression in the hands of the cor-
rupt native officials. The money requisite
for the cultivation is advanced by Govern-
ment, and an ever-increasing extent of the
richest land is annually devoted to that
purpose, at the cost of the proportionally
diminished growth of the useful products
of the soil of India, such as sugar, indigo,
&c. Thus, notwithstanding the remon-
strances of some of the ablest of the chair-
men, directors, and members of the service,
the East India Company have extended
the cultivation to districts where it was
before unknown, and have derived an
additional revenue from farming out the
home sale of this article,—while they them-
selves, in their own "Memorandum of
Improvements in their Administration"
(presented to Parliament, 1858), call the
consumption of opium "a hurtful indul-
gence, from which India itself has hitherto
been comparatively free."

10. According to the testimony of com-
petent and unprejudiced witnesses, the
demoralisation which is proved to be in-
separable from the trade in China, attends
the cultivation in India. A Government
officer in that department declares that
"one opium cultivator demoralises a
village;" another, that in Assam, where

the cultivation is free, "it is depopulating the country, and degrading one of the finest races" of that peninsula "into one of the most abject and depraved."

11. In the North-Western provinces, and in Scinde, the culture of the poppy is prohibited: in the presidencies of Madras and Bombay it is virtually so—and (as in the case of the prohibition of the *growth* of tobacco in the United Kingdom) this prohibition is easily enforced, the plant being extremely conspicuous, and requiring to be four months on the ground.

12. The remainder of the opium shipped from India to China is the produce of native independent States, but it can be shipped only from British ports—where the British Government have no difficulty in levying any amount of transit duty they choose to impose, there being no other route by which it can pass.

From these two facts last mentioned, it is evident that whenever the Legislature wills it, the CULTURE AND MANUFACTURE OF OPIUM IN INDIA CAN BE EFFECTUALLY BROUGHT TO AN END.

That this would at first entail a serious loss to the Indian revenue, is admitted; but the Committee believe that, by wisely developing the great resources of India; by employing the large capital, which Government has now embarked in the manufacture of opium, in works of public utility, yielding a good return; and by an improved system of taxation, reaching the more wealthy classes—the loss would be only temporary, and the new sources of revenue prove much more secure than the precarious and dishonourable opium manufacture.

BIBLE COLPORTAGE IN GERMANY.

IN every age the main engine of intolerant bigotry has been the suppression of the truths of revealed religion. Hence the enmity of the whole system of spiritual tyranny against the Bible. History bears record of the ceaseless efforts made by the unbelieving of every creed to exterminate, or at least to suppress, this monitor against the world's idol—sin. Yet the Bible lives, and by the silent energy of its soul-arresting truths and teachings has caused, and is still causing, multitudes to turn from iniquity unto the "true and living God." The Reformation in Germany did this one great thing above all; it asserted man's right to a full and free use of the oracles of God; it drew those oracles forth from the oblivion where for centuries they had laid buried beneath the mysteries of unknown tongues. Great was the boon thus conferred upon our nation; yet this was not enough. A

free circulation of the Scriptures was required, and a personal communication of them to those whom the voice of the public orator could not reach. This work has, to a great extent, been met by the system of Bible-colportage, which, in Germany as well as in other countries, has proved a powerful agency for good. For as the preaching of the gospel is the loud war-cry that rallies forces round the standard of the cross, Bible-colportage is the more silent, yet not less effective, enlisting of soldiers into the ranks of the King of kings. To this form of missionary labour our churches are indebted for no inconsiderable portion of their members, while many a scene of thrilling interest in the experience of our colporteurs gives evidence of the blessed influences of their work. For the employment of these colporteurs, and the moderate prices at which we are enabled to circulate the Scriptures, our mission owes lasting thanks to several foreign Bible Societies. The Edinburgh Bible Society, the American and Foreign Bible Society, and the American Bible Union, have helped us nobly in the work. Since the first connection of the editor with the Edinburgh Bible Society in 1834, 128,000 copies of the Scriptures have been circulated. Thus the leaven of truth is leavening the whole land. Christian reader, you who know the preciousness of that Word which makes wise unto salvation, withhold not your support from those societies, whose object is the dissemination of God's Word, and who, through the Lord's servants in Germany, have already so liberally dispensed the bread of life to the perishing.—*Quarterly Reporter of the German Baptist Mission, for October.*

PRUSSIA.

TWELFTH CONFERENCE OF PRUSSIAN BAPTIST CHURCHES.

From the Missionsblatt.

HAVING committed their fields of labour to the care of God, a number of brethren assembled this year again at the Conference of Prussian Churches, held at Elbing, June 27—29, 1859. Among the friends whom we were most happy to welcome was brother Uncken, of Hamburg; the more so as we knew his home duties, especially the instruction of missionary pupils, had rendered it difficult for him to leave. Twice on the Sabbath he preached at the "Golden Lion" inn, and on the opening of the conference on Monday, he acceded to the unanimous desire of the brethren by taking the chair. Secretaries having been chosen, the first sitting of the Conference was opened by the reading of letters from bre-

threen who were unable to be with us; after which several of those present gave interesting information of the progress of the work in which they were respectively engaged.

Moritz Geissler commenced by reporting of Königsberg. The Lord has done great things here. The church is in the enjoyment of peace, and great diligence is evinced in the distribution of tracts and invitations to attend our services. Last summer the number of members was seventeen; their present number is seventy, and our meeting-room has become too small. The clergy of the established church have done us service by declaiming against the Baptists. Curiosity has attracted many to come to us, and they have been convinced that there is no foundation for the warnings held out against us.

G. Klempel reports of the station Tilsit; in 1858, forty believers were received there, and during the present year, twenty-four persons have joined us. Four persons from Russia have also put on Christ here in baptism, though they fully understand this act involves a subsequent open profession of Christianity. A fortnight ago, an infirm woman came a distance of forty English miles beyond the Russian frontiers, in order to hear only one sermon. Much spiritual life and great blessing is apparent among the Lithuanians. Brother Albrecht, of Memel, comes once a month to preach at Tilsit:—he is conversant with their language.

M. Czarkowski reports of the Polish Mission; up to the present time ten Poles in the district of Liebenmühl, and forty-seven between Bischofsburg and the Russian frontiers, have publicly put on Christ. Brother Czarkowski is full of hope regarding our Polish neighbours, and is anxious to be supplied with books in their language.

Brother Penski is in the great field of Goyden. In connection with it there are fifty villages, &c., where meetings are held. Doors are being opened on all hands.

J. Wiehler speaks favourably of the internal prosperity of the church at Reetz. Since January, twenty-eight persons have been baptized. More might, it is hoped, be accomplished, if the stations could be more frequently visited.

W. Weist has much reason to praise the Lord for all he has done to the church at Stolzenberg. Forty persons have already been baptized this year; everywhere there are symptoms of awakening life, but there are not hands sufficient for the work. At Whitsuntide, a large gathering of brethren took place. Friends from Russian Poland were among us. Twelve persons were baptized, and on this occasion, articles made

for the benefit of the mission were disposed of, and new impetus given to missionary zeal. Brother Weist can confirm the favourable reports made of Russian Poland. A Mennonite there is desiring baptism.

A. Baumgärtner can, in every respect, speak well of the church at Rossitten. Last year, forty believers joined us, and this year, seventeen. An additional labourer and a large meeting-room are needed. In the village, there are ninety Baptists among five hundred inhabitants, and in the neighbouring village of Gallitten, there is only one house in which there is not a Baptist. Our prospects are promising.

Brother Bestrater says, the Lord has preserved our six brethren at Klein-Werder. A Mennonite clergyman wishes for an interview with brother Oncken.

C. Vogel is the bearer of salutations and good wishes from the young church at Dirschau. One member has, during the past year, been cut off. Last year, thirteen were baptized, and this year, four.

Brother Janzen reports that the meetings at the station Haide are well attended by strangers. Robach also offers a field for usefulness.

Rudolph Stangnowski confirms the reports of brethren Penski and Czarkowski. He thinks it highly desirable that a deputation from the conference should visit all the chief preaching-stations.

Brother Lacombe says, the meetings at Gogolin are well attended, especially when strangers preach, as was recently the case.

Brother Janzen is happy to say there is a revival of inquiry for the truth at Fürstenau.

Brother Hahn urges the necessity of a missionary being appointed for Schönbeck. The majority of the inhabitants are Roman Catholics. Tracts are seldom accepted.

J. L. Hinrichs says of Elbing:—Since my removal here the Lord has vouchsafed to us many blessings. Accessions to the church have taken place. Well attended meetings have also been held at the town of Lesson.

F. Niemets, who, during the address of the last speaker, had arrived from Memel, cannot report as favourably as he desires of the church there, and of the nearest stations. The development of spiritual life in the adjoining territory of Russia, where recently two believers have been baptized, is, however, full of interest. In March of this year, Brother Niemets preached in the Russian towns of Libau and Grobin, where large numbers of hearers assembled; at last the Russian police interfered and threatened severe measures. This induced him on his return to Memel, to open a correspondence with the Russian

Government, which has so far succeeded that a request has now been addressed to the Consistory at Milau for permission to preach. The answer has not yet come. The direction received from the civil governor for our brethren to apply to the Consistory was read aloud by brother Niemetz.

After these, on the whole, encouraging and animating reports, which occupied almost the whole of the first session, brother Weist proposed for discussion, *The unpleasant tax of church-rates imposed on our members.*

In doing so, he stated, that during later years all kinds of personal taxes have been renewed; such as pew-rates, contributions towards the building of churches, &c. Several of our members have even been fined for non-payment. Now—when a new ministry in Prussia is endeavouring to put this matter on a right footing again—it may be seasonable for us to renew the discussion of the subject.

Mr. Oncken moved that,—

Brother Niemetz be appointed to prepare a petition to the ministry, on behalf of the churches, for exemption from church-rates.

The meeting unanimously agreed to this proposition.

The first session was then closed with prayer.

CANADA.

(To the Editor of the *Primitive Church Magazine*).

MY DEAR BROTHER,—Though an utter stranger to you personally, I know you somewhat through the *Primitive Church Magazine*, which I have been taking for a good many years. I took it several years before I came to Canada. It is nearly five years since I made this my adopted country. I assisted the late Mr. J. A. Haldane, Edinburgh, during the last two years of his life, and then laboured about three years and a half in Newcastle-on-Tyne, before I came out here. Though here, I feel great interest in my native country, and watch its movements, especially those connected with the cause of our Redeemer, and feel delighted and grateful to God when I see his truth promoted and maintained in its purity, and the ordinances of his house scripturally observed. I highly prize the *Primitive Church Magazine*, because it is the unflinching advocate of sound doctrine, and the uncompromising defender of the ordinances of Christ in these days of false liberalism. Go forward in the good work in which you are engaged, and may the God of heaven strengthen your hands

and encourage your heart in your arduous labours in connection with his cause!

I earnestly hope that the Strict Baptists in Britain will come forward, as one man, to strengthen the hands of the trustees of the Norwich Chapel, that they may be enabled to carry the case through.

That case might well open the eyes of all to see the disastrous consequences of unscriptural views of Divine truth. When men deviate from the Divine law, there is no end to error. When they would ingratiate themselves into the favour of others by doing away with any of the ordinances of Christ, the result is deplorable. I am thankful to God that there are Baptists in Britain that stand up so firmly against the lax views which not a few hold respecting the doctrines and ordinances of the gospel.

In the "*Freeman*" of July 6, a very strange letter appeared, written by a Mr. Green, an Englishman, now in Montreal. To which letter a reply was written by Dr. Fyfe, of Toronto, and published in the "*Christian Messenger*," of which he is now the editor; and I understand that a copy of his letter, signed with his own name, was sent to the "*Freeman*," but up to Sept. 6, the date of the last "*Freeman*" I have received, it has not appeared—[Nor since.—ED.] I am sorry it has not, because it shows Mr. Green's charges against American Baptists to be unfounded. I know some in England would hail Mr. G.'s letter, but others would be very sorry to find that what he asserted of the American Baptists was true. Now I send you, along with this, the number of the "*Christian Messenger*," in which Dr. F.'s reply is published, that you would, if at all possible, publish it in the *Primitive Church Magazine*, if it has not as yet been published in the "*Freeman*."*

It is pleasing to find in Canada that our state as a denomination is improving. Except a very few, all the churches are Strict. Open communion does not flourish in Canada, any more than it does in the States; and it is well it does not, seeing it is unscriptural. I expect we shall have a good time at the annual meeting of the Convention, which will meet in about a fortnight after this at Brantford.

If you choose to make use of any part of this letter, you are at perfect liberty. It is written very hurriedly, so that you will excuse its want of coherence.

That God may abundantly bless you in all your labours is the earnest prayer, my dear brother, of yours very truly,

* This article will appear in the next *Primitive Church Magazine*.—ED.

RESULTS OF EMANCIPATION IN JAMAICA.

The Rev. John Clark, Baptist Missionary from Jamaica, stated at a recent meeting, that out of a population of 400,000, they had 80,000 communicants, and probably

half the population of that island attended the various chapels throughout the island. Referring to the allegation that the black population were worse off now than under slavery, he declared that emancipation had been a great, signal, and glorious success.

Scotch.

STATIONS AND AGENTS OF THE BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND—CHIEFLY THE HIGHLANDS AND ISLANDS.

<i>District.</i>	<i>Name.</i>	<i>Station.</i>	<i>Post Town.</i>
Iale of Skye	A. Livingstone	Broadford	Broadford.
Island of Mull	{ Alexander Grant	Tobermory	Tobermory.
	{ D. M'Farlane	"	"
	{ Duncan Ferguson	Ross	Oban.
Islands of Islay and Colonsay	James Miller	Bowmore	Bowmore.
Island of Tiree	John Macfarlane	Tiree.	
Orkney Isles	*James Scott	Burra	Kirkwall.
Shetland Isles	{ Sinclair Thomson	Dunrossness ..	Lerwick.
	{ Gavin Mowat	Scalloway	
	{ Robert Scott	Burra	
	{ John Inkstir	Sandsting	
Caithness	*Robert Sowerby	Pulteney Town	Wick.
Inverness-shire	William Grant	Strathspey	Granttown.
Perthshire	{ Donald M'Lellan	Glenlyon	Fortingall.
	{ *Donald Grant	Tullimet	Dunkeld.
	{ William Tulloch	Bridge-of-Tilt ..	Blair-Athola.
	{ *A. Kirkwood	Crieff	Crieff.
Argyleshire	{ John M'Intosh	Lochgilphead ...	Lochgilphead.
	{ D. M'Naughtan	Oban	Oban.
Clackmannanshire...	*James Scott	Tillibody	Alloa.
Ross-shire	F. Dunn	Fortrose	Fortrose.

[The receipts of the above excellent Society, from all sources, for the year ending April, 1859, amounted to £1243 1s. 7d., which, though an improvement on 1858, is sadly too small a sum for the greatness and importance of the work. Of all our denominational institutions for home service, this presents the highest claim from the neglected character of the field of its operations. We should rejoice in being able to report in another year that its income had doubled.—*Ed.*]

Provincial.

THE NORWICH CHAPEL CASE.

FACTS RELATING TO THE PARTICULAR BAPTIST CHAPEL, ST. MARY'S, NORWICH.

Important to all Strict Baptists throughout the Country.

I. The church for whose use the chapel above named was put in trust, was formed about the year 1687. Its *articles*, inserted in its oldest church-book, include the doctrine of particular redemption, and the practice of believers' baptism as essential to church fellowship. Various *minutes* also in the church-book clearly indicate that

the uniform practice of the church from its formation down to the time of the recent innovation, has been that of strict communion, both in the observance of the Lord's-supper and in admission to full membership.

II. In the year 1746, the chapel was put in trust, the terms of the trust-deed declaring it to be held for the use of the "Congregation of Particular Baptists," and "for no other use, intent, or purpose whatsoever."

III. In the year 1790, Mr. Joseph Kinghorn, the celebrated advocate of strict communion, and opponent of Mr. Robert Hall, became pastor of the church, and

* Those marked thus (*) are supported only in part by the Society.

continued so for a period of more than 40 years.

IV. In the year 1833, Mr. William Brock (now of London) was invited to become pastor of the church. Though himself of open communion sentiments, this was not deemed incompatible with his acceptance of the invitation, so long as he "undertook not to moot the question at St. Mary's" Chapel.

V. In the year 1845, Mr. Brock commenced the practice of administering the Lord's-supper in the chapel to persons unbaptized, in company with members of the church favourable to free communion. This was an extra communion service, on the THIRD Sunday in each month, and the strict communion members were told that they were not identified with it all. This practice, though protested against by many of the members, Mr. Brock continued till he resigned the pastorate in 1848. He was succeeded by Mr. George Gould, who continued the same practice till 1857.

VI. In the month of January, 1857, the uniform practice of the church for 170 years, together with the clear intention of the trust-deed, were deliberately set aside, by a vote admitting an unbaptized person to communion with the church as a member, at its regular monthly observance of the Lord's supper, on the FIRST Lord's-day in the month. This step, by which the strict-communion members of the church were virtually excluded from regular communion at the Lord's-table, was taken in pursuance of a resolution passed by a majority of only 23 members out of a church consisting of about 300. On March 11, 1857, 78 members resolved against 54, that "we agree to receive *believers* at the table of the Lord;" by *believers* being meant all believers, whether Particular Baptists or not. In the month of May following, a missionary communion service was held, to which members of all Christian churches were indiscriminately invited.

VII. It was further resolved, on the 30th of March, 1857, from a professed anxiety to meet the consciences of the Strict members, to set apart one afternoon in each month for the observance of the Lord's-supper by baptized believers *only*. By this plan, the Strict members were to be deprived of their right to be able to observe the Lord's-supper with the church, at the period of its regular monthly observance, at which alone new members could be received. The proposition, though twice subsequently renewed, was not accepted by them, for this and other reasons.

VIII. In April, 1858, a list of Strict and sympathising members was read, and steps

taken with a view to their exclusion, as absentees from communion with the church. Though involuntarily absent on account of the introduction of an innovation on the invariable practice of the church, which they were conscientiously unable to sanction, they were nevertheless viewed and treated as schismatics by those who had introduced it, and the unheard-of step was planned of expelling them from the church altogether.

IX. The only course open to the Strict members of the church was to ascertain their legal position and rights in relation to the chapel itself. This they have done by filing a bill in Chancery, with a view of testing their claim as adherents to the original constitution and uniform practice of the church.

X. Such courses as that which has been described have been adopted in not a few instances by free communion members of other Strict Baptist churches, but no case has yet come before a Court of Law for decision. It is determined by free communionists who are parties to this suit to make this a *test case*, to see whether the course described cannot be pursued with success. If, therefore, Strict Baptists do not exert themselves to the utmost to secure the prohibition of a course which breaks up their churches and deprives them of their property, it will soon leave to them but few chapels throughout the land.

It may be stated, in conclusion, that men of the highest eminence at the bar have given it as their opinion that the recent innovation practised at St. Mary's, Norwich, constitutes a clear violation of the trust; and there is therefore, little doubt as to the result, if the funds which are absolutely needful to sustain the suit be soon raised. It is not too much to say, that upon the result the future existence of a large number of Baptist churches will probably depend.

THE NORWICH CASE.

Meetings are being held and collections made in London and elsewhere, on behalf of this important case.

On Tuesday, August 23rd, a public meeting was held at Soho Chapel, Oxford-street, at which Mr. Pells presided. After a full and clear statement of the case by Mr. Norton, on behalf of the Strict Baptist brethren at Norwich, the following resolutions were unanimously adopted:—

I. That the extensive spread of the unscriptural practice of open communion in the Baptist denomination calls for the earnest and united efforts of Strict Baptists to counteract its influence.

II. That the case of St. Mary's Baptist Chapel, Norwich, merits and requires the prompt and liberal aid of all Strict Baptist churches.

Mr. Milner, of Keppel-street; Mr. Freeman, of Pimlico; Mr. Bloomfield, of Meard's-court; and Mr. Dickerson, of Little Alie-street, were the speakers on the occasion.

On Monday, September 9th, and again on October 3rd, meetings were held for the same object at Carmel Chapel, Woolwich. Mr. Hanks, presided on both occasions. At the latter meeting, an adverse motion found only nine supporters. A meeting is fixed for October 25th, at Meard's Court Chapel, London.

BETHLEHEM CHAPEL, CHARLES STREET, WOOLWICH.

THE re-opening of the above chapel took place on Thursday, Sept. 29th. The Rev. John Cox, of Ipswich, preached two deeply interesting sermons. About one hundred and eighty persons sat down to tea and the interest manifested throughout the day promised much to the new occupants in their hopeful undertaking.

On the following Sunday, the Rev. E. R. Hammond, late of West Malling, preached two impressive sermons and administered the ordinance of the Lord's-supper to the new members.

Woolwich is now a densely populated town, and were a spirit of hearing poured out upon the people our church and chapel accommodation would be greatly deficient.

SUNDAY SCHOOL SERMONS.

ACCRINGTON, *Barnes-street*.—On Lord's-day, October 9th, two sermons were preached on behalf of the Sunday-school, by Mr. William Stokes, of Manchester, when the sum of £13 11s. 10d. was collected on the occasion. This cause, which is quite in its infancy, being but a few months old, has had to struggle with a number of adverse circumstances. Many mis-conceptions regarding it and its originators, were very widely entertained, and for a time, created an unfavourable estimate of its character. But these are rapidly disappearing, and the judicious conduct of its leaders, combined with a spreading conviction of the necessity for a *Strict Baptist* church in this important and increasing town, is gradually securing for this new interest the sympathy and countenance of the churches around. Long may it prosper and prove a family home for the lovers of "the truth as it is in Jesus!"

CHURCH-RATES AND THE LANDLORDS.

ONE of the stock objections to the abolition of church-rate is, that it would put between three and four hundred thousand pounds a year into the pockets of the landlords, inasmuch as they would raise their rents to the amount of the rate, and so leave their tenants, in fact, burdened, as before. But if this will be so, how is it that the process has not begun already, when church-rates have been already abolished to the extent of almost one-half? Another new church-rate return shows that the whole rateable annual value of the property in England and Wales, on which these rates are not levied, is no less than £21,014,382. In the diocese of London, it is £4,167,516. In that of Manchester, £2,711,827. Chester, £2,035,795. Ripon, £1,611,563. Winchester, £1,508,524. Worcester, £1,453,900. Lichfield, £1,323,389. Now will the "Committee of Laymen" be good enough to bring evidence of the fact, that in all these localities the landlord-classes are so much richer now than they were when the church-rate was levied, and, especially, that the tenants pay higher rents than they then did? If they cannot do that, they ought to drop an argument which has not hitherto been, and is not likely to be, sustained by facts.—*The Liberator*.

PÆDOBAPTIST TESTIMONY.

IN an old copy of "Bishop Burnet's Exposition of the thirty-nine articles of the Church of England," the enclosed remarks attracted my attention and seemed not unworthy of a place in your columns. I know not whether they are as new to you as to me, but as the book is old and not much in circulation, I conclude they may be acceptable to some of your readers. If we use any testimony other than the Word of God to aid our cause, we may take that of Bishop Burnet—the ghostly counsellor of Queen Mary, and a man of high authority in his church. We who are content to obey literally the simple command of the Saviour, care not for this; but can Pædobaptists, depending as they do on "Church History" to establish their creed and justify their practice, disregard such testimony?

Bishop Burnet, like many other high Pædobaptist dignitaries, if he had had independence to act out his honest convictions and been as anxious to serve his Master as his church, would have been as good a Baptist as we would want, "ready to give to every man that asked him a reason" for his faith, instead of

saying that the "church had authority to change the ordinances" to suit times and circumstances, &c. Yours very truly,
STAFFORD.

"By the first *teaching* or making of disciples that must go before baptism, is to be meant the convincing the world that *Jesus is the Christ*, the true *Messias*, anointed of God with a fullness of grace and of the Spirit without measure, and sent to be the Saviour and Redeemer of the world. And when any were brought to acknowledge this, then they were to baptize them, to initiate them into this religion, by obliging them to renounce all idolatry and ungodliness, as well as all secular and carnal lusts, and then they led them into the water; and with no other garments but what might cover nature, they at first laid them down in the water, as a man is laid in his grave, and then they said these words: *I baptize or wash thee in the name of the Father, Son, and Holy Ghost*; then they raised them up again and clean garments were put on them. From whence came the phrases of *being baptized into Christ's death*; of being baptized with him by baptism into death: of *our being risen with Christ*, and of *our putting on the Lord Jesus Christ*; of *putting off the old man and putting on the new*."

Extract from Bishop Burnet's Exposition of the thirty-nine articles of the Church of England—twenty-seventh article.

In the same article he says, "That though there is no express rule or precept given for the baptism of subjects in the New Testament, yet it is most agreeable to the institution of Christ, since he conformed his institutions to those of the *Mosaic law*, as far as would consist with his design."

In the article on Confirmation (25th article) he says, "The doing all things to *order* and to *edifying* will authorise a church to all this; especially since the now universal practice of *infant baptism* makes this more necessary than in the early times when chiefly the *adult* were baptized."

MANY FACTS IN A SMALL COMPASS.

THE number of languages spoken is 4,064. The number of men is about equal to the number of women. The average of human life is 33 years. One-quarter die before the age of 7; one-half before the age of 17. To every 1,000 persons, 1 only reaches 100 years. To every 100, only 6 reach 75 years; and not more than 1 in 500 will reach 80 years. There is on the earth 1,000,000,000 of inhabitants. Of these, 33,333,333 die every year; 91,824 die every day; 7,780 every hour; and 60 per minute,

or 1 every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to the age of fifty years than men, but fewer after. The number of marriages are in the proportion of seventy-six to one hundred. Marriages are more frequent after the equinoxes, that is, during the months of June and December. Those born in spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men in prime of life is one-fourth of the population.

INDIA, AND HER MISSIONS.

The Rev. E. Storrow, in his interesting work, *India and Christian Missions*, makes the following statement:—

"Were all the missionaries equally distributed amongst the people, there would be one for every 400,000, that is, in the proportion of six for London, one for Liverpool, one for Glasgow, six for all Scotland, and one for each of the counties of Durham, Essex, Hampshire, Lincolnshire, Norfolk, Suffolk, and Sussex, or the whole of North Wales. Viewed geographically, there is one missionary for every 3,000 square miles, or for an area as large as each of the counties of Lancashire and Lincolnshire; exactly two for the whole of Yorkshire, one for Devonshire and Oxfordshire, or Durham and Norfolk, united; and little more than two and a-half for the whole of Wales.

"It will be obvious that vast portions of the empire must be left without any Christian instruction whatever. The Rajputana States contain a population of 18,000,000—nearly as large a number as England—and there is not a missionary amongst them. The kingdom of Hyderabad contains 10,000,000 of people—as many as dwell in both Scotland and Ireland—and no missionary labours there. Nepal has more than 2,000,000 inhabitants; Gwalior has 3,000,000; and in neither of them is there a missionary. Again, there are many provinces as large as several of the European States, where less than six missionaries labour. Oude, with her 3,000,000 people, has three missionaries. Nagpore, with 4,500,000, has two. Scinde, with 1,500,000 has one. Rohilcund, with 6,000,000, has four. These are the most destitute; but a long list of districts and revenue divisions might be added, containing more than 500,000 people, where not more than one solitary labourer is

"striving to 'turn the wilderness into a fruitful field.'"

MINISTERIAL CHANGES.

Mr. T. R. Stevenson, late of Ilkeston, has accepted an invitation from the General Baptist Church, Burnley, Lancashire, and was expected to commence his labours there early in October.

Mr. J. Cox, of Walgrave, has accepted the invitation of the church at Woodford to become their pastor, and commenced his stated labours on Lord's-day, Oct. 2.

Mr. Robert Wing, of Rawden College, Yorkshire, has accepted the unanimous invitation of the Baptist church in Moor-lane, Bolton, to become their pastor, and is expected to enter upon his duties in next May.

Mr. S. Pearce, of Romford, having received an invitation from the church at Spencer-place Chapel, London, his present residence is 13, Offord-rd, Caledonian-rd, N.

Mr. J. Flecker, of Buckingham, has accepted the unanimous invitation of the Baptist church, Roade, Northamptonshire, to become their pastor, and will enter upon his labours shortly.

Mr. D. Evans having resigned the pastorate of the Baptist church, Linslade, Bucks., is open to supply any destitute church, with a view to the pastorate. His address is, Linslade, Leighton Buzzard, Beds.

BAPTISMS.

BETHESDA CHAPEL, JOHN'S-BOW, ST. LUKE.—The ordinance of baptism was administered by Mr. J. S. Anderson, the pastor, on Lord's-day evening, Oct. 23, to two young females, one of whom had been a scholar in the Sunday-school.

KINGSTON-ON-THAMES.—The ordinance of baptism was administered on the evening of September 28, by Mr. Medhurst, when four brethren and two sisters were buried into Christ's death, that they might rise to newness of life. The practical discourse was founded on the words, "Whatsoever he saith unto you, do it." John ii. 5.

BURY, LANCASHIRE.—On Lord's-day, October 2nd, the sacred ordinance of baptism was administered to three females, by Mr. William Stokes, of Manchester, in the presence of a large congregation. The discourse was founded on Matt. iii. 13—17, it was heard with marked attention, and the administration of the ordinance appeared to produce a very solemn effect.

HASLINGDEN: Pleasant-st.—Our baptisms have been as follows:—Feb. 20, six; May 1, one from another denomination; May 29, five; Sep. 11, three: in all, fifteen. R.H.

MARRIAGES.

ON Wednesday, October 12, Mr. Richard Turner, of Esher, was united in the bonds of matrimony to Ann Wakeford, by Mr. T. W. Medhurst, in the Baptist Chapel, Kingston-on-Thames. The young couple were baptized by Mr. Medhurst, on Wednesday evening, September 28. They first gave themselves unto the Lord, then to each other. God bless them.

OCT. 15th, 1859. At the Baptist Chapel, Sunnyside, by the Rev. Abraham Nicholls, Mr. Abraham Tattersall, Dean's Lumb, to Sarah, daughter of Mr. Thomas Lord, farmer, Nabb, Rossendale, Lancashire.

DEATH.

October 22, at the residence of her son-in-law, the Editor of the *Primitive Church Magazine*, Mrs. Elizabeth Vickers, formerly of Burton-on-Trent, in the eighty-third year of her age.

DEATH OF VISCOUNT ST. VINCENT, the Father of the House of Lords.—We have to announce the death of the venerable Viscount St. Vincent, the oldest member of the House of Peers. His Lordship expired on Sunday morning, Sep. 25th, at Meaford Hall, his seat in Staffordshire, in the ninety-third year of his age.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Trinity St. Missionary Society.	D.	2	0	0
Ditto	G.	2	0	0
Female Missionary Society Salendine Nook.....	D.	7	17	10
Ditto	G.	7	17	10
Mr. W. Scott, Old Bond-street ...		0	10	6

RECEIVED FOR BAPTIST TRACT SOCIETY.

Captain Campbell, R. A.	S.	0	10	0
Mr. Burgon, (four years)	S.	1	0	0
Mrs. Brooke, Attleborough	S.	0	10	0
Mr. Leriche, London.....	S.	0	5	0

RECEIVED FOR MR. HENDERSON, OF BELIZE.

BY MR. OLIVER.

Trinity Missionary Society		2	0	0
James Temlett, Esq.		5	0	0

THE
PRIMITIVE CHURCH
(OR BAPTIST)
MAGAZINE.

No. CXCII.—DECEMBER 1, 1859.

Essays, Expositions, &c.

BAPTISTS AS THEY WERE.—No. 8.

MIDLAND ASSOCIATION CIRCULAR LETTER, FOR THE YEAR 1764.

The Circular Letter of the Elders and Messengers of the several Baptist Churches, meeting at Aulcester, Bewdley, Bengworth, Birmingham, Bourton (on the water), and Stow (in the Wold), Bridgnorth, Bromsgrove, Hook-norton, Leicester, Leominster, Middleton-Cheney, Pershore, Sutton, Tewkesbury, Upton (on Severn), Warwick and Worcester; met in Association at Birmingham, on Tuesday in the Whitsun week, 1764; maintaining the great doctrines of Three equal Persons in the Godhead, eternal and personal election, the original guilt and depravity of mankind, particular redemption, free justification by the righteousness of Christ imputed, efficacious grace in regeneration, and the final perseverance of the saints.

to the several Churches they represent, earnestly wishing that grace and peace may be multiplied, through Jesus Christ our Lord.

DEAR BRETHREN,—Being once more assembled to hear of your state, and to consult what may be conducive to your spiritual welfare, it now remains that we send you an account of our annual meeting, and give you a word of advice.

Have any of you been dilatory in the duties of religion,—trifling with the great

things of your profession,—remiss with regard to matters of conscience,—often absent from the house of God and the supper of the Lord,—have not carefully kept up family and closet prayer,—but have made too free with sin, and the ways and works of the world, and hereby distressed your pastors and fellow-members, darkened your own evidences, stupefied your souls, and grieved the Holy Spirit? If this has been the unhappy case with any of you, hear, dear brethren, what we would say to you in duty and love; and we shall address you, not in our own names or language, but in the name and language of God himself.

“Consider from whence you are fallen, and repent, and do your first works.” “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” “Be not weary in well-doing; for in due season ye shall reap, if ye faint not.” “We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world, but be ye transformed by the renewing of your minds; that ye may prove what is that good, and acceptable, and perfect, will of God.”

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them..... And see that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers..... Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from among you, with all malice."

"Use no filthy nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." "And if ye be risen with Christ, seek those things which are above.... Set your affections on things above, not on things on the earth." "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

And be assured of it, that nothing can give us more joy than your spiritual prosperity. 'Tis this we seek, and for this we pray. We can say with the great apostle John, that we have no greater joy than to hear that our children walk in the truth. We rejoice that ye know the truth, and can talk of it, but more especially that ye walk in it.

There are many persons that have speculative notions of the truth, and can make a noise about it, and yet in their hearts and lives are avowed and practical enemies to it, and, indeed, the greatest enemies it hath. But those that have relished the sweetness of Divine truth,—felt its power on their hearts, and desire to practise what they know, are Christians indeed..... Such Christians, dear brethren, we would have you to be, and such we hope you are. And give us leave here to note, that practical godliness is the best proof of a state of grace, and the strongest evidence of the heart being right with God. To establish the truth of this remark, we refer you to our Lord's words, Matt. vii. 21:—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Not our Lord, nor we, would by this suggest that salvation is of works, in whole or part, but 'tis intended to

show that knowledge must be reduced to practice, and in the Christian life there must be works as well as words. Otherwise, such professors are but as sounding brass or the tinkling cymbal.

We most earnestly beg of you to be careful how you act in worldly matters, and with worldly men. Let all your doings and dealings be with the strictest honesty and honour. Mark well your goings in your own families and among your familiars. Whether you are masters or servants, married or single, rich or poor, or whatever are your occupations or callings in the world, set a watch over your hearts, lips and lives. Remember that the interests of religion are more affected by the misconduct of its professors, and the name of Christ more dishonoured by their slips and falls, than by all that the enemies of Christianity can say or do.

If you want motives and persuasives to a holy and heavenly life, we can readily refer you to them; they are in the Word of inspired truth, and are such as these:

God has loved you with an everlasting love; chosen you in Christ before the foundation of the world; predestinated you to the adoption of sons; given his own—his holy and beloved Son to die for you; and he has died for you, and redeemed you to God by his blood. Your iniquities are pardoned, and your persons are justified; you are called with an holy calling, and shall be saved with an everlasting salvation; for 'tis the will of your heavenly Father to give you the kingdom, and 'tis the will of your Redeemer and Lord that you should be with him to behold his glory.

Indeed, the purity of the Divine law is sufficient to convince us of the necessity and beauty of a holy life; but the promises and privileges of the gospel redouble our obligations, and most sweetly allure us on in the paths of duty and a good life.

When our hearts are enlarged by the efficacy and power of the gospel of grace, our feet run in the ways of God's commands. In this consists the glory of godly persons and real Christians; and herein lies the difference between them and such who have only a form of godliness, and never felt the power thereof.

We have yet many things to say to you, and lay before you, (for God be

thanked that we can solemnly assure you, our hearts are filled with love to your souls, and 'tis your welfare we seek and wish), but we must content ourselves with hinting a few things more at present; and O may it please God to make our instructions as useful to you as they are well meant by us.

We earnestly recommend to you the careful observance of days of fasting and prayer. This is a necessary and delightful duty, and many have found it good to draw nigh to God in this manner; and such have been seasons of refreshing from the presence of the Lord.

'Tis a mercy that we have a God, who is our God, to go unto, and that we have a Mediator and Intercessor with him. Let us draw near, therefore, with true hearts, in a full assurance of faith; let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. O brethren, watch and pray, fast and pray, that ye enter not into temptation.

Permit us to give you a friendly hint with regard to your books and reading. It may be feared, perhaps, that some who have but little time on their hands, spend too much of that time in reading the works of men, and neglect the precious Word of God. 'Tis for such we intend the present caution, and would beg of you, dear friends, that rather than you should neglect the reading of the Bible to read the books of men, you would neglect even some worldly affairs to read the Book of God. O may the Lord's statutes be your songs in the house of your pilgrimage, and the law of his mouth better to you than thousands of gold and silver.

We entreat you to pay the most sacred and conscientious regard to the Lord's-day. Don't think it sufficient to attend once or twice on the stated means and ministry of the word, but endeavour to keep all the day holy to the Lord. On the one hand, labour to avoid, not only all servile works, but all manner of conversation, and even thoughts, about the world. On the other, endeavour to spend the whole day in a devotional, serious, and religious manner, and, especially before and after public worship, give at-

tendance to reading, meditation, godly conversation, and prayer.

The manner in which that part of God's law respecting the Sabbath is introduced, is equally beautiful and weighty:—"Remember that thou keep holy the Sabbath day." God grant that these words may be written on all your hearts, and be very present in all your thoughts, on the morning of every Day of Rest, while you are in the world, that so you might not "do your own pleasure on God's holy day, but call the Sabbath a delight, the holy of the Lord, honourable, and honour him; not doing your own ways, nor finding your own pleasures, nor speaking your own words." And remember that 'tis not long ere you must appear before the judgment-seat of the Son of man, who is Lord also of the Sabbath-day.

As to the state of the churches, though they are not without complaints, yet upon the whole they are in peace and prosperous,—have plenty of the means, and the gospel in its purity;—blessings of the utmost consequence to their joy and increase while in their militant state. Eighty-two have been added by baptism this year, and nineteen removed by death.

Now, dear brethren, what shall we say more; "our mouth is opened unto you, our heart is enlarged." We should gladly continue our admonitions, and lengthen out our instructions and exhortations, but time forbids; and therefore "we commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified;" and remain and subscribe ourselves your most affectionate brethren in the bonds of the gospel of the grace of God.

Signed, June 13, in behalf of the whole assembly, by the Moderator,

JOHN POYNTING.

[This valuable and important Circular Letter will amply repay a repeated perusal. Its affectionate counsels and cautions, its admonitions and reproofs, and especially its exhortations to a diligent perusal of Holy Scripture, are much more needed in this age of declining religion than they were three generations ago. We respectfully entreat our readers to "read, mark, learn, and inwardly digest" the wise and weighty counsels of this admirable Circular Letter.—Ed.]

THE BRIDE HONOURED AND HAPPY.

BY S. LILLYCROP, WINDSOR.

"The King hath brought me into his chambers."—SOL. SONG i. 4.

THE church pleaded earnestly, "Draw me, we will run after thee," language expressive of the most intense desires for communion and fellowship with her Lord. She hath said, "Let him kiss me with the kisses of his mouth, for thy love is better than wine," and now she rejoices that her prayer has been fully answered. Earnest supplications when expressed in faith and love are sure to be heard at the Throne of grace. And, when heard there, will be answered, sooner or later, as it shall redound to the glory of God. Gideon presumed much upon the forbearance of the Lord, when through fear and trembling he asked for a second sign; but the Lord pitied his infirmity and granted him his request; thus encouraging every fearful and trembling saint to ask again and again that his joy may be full.

How many like the bride in these Songs have cried, "Draw me, we will run after thee," and have soon had to exclaim with profound delight, "The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee?" 'Tis true, sometimes, for very wise purposes, answers are delayed for a season, that we may be led more implicitly to confide in God, seeing how entirely dependent we are upon Him for "all things pertaining to life and godliness." Rachel would not have prized the birth of Joseph as she did, if he had been given before she had watched unto prayer for him so many years. There is one promise that should bring us often on our knees, there to wrestle with the angel as Jacob did at Peniel. It is, "They that wait upon the Lord shall renew their strength." O what encouragement is this!

But in the present instance it appears that the answer was almost immediate; for she exclaims, "Draw me," and then adds, "The King hath brought me into his chambers."

I. *The honour conferred*, is a royal favour, as when Solomon brought Pharaoh's daughter home to the royal pavilion he had built for her, on the consummation of

the nuptial bonds. So when Christ, the King of saints, the King of kings, and the King of glory, brings home his bride to himself, in some special act of grace, as at the royal banquet of his love, where he feasts the souls of his redeemed upon the elements of his own body and blood, oh, how full of ecstasy and delight are the enamoured ones, "who, have tasted that the Lord is gracious!" Then they feel the truth of Paul's assertion in Eph. v. 25: "Christ loved the church, and gave himself for it." Many there are who neglect, yea, even despise his invitations and royal favours,

"But those enlightened from above,"

prize his goodness and grace above "ten thousands of gold and of silver."

But *this is a special favour*, "to be brought into the King's chambers!" Not only into his banqueting chamber, but into all the privileges of his royal palace, the word is in the *plural, chambers*, and would include the *reception* chamber, the *audience* chamber, his *private* chamber, where none but the queen has a right to communion. Thus when Ahasuerus chose Esther to share his throne, she was brought to him in royal dignity and honour; and when afterwards she and her people were in difficulty and danger; the golden sceptre shielded her from the wrath of her enemies and the king's decree preserved her people from entire annihilation; the Lord thus teaching his chosen by such natural examples, the blessed security of "the bride, the Lamb's wife," when her enemies assail her. But such favours must be prized and prayed for by all the redeemed, before they can be realized by the souls of the beloved.

One of the highest honours her Lord confers on his bride, is to bring her into his banqueting house; not as Ahasuerus commanded Vashti to be brought, to be a mere spectacle to his chiefs and nobles. No, but to enjoy as one with her Lord the pleasures and privileges of the royal feast, to experience his smiles and caresses, to taste his love, to drink the nectared sweets, and to feel that

she is not her own, but his, who hath loved her and given himself for her, to live and reign with him for ever and ever. Hence her exclamation, "He brought me to the banqueting house, and his banner over me was love."

II. *The pleasure enjoyed.* "We will be glad and rejoice in thee." Palaces and pleasures seem synonymous terms. But such is not always the case. It has been said, that an Italian monarch has a dungeon for offenders beneath the floor of his own palace! These, perhaps, were once the companions of their lord. Royal favours are not always blessings. David could prove the truth of this remark, when the javelin nearly transfixed him to the wall.

But King Jesus and his favours are blessings indeed, therefore, says his spouse, "We will be glad and rejoice in thee." But who is included in this plural number? may be asked. They are, "the virgins, her companions," and 'tis a pity any pious Christian should be without some such as these, "who are enquiring their way to Zion, with their faces thitherward." Matured believers might do good in their day and generation if they would always have some young people in their eye, to whom they are continually communicating "the things which make for their peace." Here the bride rejoices in the gifts and graces of her Lord; in the mysteries of his Divine person as the Son of God and yet the Son of man; in the glory of his kingdom, its extent and increase; in the victories he has achieved, the salvation he has wrought, in the condescension he has evinced, and *especially* in the love he has displayed to herself! No wonder, therefore, that her soul is filled with joy; no wonder her soul leaps like a hart; no wonder she is ready to dance as David before the ark, or to sing as the sweet singer of Israel did, "The King is all glorious within." "Let the children of Zion rejoice in their King."

III. *The memory excited.* "We will remember thy love more than wine." Our memories greatly fail us in things which pertain to eternity, and seldom fail us in reference to those of time; for we are naturally earth, earthy, "My soul cleaveth to the dust," was a lamentation of one who held sweet intercourse with Heaven. The chief butler, though

he had received such a signal favour from the lips of Joseph, "did not remember him, but forgot him." Our memories, therefore, require to be often put in motion, like a clock that wants oiling. And this may be done by meditation, reflection, and contemplation, terms that may appear at first sight synonymous, but which on due consideration will shew that each has its separate import. Old Testament believers spent much of their time in this employ. "Isaac went out to meditate in the field at the eventide," a practice adopted by many of the Lord's people in the present day to no small advantage. For the love of Christ should be had in everlasting remembrance, and those who have tasted both its sweetness and strength will pronounce it to be more cheering than the wine of Lebanon; for age, for purity, for freeness and fulness; whilst every drop we get of it is gratuitously bestowed. The love of Christ, moreover, is preferable to wine for its exhilarating influence; it cheers without befooling; it comforts the soul in deepest sorrows; it causes the widow's heart to sing for joy,

"When all is grim darkness around."

Wine is expensive and is soon gone, but the love of Christ is as free as the air, without money or price, and like the mercy of God it endureth for ever. Divine love (like the fire in the stove) may be sometimes low in the soul, and require to be stirred by the hand that kindled it; but when the flame begins again to rise, the soul exclaims, "We will remember thy love more than wine." For "such was the strength of Christ's love to his people (says Jay,) that he died with them in his heart."

IV. *The fact stated.*—"The upright love thee." Sinners in their natural state cannot love God, for *like loves like*, is an axiom proved true, by the experience of every day. The unclean are of one heart and one aim. So, believers are all the children of God in Christ Jesus, to whatever denomination they may belong. Souls, therefore, renewed by the Holy Ghost cannot fail to love, for they not only now breathe his spirit, "but they shall be like Him, and see Him as He is." No wonder, therefore, it is written, "The upright love thee." They love Him for what He is,—the Son of God

with power to save "to the uttermost all that come to God by him." They love him for what he has done—"given his life a ransom for (the) many." They love Him for what He is now doing, "Ever living to make intercession for us, at the right hand of God." They love him for what he has promised to do to all eternity; take us to himself, crown us with glory, "lead us to fountains of living waters, and wipe away tears from all faces." These are blessings attractive, permanent and everlasting; all procured by the sacrifice of himself and bestowed without

money or merit, on the people of his choice.

We wonder not at the anxiety of the soul to test its own affections to the Beloved, when in the language of that impassioned stanza, it exclaims,—

"Do not I love, O my Lord?

Behold my heart and see;

And drive each cursed idol out,

That dares to rival thee."

Surely every true believer must love Jesus, his word, his house, his saints, his Father, his Spirit, his kingdom and glory. Reader, dost thou love Him?

"THY GOD REIGNETH."

"That saith unto Zion, Thy God reigneth."—ISA. lli. 7.

THE world has no confidence, and the church (which is Zion) no repose, but in the Divine assurance—"Thy God reigneth." What if any other Being *reigned*? Or what if neither he nor any other *reigned*? Where would be the government of the world, or where the hope and security of the church? Disorder would become paramount, and confusion itself the supreme ruler of *all* human things. The world would be a Gehenna, —a place of skulls,—and the church would resemble a pest-house or a plague.

But, "Zion, thy God reigneth."

Who reigns? Who absolutely governs this mass of apparent confusion—this congeries of wild and incoherent passions? Who governs and controls yonder lawless rulers—those proud and haughty monarchs, who think, and speak, and act as if the world were their foot-ball, and its inhabitants but so many worms beneath their lordly tread? Who smites them with paleness, prostrates them with fear, or scatters them and their empty pomp in his anger?—Who? "Thy God, O Zion." He laughs them to scorn, he has them in derision. A breath of his mouth will lay them low as the clods from which they sprang.

"Thy God reigneth." Zion, thou art a creature, a cause, and interest of some consequence. "Thy God:"—who is he? Is he the Almighty, the Everlasting, the Eternal? Is he the "only wise God, blessed for ever?" Is he "the King of kings and Lord of lords?" Is he the

unchangeable, the infinite, the all-perfect Jehovah, who speaks, and it is done; who commands, and all things stand fast? Is he the God who blasted a Pharaoh, who raised up a Cyrus, and who drove a proud Nebuchadnezzar from a palace to a beast feeding upon grass? Yes, this is *thy* God, O Zion—thy Friend, thy Saviour, thy Portion. His eye is upon thee continually, his mercy around thee for ever, and his truth thy shield to the end of time. Rejoice, O Zion,—O church of the living God! Amidst all the revolutions of ages, the conflict of nations, and the confusion and fear of silly, ignorant princes—"Thy God reigneth."

And He *reigns*. He is supreme, and not subordinate,—not a deputy, but a King—an Everlasting King in his own right, and by his own unquestioned prerogative. Then it follows that all earthly rulers are at his mercy, and under his control. He puts down one, and raises up another. He makes one honourable, and another despised. He appoints one to dignity, and another to be a laughing-stock even to fools. And all nations are under his rule, and cannot move but by his permission. He can increase their wealth or wither their commerce, or scatter their fleets and armies like so much chaff before a hurricane. He can place his kingdom among them or he can remove it if they prove unfaithful, and give it "to a nation bringing forth the fruits thereof." Matt. xxi. 43. In his sovereign pleasure, he once gave it to the Jews, but

now he gives it to the Gentiles. He has given it in full measure to the British; but let them beware, or he may remove it, and give it to the Chinese or the Hindoos. As the sovereign Lord, he doeth what he will with his own. He is not mocked; and if men act as though he were absent or asleep, he will show them, by "terrible things in righteousness," that "*thy* God, O Zion, reigneth" among all the nations of the earth.

And because he reigns, there can be no such a thing as mere chance, or an undetermined contingency in his government upon earth. Among creatures, whose scope of observation and whose highest knowledge are very limited and confined, passing events will frequently wear the appearance of contingency, and assume the character of actions which chance may determine one way or another. But this is creature ignorance; and to impute the same weakness to Him "who worketh all things after the counsel of his own will," is, in effect, an impious attempt to reduce the infallible Creator to the level of the fallible creature man.* Perish, such a thought! May it never find a place in the human heart again! Contingencies are simply events *whose issues are unknown*; consequently, with him who "knoweth the end from the beginning," there never can be a contingency at all. Hence his government is ever certain—ever undisturbed. It moves on with all the regularity of a perfect purpose and a perfect plan. From the mole-hill elevation of the creature, it appears to be little else than "clouds and darkness;" but could that creature rise to a loftier position, where, with those rolling "clouds" beneath his feet, and the pure, clear firmament of Almighty wisdom overspreading the vast expanse, he might survey the working of the whole by the unerring hand of Infinite Grace, he, too, would exclaim with an enthusiasm never known before,—"*Thy* God, O Zion, reigneth! and he must reign till he hath put all enemies under his feet."

His reigning as "*thy* God, O Zion," is the infallible pledge of the fulfilment of all the promises of the everlasting cove-

nant. He reigns to establish his own word, and to redeem all the pledged promises of that covenant, whether they refer to things of time or the realities of eternity. He reigns *over* the one world to secure the triumph to his grace, and he reigns *in* the eternal world to communicate the perfection of his glory. Equally so because he reigns "*thy* God, O Zion," all his purposes in the church shall be accomplished. "The kings of the earth may set themselves, and the rulers take counsel together against the Lord and against his anointed," but all in vain. They shall melt before his purpose as wax in the flame; and while they vapour and fume, or gnash their teeth with rage, his awful power will "dash them in pieces like a potter's vessel." Then amid the ruins of hostile thrones and prostrate dominions, the glad anthem shall be sung by human and angelic voices—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever."

What then remains for Zion, the church of the living God, but that she confide in her King and Lord, and rejoice that he reigns among the nations? It ill becomes her to give way to fear, or to indulge in timidity, as if it were some other, and not *her own* God who reigns. It is not honourable to her to act the coward, or tremble at the threat of a puny world of which her God is both King and Governor. Church of the living God, be up and doing. Let thy brow be brass, and thy tongue as a flame of fire, in the cause of thy King and Saviour. Go forth in his strength to meet the dark days that are in store. Popery, and its twin-born sister, Arminianism, are rampant now, and will be far more so before another ten years have passed along their course. Zion, be brave for thy Lord; maintain his *baptized church* in pristine purity throughout another year, and when frowns, and fiery darts, and fierce persecution shall again be commissioned to try the faithful, even then listen to the heavenly voice "that saith unto Zion, *Thy* God reigneth."

W.

November, 1859.

A Page for the Young.

WHO MAY BE BAPTIZED ?

"You seem to be very busy thinking," said Mrs. Roland to her daughter Mary. "You have been gazing at that field for the last five minutes. What are you looking at?"

"Oh, I was not thinking about the field. I was thinking about the baptism we saw this morning. What a beautiful sight it was! And, did you see how happy cousin Alice looked as she came up out of the water? She whispered to me as we went into church, 'Mary, this is the happiest day of my life.' I think all who were baptized this morning must have felt the same."

"I think so too, my love."

"I wish that children might be baptized, mother; how soon do you think that I shall be old enough?"

"That does not depend on a person's age, my dear child. Do you remember what the Apostle Peter said to those who asked, on the day of Pentecost, what they should do?"

"Oh yes, mother, he said, 'Repent, and be baptized every one of you in the name of Jesus Christ.' Wasn't that it, mother?"

"Yes, you are right; and you remember too, the answer of Philip to the Eunuch, who asked"—

"Oh, let me tell what he asked; I read it in the Sunday-school lesson this morning. The Eunuch said, 'See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Then they went down both into the water, both Philip and the Eunuch, and he baptized him.'"

"That is quite correct, my dear; you remember your lessons very well. And now do you not see what is required of those who come to be baptized?"

"I think I do, mother. They must repent of their sins, and believe with all the heart on Jesus Christ."

"Yes, my child. And as soon as a

person truly repents and believes, be he seven years old, or seventy, he may and ought to be baptized.

Did you say seven years? did you ever hear of a little child only seven years old believing in Christ and being baptized?"

"Yes. I know a young lady who is a sincere and devoted Christian, and who was baptized at the early age of seven. There were some who thought that she was too young to become a Christian, and to be baptized. But she was able to convince the members of the church of her repentance and faith in Christ; and when others went forward to be baptized, this little lamb of the flock was among the number. Fourteen years have since passed away, and she has given constant proof that she truly loves the Saviour."

"She must be very happy. She has loved God nearly all her life. How I wish that I were like her! Sometimes it seems to me that I love God with all my heart, and I feel very happy when I am really trying to please him; but at other times I forget all about it, and I am as naughty as little girls who have never heard at all about the Lord Jesus."

"You must pray to God, my dear Mary, and he will give you a new heart filled with love to him and with faith in our Lord Jesus Christ."

"I do try to pray every day, mother: and this morning learned a beautiful hymn, the first verse seemed made just for me. Do listen to it.

'Now that our journey's just begun,
Our road so little trod,
We'll come before we further run,
And give ourselves to God.'

That is what I want to do, to give myself to God. You know I am only seven, so I think my road is but little trod, and I want to give myself to him now. Will not that be best?"

It will, indeed. May God give you his grace that you may become indeed his child—then you can go down into the water, as the blessed Jesus did, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost!"

—*Young Reaper.*

Correspondence.

THE NORTHERN BRETHREN AND THEIR RESOLUTIONS.

To the Editor of the *Primitive Church Magazine*.

MY DEAR SIR,—I have just received your circular, containing some “resolutions” come to “at the half-yearly meeting of the Baptist Evangelical Society, held at Bury, Lancashire, September 22, 1859.” The “Resolutions” are certainly in themselves, solemnly important, and have been called for ever day of the last thirty years. Much has been said, written, and read upon the subject of communion during that period; but I am not aware of a single ray of light brought to the mental vision of a “Strict Baptist” through the whole process. Quite impossible there should be. The law of God upon the subject of baptism preceding the eating of the Lord’s-supper, is as obvious to every unbiassed mind, as the law of circumcision previous to eating the Passover was under the old dispensation. Where is the Christian brother who will attempt to dispute either the one or the other? But, it is not from any obscurity in the law of either Testament which originally led to this unfortunate controversy. I apprehend our beloved brethren who differ from us upon the subject of communion, are carried away by *feeling*, and seem to consider us devoid of that affection and love for the children of God who dissent from us upon the subject of Christian baptism, which constrains them to admit to the table of our common Lord, such as they judge to be “in Christ,” whatever views they may have adopted in reference to the *order* of Messiah’s kingdom. This, I think, is the view, even the most pious among our open communion brethren have taken of us! Now, I think I may safely appeal to the heart of every genuine child of God among the “Strict Baptists,” if our “open communion brethren” have not *mistaken us here!* We all have the privilege of appealing to the Allseeing eye upon *this* subject. If the question be, “Why then, if you feel the same love, do you not take the same course?” My answer is, “brethren, does not the religion of the cross, call for self-denial on the

part of all its professed adherents?” I was for more than twenty years, an “open communion Baptist.” When I was led to *examine* the subject of communion *impartially*, and the path of duty opened before me; of all the acts of self-denial devolving upon me in consequence of my “reconciliation to God through the death of his Son,” none were so trying to *feeling*, as denying to those whom I considered as “born again,” any privilege connected with the kingdom of God among men. But, I was mercifully, and soon relieved by the consideration that, not *my feelings*, but the “lamp” from heaven had to regulate the *order* of the church of Christ. My feelings of desire to acknowledge and accommodate the Lord’s people in every *lawful* way are as strong as ever; and upon the subject of communion are only kept in check by the teachings of the Holy Spirit in Scripture. My settled conviction is, that no *unbaptized* person has any more right to eat the Lord’s-supper, than the *unconverted* have.

But, my dear Sir, in all I have read and heard upon the subject of communion, I do not remember having seen any reference made to one evil consequence of “mixed communion,” which falls entirely upon the Baptist, but never touches the Pædobaptist! I believe, the affection shown to Baptists by unbaptized Christians, real or otherwise (I have met with a good deal of it myself) has a tendency to break down the barrier the Bible has reared between them as to communion together at the “table of the Lord,” and especially when the invitation to fellowship is given by the unbaptized party. But, my answer to the invitation, I consider should be something like the following: “No thanks to you, my brother, for the proposal, as by your offer you do no violence to *your* conscience; because while you *think* you are baptized, you *know* I am. But, were I to accept your overtures, I should violate *my* conscience, as I *know* you are not baptized. Now, as you would not violate your conscience by receiving to the “Lord’s-table” an individual whom you *knew* had not been baptized at all; is it friendly, or are you acting as becomes a Christian,

in asking me to violate *my* conscience, by doing what your conscience would not allow you to do?" No; no, my dear Sir, I may without hesitation, that, instead of its being friendly, it is *cruel* in Pædobaptists to ask, or to allow Baptists to have fellowship in the ordinance of the Lord's-supper, unless they really believe that they have never brought conscience into duty! I thus view all advantage—if there be any—and all the safety, in mixed communion to be on the side of Pædobaptists, and all the disadvantage, danger, and sin, to be upon the side of Baptists!

I am glad to see your circular; may the great Head of the Church approve the motion, and stamp its movements with His helping hand; so that every conscientious Baptist in the kingdom may rally round the standard intended to be raised; and every "open communion Baptist" in Britain may "Remember from whence he has fallen; repent, and do the first works," that all the true Israel of God may "with one mind and one mouth glorify God," by returning to apostolic faith and order. Yours in love,

T. S.

THE LIBERALITY OF THE OPEN COMMUNION SYSTEM.

To the Editor of the *Primitive Church Magazine*.

DEAR SIR,—In perusing "Facts rela-

ting to St. Mary's Baptist Chapel, Norwich," as reported in the *Primitive Church Magazine*, I met with the following statement, "That the *unheard-of* step was planned of expelling the Strict communion brethren from the church." I have no doubt the brethren at Norwich think theirs a hard and *peculiar* case, but they are in error when they state their attempted expulsion to be an *unheard-of* step. I was a member of a Baptist church in Norfolk; the minister of which did *actually* expel a large proportion of its members for no other reason than that they were Strict Baptists, and could not sanction mixed communion practices. When the minister above referred to took charge of the church it numbered upwards of fifty members; after the expulsions took place, the report from that church to the Association, was but twenty-three members. These were all expelled without a hearing, without being visited, (with but one exception) either by pastor, deacon, or member, and after being expelled were never informed of the fact only as they heard of it promiscuously. This is corroborative evidence of the assertion in another part of the same number of the *Primitive Church Magazine*, that "the open communion system has no conscience." Yours truly,

JOHN P. BANK.

Downham, Norfolk.

Poetry.

A JUBILEE HYMN.

Composed for the celebration of the fiftieth Anniversary of a venerable Baptist Minister as Pastor over the same people.

All hail, thou Sovereign King,
Thou Guardian of our days;
To Thee our hearts we bring,
And pour united praise;
Thou, thou alone, hast blessed our years,
Through all this gloomy vale of tears.

Thy mercy round us spread,
Thine eye our light and guide,
And by thy bounty fed,
We in sweet peace abide:
Aye! our swiftly flowing tears,
Thy grace subdues our guilty fears.

We hail Thee, Great I AM,
Our Father and our Friend;
We hail Thee, bleeding Lamb,
On whom our hopes depend;
Thy voice of love the sinner hears,
And pardon smiles through all his years.
On Thee our blooming youth,
And tottering age, rely;
By Thy unchanging truth,
We conquer when we die;
Thy love each drooping spirit cheers,
When darkness shrouds our growing years.
Our Father's grace so free,
Has spared us now to meet,
On this glad Jubilee,
Before the mercy-seat;
To cheer this gloomy vale of tears,
He gives this Jubilee of years.

Our Ebenezer here,
With gladsome hearts we raise;
And in his temple rear,
This monument of praise;
To Him alone all glory be,
Who gives this joyful Jubilee.

WILLIAM STOKES.

Manchester, Nov., 1859.

HYMN II.

FOR THE ABOVE JUBILEE.

Spirit of God, descend,
And let thy presence be
Our life and joy, our bliss supreme,
On this glad Jubilee.
Spirit of Heaven, impart
A Pentecostal shower,

So shall this sacred season prove,
A Jubilee of power.

Spirit of grace, inspire
The child-like liberty,
To cry "my Abba, Father, God,"
On this sweet Jubilee.

Spirit of faith Divine,
Appear in holy love,
And make this Jubilee below,
A Jubilee above.

Come, blessed Spirit, come,
On all our souls arise,
That we who keep this day on earth,
May keep it in the skies.

WILLIAM STOKES.

Manchester, Nov., 1859.

Reviews.

Sermons by the Rev. HENRY WARD BEECHER, Author of "Life Thoughts," &c. No. 1. "The Corner-stone, elect, precious." No. 2. "Man's true dignity." London: J. Heaton and Son, 21, Warwick-lane. Pp. 43.

The first duty of a preacher is to *explain* the word of God. To this every other use and aim of the pulpit should be subordinate, and made to do homage, as to a prince among peasants, or a king in the midst of a loyal people. If this end be not attained, it is of very inferior moment as to what else may have been accomplished; where there is not the *life*, it is worse than idle to expatiate upon the size or the beauty of a corpse.

Yet it is evident beyond all contradiction, that the marked absence of the *expository* element from the far larger proportion of our published sermons, is one of the characteristic defects of the religious world. For the most part, the preachers have never concerned themselves with the question, "Is this the mind of God?" or, "Is this sermon a clear and distinct explanation of the passage selected as a text?" So far from this, they appear to have set themselves to the task of throwing together in a certain space, as much of *eloquence*, or metaphysics, or "excellency of speech," or fervid and (too often) empty declamation, as would be likely to sell for a penny, or create for their authors a modicum of reputation by means of the press. Having to wade through numbers of sermons for official purposes, we are, unfortunately, too well acquainted with this department of religious literature not to know that by far the largest number of *printed sermons* are scarcely less than

caricatures of the holy word of God. They are essays, or theses, or lectures on some given subject of more or less usefulness, but they are not explanations of the sacred text. They very seldom aim at exposition in any sense, but they are dry and, in numerous instances, crude displays of human talent in garnishing some theme of temporary and local interest, which in a very few months will be utterly forgotten.

The divinity of this age is meagre and thin to a lamentable degree, and the greater part of its printed sermons avail for nothing but to exhibit the poverty of the inspiration which their authors breathe. The study of the Bible is not a habit, or far more of its spirit would be found in the sermons of the day; but as it has become a mischievous fashion to appear scholastic rather than biblical, the average of sermons show much more of the scholar than of the divine. A melancholy consequence of this culpable state of our religion is, that the more the public read of the printed sermons of the day, the less they know of the Bible.

We have had this mournful conviction thrust upon us with more than usual force by an examination of the above two sermons of Mr. Beecher, the popular American pulpit orator. They contain proofs of conspicuous talent, are well arranged, and void of affectation, but they are not expositions of the texts on which their author has based them. Who by reading them would know one iota more of the sacred passages than when he began? The first sermon is founded on those fine words of Peter (1 Pet. ii. 4—8),

—"To whom coming, as unto a living stone," &c., &c., but from its first to its last page, their true meaning is scarcely once attempted. The preacher has uttered some useful things in good, clear, and occasionally superior language; but he has not explained the passage. He travels round and round it, he looks at it askance, and in one or two instances proves that at least he has *read* his text and is acquainted with its phraseology; but so far from giving an exposition of the celebrated words of Peter, we avow it as our honest conviction that, with an exception at page 19, the preacher might as well have had no text at all, or chosen one at random.

Preaching of this class is essentially bad preaching, since, if the grand end of the institute be not accomplished, it is useless to plead that it has secured some other. What if it prove the preacher to be a clever man, an orator, a scholar, a master of language, or a skilful dialectician; what if it present an assemblage of well selected tropes, or appropriate figures, or a series of consecutive argumentation; what if preaching do all this and more, yet fail 'to fulfil the word of God' by a clear exposition of the Divine mind in the passage selected as a text; we have no hesitation in affirming that such preaching is a deception and a mischief. It not only neglects its appointed mission of explaining the Bible to the people, but it familiarizes them with fanciful speculations and remote disquisitions on subjects not found in the text chosen for the occasion. This is, practically, to trifle with the Word of God, and to supply in its place the empty words of man. From such preaching as this, to what school soever it happens to belong, may heavenly mercy preserve the pulpits of this Christian land.

Tracts for the Poor. No. 1 to 20. Pp. 4 and 8. London: W. H. Collingridge, 117, Aldersgate-street.

These are decidedly the best "tracts for the poor," because the most scriptural and evangelical, we have ever seen. Their author has dared to be singular in putting into these interesting narratives, the great and precious truths of the gospel in all their fulness, and we earnestly hope that

his zeal and fidelity may be rewarded in a very wide circulation of these words by the way.

No. 9 on "Sandemanianism" is less adapted for general distribution than the rest, and we would respectfully suggest to the estimable author some other subject. On "Arminianism," for instance, would be far more likely to do good. With this exception, the tracts are of unusual excellence.

Words to the Winners of Souls. Third Edition, Sixth Thousand. Printed for private circulation. Edinburgh: Grant, Brothers, St. James'-square. Pp. 64.

If by announcing that this production is "printed for private circulation," its author intended to evade the ordeal of public criticism and to creep into a large circulation (sixth thousand) by stealth, we must protest against the intention as unworthy of the cause to which its pages are appropriated. Why shun the light? Why come in at the "back-door" in an enterprise of which no Christian man need be ashamed? Why not come openly before the world and say at once that the object of the work is to revive the piety of the ministry?

This appeal is one of the most close, earnest, and convincing we ever examined. It aims to honour both the word of God, and the work of the Holy Spirit; and because it intends these we will not make the author "an offender for a word." To all his statements we could not subscribe; but most heartily do we go with him in believing that we shall not have a revived religion until we have men as ministers "full of faith and the Holy Spirit."

On Redemption. Eleven Lectures by JOHN HOWARD HINTON, M. A. London: Houlston and Wright, 65, Paternoster-row Pp. 244.

As this work reached our review department but late in the month, we defer our comments upon it for the present. It is a publication far too important to be despised in a superficial notice; we promise our readers, therefore, (D. V.) an extended examination of Mr. Hinton's new theology (or perhaps the old in a new dress,) in the *Primitive Church Magazine* for January next.

Intelligence.

Foreign. SWEDEN.

MR. SCOTT, of Stockholm, at the Evange-

lical Alliance said: "The awakening—for they term it awakening rather than revival—is so extensive that you can scarcely find a town, a village, or a hamlet, where the

is not a little company of believers united together, and edifying one another in love. I would be disposed to consider that at least 200,000 persons have been awakened out of a population not exceeding three millions. There are not at present any remarkable physical manifestations in connection with the revival. There were such in former times in Sweden. While I lived there, (having spent twelve years there,) an extraordinary awakening took place in one of the dioceses of Sweden, and there was what they call the preaching sickness. There are no physical manifestations connected with the movement; at present it seems to be the soft breathing of the Holy Spirit of God on the hearts of the people. The instrumentalities employed for extending the influence of saving truth are mainly colporteurs. The society in Stockholm employs forty such, and the Baptists have as many employed in various parts of the country, and in the different provinces they have societies called tract societies, who employ colporteurs; and by these instrumentalities, the work of God is rapidly extending over the land. I believe one great means of promoting the conversion of souls is the simple reading and expounding of the Word of God, though they are not at all averse to elaborate discourses. Let me observe here that it is one evidence of the reality of the work of God, that there is an immediate severance from the world and mere worldly amusements, on the part of those who are brought under this work of grace. I conversed with several ladies, who told me that, from the time of their experiencing the love of Christ, they could not attend balls or dancing parties, not because they found any specific rule against it, but because they received a taste for something purer and better, and they felt it their solemn duty to nourish a taste for aliment suited to it. I have found also that the literature of the country is really becoming changed."

AMERICA.

OPEN COMMUNION.—A council has been recently held by the Baptist church in Keokuck, Ill., upon Rev. W. W. Allen, for holding and inculcating open communion views. This was a very large council, and even Dr. Wayland, of Providence, was invited to be present and participate. The charges were sustained both by the confessions of Mr. Allen, and other testimony. As the result, the council voted unanimously to recommend to the church to exclude him, and thereby depose him from the

ministry. The following is the action of the council: "On the charge against brother Allen, viz. of disorderly walk, and departing from the teachings of the gospel and usage of the denomination, by holding, advocating and practising the doctrine of open communion, we would state that we regard this charge as fully sustained, both by proof and by admission on the part of the accused. We are fully convinced by the statements and arguments of brother Allen, that his mind has reached a most hopeless state of looseness as to the ordinances of Christ, and the discipline of his house, such a state as to commit him to a perpetual war upon the sacredness of baptism, and reproachful assaults upon the kind and faithful discipline enjoined by the Saviour; so much so as to render his ministry subversive of divinely established order, and as to render a home in any Baptist church utterly incompatible with the peace of the church, and with benefit to himself or to the church. It is our judgment that the church are bound in fidelity to Christ, to brother Allen, and to their own peace, to withdraw the hand of fellowship from him as a member of the church. In advising this, we proceed solely upon the ground of his open communion faith, and his talk and actions which are strictly german to such views." —*Christian Chronicle*.

REV. JAMES GREEN AND THE REGULAR BAPTISTS.

We perused with surprise and much pain in the "Freeman" of the 6th July, a letter over the signature of James Green. From his present connection with a "Regular Baptist Church," and from what he has said and written to us, we certainly did not expect that either in style or sentiment he would condescend to father any such letter as appears in the "Freeman" over his name. In the *abandon* of familiar and confidential intercourse, or in the excitement of public speaking, words may be used which are not to be taken quite literally; but the same allowance cannot be made when men sit down and write what is to be read by 20,000 people. What provocation the "New England Correspondent" gave Mr. Green to make him write as he has done, we know not; but we do know that no amount of provocation can justify a man in telling anything but the truth. We notice Mr. Green's letter not only on its own account, but because it is a fair specimen of much that has been circulated in England, especially of late, in regard to Baptists on this

continent. Now all such representations of American Baptists, or Regular Baptists, as Mr. Green has made, we are prepared to brand as slanderous. *Mr. Green's representations of New England Baptists are absolutely false, from top to bottom, from centre to circumference.* And we claim to be a competent witness in the matter. We have lived many years in New England, and we are well acquainted both with the Baptist doctrines and discipline in that region of country. Mr. Green, on the other hand, can claim no practical knowledge of American Baptists, beyond meeting a few along the line which divides Canada from Vermont and New Hampshire; and some of these, probably, "left their country for their country's good." And yet he gravely undertakes to characterize the Regular Baptists of New England as a whole. The following is a specimen of his style and spirit:—

"The term used throughout the New England States is 'Regular Baptists,' which means, as far as I have been able to gather the meaning, churches composed of members who have all been baptized by immersion by a person duly qualified, who was himself properly baptized, also by a properly qualified administrator, and all the members of such churches must confine themselves to communion with one another, and not deviate in the least. Most British Baptists are thoroughly disgusted with the preposterous notion of apostolical succession when it is confined to the priesthood, and to gulp down the notion of apostolical succession both in the priesthood and church-membership is too much; yet he that cannot do it is no 'Regular Baptist,' nor is he admitted to brotherhood and kindly sympathy. To obtain these, he must be regular, straight up, perpendicular, and if not, woe be to him. I think I have not overstated the case. I know I have not, so far as my personal acquaintance goes, and, feeling this, it grates hard to be told by your correspondent that we are 'more rigid than they.'"

There is not an intelligent Baptist north of Mason and Dixon's line who, on the perusal of this extract, would not say, We never heard of such doctrines or practices among Baptists, and the person who wrote this must be utterly ignorant about the Regular Baptists, or else he grossly slanders them. And yet such are the caricatures which are circulated in England by religious men, professedly giving a fair account of their brethren! Mr. Green naively wonders why British Baptists do not feel more cordial toward their American brethren. The reason is obvious enough, when men

like himself thoughtlessly or wantonly misrepresent the facts.

The distinctive views of "Regular Baptists" are:—

I. They are strict communion in practice. In nearly all the churches in the States and Canada there are individual members holding open communion sentiments, but they do not practise their views, lest they should grieve their brethren.

II. They administer the ordinances only through *ordained* elders, which is *generally* done by the imposition of hands of the presbytery.

III. If they have any church matters which they cannot arrange in the particular church, "a council" is called, and this council has just so much power as the particular church calling it may choose to give it, and no more.

It is very easy to create prejudices against anything which we do not like. We might take the term "liberalism," and heap upon it all that is loose, latitudinarian, lawless and ridiculous, and then fix it upon those we dislike. Every opponent would be guilty of this terrible "*liberalism*," and thus become a kind of Pariah. Just as "*incision*" was one of the most dreadful isms which could be attached to a Frenchman in the time of the Revolution. It is thus that a few who have the means of knowing better, repeat with peculiar unction the term "regularism," after they have by misrepresentation made the term odious. They fix the title upon any who cannot agree with their views. The old and vulgar fallacy of using nick-names has not gone out of use quite, though we cannot admire either the taste, the fairness, or Christianity of that method of waging war against views which we do not like. Yet men claiming to be Baptists—the defenders *par excellence* of the sacred rights of conscience and of liberty, have not been backward in adopting this weapon against those whom they claim as brethren. In this we have but the repetition of the old truth, that the most earnest advocates of liberality are often the most contemptible and narrow of bigots in practice, tolerating anyone but him who dares to differ from them in regard to their particular crotchet.

We have been pained by Mr. Green's letter on many accounts. It is not the first statement of the kind which has been published to Old Country Baptists. Its influence, so far as it is believed in England, must be mischievous. It cannot benefit the supposed sinners, for few of those directly interested in its allegations will ever see it, and it places Mr. Green himself in a singular light before some of his brethren. We, for

example, cannot reconcile with Christian integrity his letter to the "Freeman," and his conversations and letters to us with regard to serving, as general agent, the Regular Baptists, whom he caricatures to his English brethren. Mr. Green should exhibit his "physic" to the patients, and not send it three thousand miles away from them; and when next he undertakes to enlighten British Baptists we hope he will first be sure he "knows whereof he affirms."—*Toronto Christian Messenger*, Aug. 4, 1859.

[The above has appeared at last in the "Freeman;" but having promised its insertion here, we present it to our readers.—Ed.]

Irish.

FRUITS OF THE REVIVAL.

In Ulster, upwards of 20,000 Bibles have been issued during six months, being double the amount of the previous year. Nearly 300,000 religious books have been circulated by societies; immense quantities have been sold since the Revival began. The Incumbent of St. John's, Belfast, says, "In some places of worship, the difficulty was to procure an attendance at all, even on Sabbath days; for some time the difficulty has been to persuade them to depart." There is no reaction, but a calm serious attention to spiritual things.—J. C., in *The Times*.

Scottish.

GRATIFYING INCREASE IN THE CHURCH.

Spiggie, Dunrossness, Shetland,
Oct. 28th, 1859.

MY DEAR SIR,—I am happy to say that under the smile of God, we are privileged with the opportunity of reporting another baptism.

Yesterday, at noon, we immersed nine persons, two males and seven females, in the name of the Father, of the Son, and of the Holy Ghost, and in the presence of many spectators. This makes fifty-nine added to our number here as a church, by baptism, in the course of the last eighteen months, and three fallen members restored, making sixty-two in all, during the above period. Still there are a few inquirers of late date coming forward in pursuit of fellowship in Divine institutions in the kingdom of our adorable Redeemer upon earth. Considering the slow pace at which additions had been made to our number for some years previous, and looking at the quiet, but solemn manner in which this goodly number have

come forward of late—not half-a-dozen of which, I think, had been the subjects of any spiritual impressions two years back,—surely if, as a church, we are not stirred up to additional gratitude and activity, we shall act a most unworthy, iniquitous part.

Meantime, we must give all the glory due in return for this precious, refreshing shower, to God alone, as human instrumentality dare not put in a single claim to any share more than in former years, when drought and consequent barrenness abounded all around.

Dear Mr. Editor, yours faithfully and affectionately, in the simplicity that is in Christ,

S. THOMSON.

Metropolitan.

SOHO CHAPEL, OXFORD STREET, LONDON.

FIRST ANNIVERSARY OF THE SETTLEMENT OF THE REV. JOHN PELLIS.

ON Tuesday, Nov. 8, was held the first Anniversary of the settlement of the Rev. John Pellis over the church at Soho Chapel, Oxford-street, London. The attendance was very good, and manifested a large degree of respect and esteem for the honoured pastor, as well as an evidence of gratitude to that God who had so speedily and graciously revived his work in that place. Thankfulness, pleasure, and satisfaction were visible in every countenance. A goodly number of ministerial friends were present, and took part in the services of the evening. The chair having been taken at half-past six, the Rev. John Pellis rose and gave out a hymn, which appeared to be sung with heart-felt gratitude; after which the Rev. George Wyard, of Deptford, the former pastor of the church, supplicated the throne of grace very fervently on behalf of the church and pastor, taking a retrospective view of its past history and the gracious dealings of Jehovah towards it, when he himself was its faithful pastor.

The statements relative to the condition and progress of the church during the past twelve months were read by the pastor. They were as follow:—Accessions, *sixty-five*, having baptized *eight times*; by baptism, *thirty-three*; from other churches, *twenty-five*, being from country churches. Also, *twelve*, who had been members previously were received thus; making a total of *sixty-five* increase. Diminution:—five dismissed to other churches: *two* by death. The total number of members at this period is 247. *Great harmony and spiritual prosperity* pervade the whole. The establishment of a Lord's-day afternoon service, which took

place a few weeks since, has been attended with a great increase in the ordinary services of the day; so that it may be truly said, "Her branches shall spread."

Mr. Comfort, one of the deacons, rose, much affected, and referred to past times, comparing them with the present, and tracing the *days of visitation* as well as the *days of darkness*, and concluded with a graceful allusion to the Rev. John Pells, as pastor of the church.

Addresses congratulatory were delivered by the Rev. Messrs. Attwood, Bloomfield, Chivers, Flory, Frith, Hazelton, Palmer, Wyard, Roe (from Suffolk), and Lehmann (from Berlin). The Rev. John Brunt, from Colnbrook, Bucks, also took part in the services. A concluding prayer by the pastor ended one of the most encouraging, animating, and happy meetings experienced by the church and congregation assembling in Soho Chapel, Oxford-street. Surely the Lord is in our midst. "My Father worketh hitherto and I work."

LONDON.

THE NORTHERN BRETHREN AND THEIR RESOLUTIONS.

At a meeting of the Committee of the Baptist Evangelical Society, held in London, Tuesday, November 15, 1859, it was resolved; "That this Committee strongly recommend to the immediate attention of the churches, the following resolution of the Northern Branch of the Society, passed at the half-yearly meeting held at Bury, Lancashire, September 22, 1859; and trust that under the Divine blessing its practical acceptance by the churches will be productive of lasting benefit to the Baptist denomination at large, by the preservation and recovery of the body from the blighting influence of the open communion system.

"That deploring the numerous and increasing innovations which have been and continue to be made by the open communion system on the faith and order of New Testament Baptist Churches, and which threaten even the rightful property of those churches, this meeting is of opinion that the interests of Divine truth and the preservation of the Gospel churches in Great Britain, require that the Strict Baptists throughout the land should everywhere form themselves into distinct and separate bodies for organized and united action on behalf of the faith once delivered to the saints."

J. C. WOOLLACOTT, 4, Thorney Place, Camden Town. } Secretaries.
J. WOODARD, Ilford. }

Provincial.

ASTLEY BRIDGE, NEAR BOLTON.

THE Annual Meeting in favour of the German Missions in connection with the Baptist Evangelical Society, was held in this village on Monday evening, Nov. 13, 1859, Mr. Samuel Kay in the chair. The annual tea party preceded the evening meeting and was numerously attended by the friends. There were present at the evening meeting the Revs. D. Crumpton, of Salendine Nook, J. Howe, of Stacksteads, and W. Stokes, of Manchester, each of whom addressed the audience at considerable length. An interesting report was read by Mr. Cooper, and brethren Smith and Brindle, also made some appropriate remarks.

A correspondent reports that "the friends say that in some respects the meeting was one of the best they have ever held." The amount collected and contributed was £15, which after deducting expenses, leaves no less a sum than £13 12s. as a clear balance in favour of the Society. When it is remembered that this is comparatively a village station, and that the above amount is raised principally by the young people in the Sunday-school, it will readily be granted that by no congregation in the United Kingdom are they excelled in this "work of faith and labour of love."

The smile of heaven rests upon this humble people, and as a consequence their present chapel, or rather school-room, is far too small for their increasing numbers, and they have resolved on building a larger place. In their printed "Appeal," (which we earnestly recommend to the Strict Baptist churches throughout the land) they say,—

"The school is going on well, and still increasing in numbers. We have in connection with the school a library containing 1,000 volumes of choice works, and a tract society which distributes about 150 tracts weekly in the village; also a sick society, all doing very well. The school, at the present time, is again too small; and we feel it painful in not being able to accommodate the number of scholars applying for admission. The teachers and members of the church now formed, have agreed to build a chapel, and intend one part of it to serve for the senior classes. The school is surrounded by a dense population, we fear in great spiritual darkness."

"The cost of the new building, according to the plans drawn out, will be £600, including vestries, warming, &c. The whole of the land the present school stands

on, and the land for the new building, is purchased for ever, and made over to the Baptist denomination."

We know of none who are more entitled to the sympathy and assistance of the Baptist churches generally than the earnest and laborious friends at Astley Bridge, and we fervently hope that their new effort will be largely owned and blessed of God.

GLEMSFORD, SUFFOLK.

The public opening of the new building (Providence Baptist Chapel) took place on Tuesday, Oct. 18. On Monday evening, a religious service was held in connection with the above event, when thanksgiving and supplications were presented for the Divine blessing to rest on this effort to extend the Redeemer's kingdom, and particularly on the services of the following day. Every part of the building was literally crammed, and the most devout attention was given to a very appropriate address delivered by Rev. T. Field.

On Tuesday morning, the building (a very substantial and, for a village, very commodious one) was well filled. The Rev. W. Bensley, of Sudbury, opened the service by reading and prayer. Our good brother Field preached a very powerful and sweet sermon from Acts xiv. 7,—“And there they preached the gospel.” In the afternoon, our brother Mose, the minister of the place, preached from Zech. vi. 15, to a densely crowded audience. In the evening, our brother Field preached again from Col. iii. 11. The services of the day were characterized by a very hallowed influence. Large numbers could not obtain admittance either in the afternoon or the evening. The collections amounted to upwards of £26.

A gallery or galleries must be immediately erected to give accommodation to the numbers who are desirous of attending the ministry of our brother Mose.

The ground was given for the building, also for vestry, school-rooms and burial-ground. The chapel cost upwards of £320 in its present position. Half that amount will be met immediately by the friends here. They would gladly receive the help of more wealthy brethren, that the school-rooms and vestry might be added, so that the wants of the youthful population might be met by Sabbath-schools and evening classes.

(Signed) JONATHAN MOSE, Minister.
W. MERRINGTON, Secretary.
T. PRENTICE, Treasurer.

RECOGNITION SERVICES, FARSLEY, YORK-SHIRE.

On Wednesday, Nov. 9, services were held in the Baptist Chapel, Farsley, near Leeds, to recognize the Rev. E. Parker, late of Milnsbridge, as pastor of the church. In the afternoon, the Rev. J. Compston, of Bramley, gave out the hymns; the Rev. W. J. Stewart, of Hanningley, read the Scriptures and prayed; the Rev. H. J. Betts, of Bradford, described the nature of a Christian church; the Rev. T. Dawson, of Liverpool, addressed the minister; and the Rev. W. Colcroft, of Bramley, concluded with prayer.

At the close of the afternoon service, nearly 200 friends, mostly from neighbouring churches, partook of tea, which was gratuitously provided in the adjoining school-room.

In the evening, the Rev. T. Hanson, of Idle, gave out the hymns; and, after reading and prayer by the Rev. J. P. Campbell, of Shipley, Mr. Parker, at the urgent request of several friends, gave a statement of his experience, briefly detailing the manner in which he was led to become a Christian and a minister.

The Rev. J. Foster, of Farsley (the late pastor) gave an address on the duty of the church to the minister. The Rev. D. Crumpton, of Salendine Nook, addressed the members of the church on their duty to each other. The closing address was delivered by the Rev. J. P. Chown, of Bradford, on the duty of the church to the Sunday-school and to the world. The pastor concluded with prayer.

The attendance was large, the services were interesting and profitable, and the future prospects of the cause are highly encouraging.

BAPTISMS.

LIVERPOOL. — At Byrom-street Baptist Chapel, on Lord's-day, Oct. 9th, after a sermon, in which the wholesome words of our Lord Jesus Christ, relating to the obligation of the believer to be baptized were pointed out, and the pride and ignorance of those who consent not thereto, but teach otherwise,—six males were immersed in the name of the triune Jehovah. Also on Nov. 20, four other persons were added by baptism.

BEDFORD: Mill-street. — On Lord's-day morning, Oct. 30, Mr. Killen immersed three disciples on a profession of their faith in Jesus. One of them was the son of a Baptist minister now in glory; the other two were young women. We have heard since that the sermon was the means, in the

hand of God, of convincing another person of her duty to follow her Lord in the holy ordinance.

A BAPTIST.

FARSLEY.—On Lord's-day, Nov. 6, after a suitable discourse, four young persons from the Sunday-school were immersed on a profession of their faith in Christ, by Mr. Parker. We hope they will soon be followed by others.

MARRIAGE.

At Salem Chapel, Burton-on-Trent, on October 4, by the Rev. A. Pitt, (assisted by the Rev. R. Kenny,) the Rev. A. W. Heritage, (Baptist minister) of Naunton, Gloucestershire, to Ann, daughter of the late Mr. J. Hunt, of that town. At the close of the ceremony, the Rev. A. Pitt presented to the bride (on behalf of the Baptist church,) a very handsome and unique silver teapot; on behalf of the teachers of the Sabbath-school, a chaste rosewood writing desk; on behalf of her class in the Sabbath-school, a photograph of each scholar, with her own likeness in the centre. It must certainly have been highly gratifying to the bridegroom to witness such a mark of respect and esteem manifested throughout by the church of which his bride was a worthy member. We sincerely hope, that the union may be crowned by the blessing of God, and be made to subserve the lasting interests of his church to the end of life.

DEATH.

OCTOBER 5, at his residence, Francis-street, Edgbaston, Birmingham, Mr. John W. Showell, in his sixty-first year. His loss will be long felt by the church in Cannon-street, in which he had held the office of deacon for thirty years, during twenty-seven of which he acted as secretary to the church.

[The Editor can bear ready testimony to the eminent worth of the above departed brother, having been united with him in church fellowship for a number of years. Differing from him on the question of communion, he is able to say of Mr. Showell, notwithstanding, that he never met with one more devoted to the cause of Christ, more patient in severe affliction, or more exemplary in the discharge of all the duties of life. He was the model of a deacon, a pattern to tradesmen, an ornament to the church, and a blessing to the social circle. His removal has created a

blank which will not soon be supplied, but "The will of the Lord be done."]

DIED, Nov. 11, of consumption at 19, Notting Hill-terrace, Notting Hill, Jeannetta, the beloved wife of Mr. W. Biggs, and niece of the Rev. S. Lillycrop, of Windsor.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Little Leigh.

PER MR. L. NUTTAL.

Rev. J. Harvey	1	0	0
Mr. Barber	1	0	0
Mr. Thomas Barber	0	10	0
Mr. Rigby	0	10	0
Mrs. Fairhurst	0	10	0
Rev. T. Smith	0	5	0
Mr. James Barber	0	5	0
Mr. Stellfox	0	5	0
Mr. Massey	0	5	0
Mr. Bradford	0	2	6
Mr. Rowlinson	0	2	0
Mr. John Moore	0	1	0
Collection after sermon	3	9	0
Ditto at Norley	1	14	0
Miss Ormerod, Bacup, per Rev.			
W. Stokes	2	0	0

Long Preston.

PER MR. BROTHERTON.

Collections at Missionary Meeting, and after Sermons by Mr.			
Brotherton	3	5	6
Rev. A. Spencer	0	12	0
Mr. Cockshott	0	10	0
Mrs. Taylor	0	10	0
Miss Holgate	0	2	6
Mr. Bignall	0	2	6
Mr. Blackwell	0	2	0
Mr. Armistead	0	2	0
Mrs. Hammond	0	1	0
Mr. Blackwell	0	1	0
Mr. Robert Clarke	0	1	0
Mr. William Shutt	0	1	0
Mr. Hargreaves	0	1	0
Collections after Sermons at Bethesda Chapel, St. Luke, by			
Mr. J. S. Anderson	4	9	0
Robert Lush, Esq., Q. C.	M.	2	2
Collection at Hellfield Baptist Chapel, Long Preston, by Mr.			
Cockshott	2	0	0
Byrom-street Sunday-school, Liverpool	2	8	0
Astley Bridge, near Bolton, by			
Rev. D. Crompton	15	0	0
Holt, by the Rev. A. Ashworth...	1	18	5

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